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CHARLES WILKES, U.S.N.

ETHNOGRAPHY AND PHILOLOGY.

BY

HORATIO HALE,

PHILOLOGIST OF THE EXPEDITION.

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ALPHABET.

In forming the alphabet which was to be used in this work, the principle was adopted that each simple sound should be invariably represented by one and the same character. The basis of the system is that proposed by Mr. Pickering in his well-known Essay, published in the Memoirs of the American Academy of Arts and Sciences. Some alterations have been made, but such as are agreeable to the principles there laid down. The following are the only peculiarities of the alphabet which require explanation.

1. The vowels have the same general sounds as in the German, Spanish, and Italian languages. *A* is sounded as in *father*, *e* like *a* in *fate*, *i* as in *machine*, *o* as in *note*, *u* as in *rule*, or like *oo* in *cool*. Two other characters, suggested by Mr. Pickering, have been found necessary—the one (*a*) to represent the sound of *a* in *hall*, the other (*v*) for the sound of *u* in *but*. These do not, indeed, comprise all the distinctions of sound which have been found to exist. The French *u* and German *ä* were heard in some of the dialects. It has seemed best, however, in order to avoid, as far as possible, the multiplication of characters, to be contented with noting the existence of these minor shades of sound in the languages in which they occur.

2. The consonants *b*, *d*, *f*, *h*, *k*, *l*, *m*, *n*, *p*, *r*, *s*, *t*, *v*, *w*, *y*, *z*, have their usual English sounds. *G* is always hard, as in *go*, *get*. *Ç* (*c* with a *cedilla*) has been used for the sound of *sh* in *shall*. *J* is sounded as in French, or like *z* in *glazier*. *Q* is used for a very harsh guttural, pronounced deep in the throat, which occurs in some of the Indian languages.

3. The new consonantal characters, which it has been found necessary to introduce, have been mostly taken from the Greek. *Theta* (*ϑ*), *delta* (*δ*) are employed to represent the different articulations of hard and soft *th*, as heard in the words *thigh* and *thy*,—each being the sounds which these two characters have in modern Greek. For the latter (*δ*), a capital letter (*Δ*) has been formed more nearly resembling it than the awkward triangle of the Greek alphabet. To represent the hard guttural, common to the Spanish and Ger-

man (in the former, *j*,—in the latter, *ch*), the Greek *chi* (χ) naturally suggested itself; it has, however, been somewhat altered, for greater convenience in writing, and, as here used (χ) approaches to the ordinary *x*, which had formerly, in Spanish, the same sound as the *j*. For the soft guttural (the German *g* between two vowels), the Greek *gamma*, which has this sound in the modern language, has been adopted, but with a different capital (*G*). The nasal *ng*, as heard in the word *singing*, is of frequent occurrence in the Oceanic dialects, and is met with as often at the beginning, as in the middle of words. For this element a peculiar character (*ŋ*), compounded of the two English letters, has been adopted.

The introduction of these letters has been rendered necessary by the principle on which the alphabet is constructed, and could not have been avoided without great inconvenience and the use of many diacritical points. It is possible that characters preferable, in some respects, to those selected, might be suggested. These, however, have been tested by use, and found sufficient for their purpose. And it should be remembered that any new characters whatsoever must, at first, from their very strangeness, have an uncouth and somewhat repulsive appearance.

4. The combinations of these characters will be readily understood. The sound of *ou* in *loud*, is expressed, of course, by *au;* that of *i* in *pine* by *ai;* that of *u* in *pure* by *iu*, &c. *Tŷ* stands for the sound of *ch* in *church;* *dj* for that of *j* and *dg* in *judge*. *Tχl* is a combination of very frequent occurrence in the Indian and South-African languages. It is not so difficult as it may appear at first sight, being merely a *tl* pronounced in the side of the mouth, with a strong impulsion of the breath.

5. The only diacritical marks employed are the usual signs of quantity, (¯) and (˘), and the acute accent (′). The first two are used for distinguishing two shades of sound in each of the vowels. *Ā* is pronounced as in *part*, and *ă* as in *pat;* *ē* as *a* in *mate*, and *ĕ* as in *met;* *ī* as in *machine*, and *ĭ* as in *pin;* *ō* as in the English word *note*, and *ŏ* as in the same word in French; *ū* as *oo* in *pool*, and *ŭ* as in *pull;* *ā* as *a* in *hall*, and *ă* as *a* in *what*, or *o* in *not;* *ū* as *u* in *murmur*, or nearly as the French *eu*, and *ŭ* as *u* in *mutter*. These marks are rarely applied except to the vowels of accented syllables,—that is, of those syllables on which the stress of voice falls. Thus, in one of the Australian dialects, *mugīn* means blind, and *mugĭn*, musquito;—in both words the accent or emphasis, is on the last syllable. The unaccented vowels are rarely sufficiently distinct to require this discrimination. The same, moreover, is frequently the case even with the emphasized vowel, which sometimes has a medium sound, neither long nor short,* and sometimes is indifferently pronounced with either quantity. In such cases, the oblique mark (′) is employed to denote the syllable on which the accent or emphasis should be

* These shades in the vowel sounds might be as properly designated by the terms *broad* and *slender*, or *open* and *close*, as by those here used. The names, however, are unimportant, provided the distinction be rightly understood.

placed,—as, *mugín*, *fálati*, *nókoro*. Sometimes, however, it is used along with the other marks, as in *Bánabē*, in which the first syllable is emphasized, and the third is pronounced long.

The following is the alphabet, in the order which has been adopted for the vocabularies contained in this volume. It consists of thirty-two letters, which, with the marks of quantity, express thirty-nine elementary sounds.

A	*a*	as in *mart, mat.*
Ā	*ā*	as *a* in *hall, what.*
B	*b*	
Ç	*ç*	as *sh* in *shine.*
D	*d*	
Đ	*đ*	as the soft *th* in *thy.*
E	*e*	as *a* in *fate*, and *e* in *met.*
F	*f*	
G	*g*	always hard, as in *go, give.*
Ģ	*ģ*	soft guttural, as in the German *Tage.*
H	*h*	
I	*i*	as in *machine, pin.*
J	*j*	as *z* in *glazier.*
K	*k*	
X	*χ*	hard guttural, as *ch* in the German *loch.*
L	*l*	
M	*m*	
N	*n*	
Ŋ	*ŋ*	nasal *ng*, as in *singing, hanger.*
O	*o*	
P	*p*	
Q	*q*	very harsh guttural.
R	*r*	
S	*s*	
T	*t*	
Θ	*ϑ*	the hard or hissing *th*, as in *thin.*
U	*u*	as in *rule, pull.*
Ū	*ū*	as *u* in *burn, but.*
V	*v*	
W	*w*	
Y	*y*	
Z	*z*	

140
160
180
Corea
JAPAN Is
Loo Choo Is
PHILLIPPINE Is
MALAISIA
CEEBES
Moluccas
Bouro
Timor
Ceram
Arrow
Timorlaut
Waygeos
PAPUAS
NEW GUINEA
LADRONE Is
Guahan
Feis
Yap
Pelew Is
Ulea
Hogoleu
Tobi
MICRONESIA
Banabe
Calau
RADACK Is
RALICK Is
Mille
Makin
Tarawa
Apamama
Ocean I.
Taputeouea
MELANESIA
New Britain
SOLOMON Is
New Georgia
Louisiade
Taumako
Vanikoro
Tikopia
Vaitupu
Rotuma
NEW HEBRIDES
Esp. Santo
Mallicollo
Erromango
Nina
Tauna
Fotuna
Kandavu
Lakemba
New Caledonia
I. of Pines
AUSTRALIA
Moreton B.
Wellington
Hunters R.
Sydney
Bathurst
Muruya R.
VAN DIEMENS LAND
Reinga
Three Kings
Bay of Islands
Manukao
E. Cape
Kapiti
Cooks St.
Wai Pounamo
Stewart I.
NEW ZEALAND

Eng. by Sherman & Smith

ETHNOGRAPHY.

ETHNOGRAPHY.

OCEANICA.

The term *Oceanica* is now commonly applied to the land included in that portion of the globe which lies between the coasts of Asia and America. Besides the great island or continent of New Holland, it comprises the extensive insular masses forming what is called the East Indian Archipelago, and the countless smaller clusters scattered over the surface of the Pacific Ocean. The latest writers, particularly the French voyagers and geographers, have, with much propriety, subdivided this region into five minor departments, distinguished from one another both by their natural features, and by the character of their inhabitants. These are Malaisia, Melanesia, Australia, Micronesia, and Polynesia, all of which have been visited and examined, to a greater or less extent, in the course of our voyage. The first of these names is applied to the islands in the East Indian seas occupied by the yellow Malay race,—the principal of which are Sumatra, Java, Borneo, Celebes, the Moluccas, the Sooloo Group, and the Philippine Islands. The peninsula of Malacca and the island of Formosa are also inhabited, in great part, by people of this race.

Melanesia comprises that part of Oceanica inhabited by a dark-skinned race, with woolly or frizzled hair; it includes New Guinea and the adjacent islands of Arroo, Mysol, and Waygeoo, to the west,

and New Britain, New Ireland, the Solomon Islands, and the New Hebrides, to the east. *Australia* is another name for New Holland, the aborigines of which are remarkable for presenting the singular combination of a complexion as dark as that of the African negroes, with soft and straight hair, as in the white race. *Micronesia* is a term applied to the long range of little groups and strips of coral rock, which are scattered over the Pacific to the north of the equator, and east of the Philippines,—the most important of which are the Pelew and Marian (or Ladrone) Islands, Banabe, the Radack Chain, and the Kingsmill Group. Finally, the name *Polynesia* has been long used to designate the islands in the East Pacific, inhabited by light-coloured tribes, allied to the Malaisian, and all speaking dialects of one general language. This being the division which was first and longest under our observation, will be first described.

POLYNESIA.

The principal groups of Polynesia, with their native names and the estimated numbers of their inhabitants, are as follows:

1. The Navigator Islands. This group is situated between 169° and 173° of west longitude, and between 13° and 15° of south latitude. It consists of four large islands, *Savaii*, *Upolu*, *Tutuila*, and *Manua;* and four small, *Manono*, *Apolima*, *Orosenga*, and *Ofu*. Savaii, the largest and most westerly, is about one hundred miles in circuit. The native name for the whole group is *Samoa*. The population is estimated by the missionaries at fifty-six thousand six hundred, of which four-fifths belong to the two large islands of Savaii and Upolu.

2. The Friendly Islands. These lie south-southwest of the preceding, between the meridians of 173° and 176° E., and the parallels of 18° and 22° S. The group consists of three distinct clusters, that of *Tonga*, that of *Habai*, and that of *Hafulu Hau*. The first named is the southernmost, and consists of two large islands, *Tonga* and *Eua*, and several small ones. Tonga is the largest island of the Friendly Group, for which its name is commonly used as a general appellation, the island itself being distinguished by the epithet of *tabu*, or sacred. It is rather more than sixty miles in circuit, and contains about one hundred and fifty square miles. It is a low, flat island, of coral formation, elevated but a few feet above the level of the sea, and covered with a rich soil of vegetable mould two or three feet deep.

Under proper cultivation it would be capable of supporting a dense population. Eua is a high island, about half the size of Tonga. The Habai cluster, sixty miles north-northeast of Tonga, consists of a great number of small coral islands, of which the principal are *Lefuka* and *Namuka*. There are also two high islands, *Kao* and *Tofua;* on the latter of which is a volcano. Sixty miles further to the north is Hafulu Hau, which consists of the large high island of *Vavau*, and a number of small coral islands. The population of the whole Friendly or Tonga Group is probably about eighteen thousand, of which nearly half belong to the island of Tonga.

3. New Zealand is an extensive insular territory, eight hundred miles in length from northeast to southwest, and averaging eighty miles in width. It is divided into nearly equal parts by Cook's Strait, a channel forty miles wide,—and a similar passage separates, at its southern end, a smaller division called Stewart's Island. The whole group is supposed to contain not less than seventy thousand square miles. The natives have no general name for it, and those given by Cook for the two principal divisions are only partially applicable. *Te Vai Pounamu* means, "The Water of Jade," and is properly the name of a lake in the northern island, near which this stone is found. *He ahi no Maui* means, "The Offspring of Maui," and is sometimes employed by the natives in allusion to the prevalent belief that their island was produced by the god Maui. The population is supposed not to exceed one hundred and fifty thousand, of which nearly all are on the northern island.

4. The Society Islands. This is a group composed of two clusters, of which the eastern was originally termed the Georgian, and the western the Society Islands. They are both commonly included, at present, under the latter name. The eastern cluster comprises *Tahiti*, and the smaller islands of *Aimeo* (or *Moorea*), *Tetuaroa*, *Tapuaemanu*, and *Metia*. In the western are *Huahine*, *Raiatea*, *Tahaa*, and *Porapora*, all of nearly the same size, besides three or four smaller islands. The longitude of Tahiti, the island from which the whole group sometimes takes its name, is 149° 30′ W., and its latitude 17° 30′ S. It is one hundred and eight miles in circumference, and contains about eight thousand inhabitants. The population of the whole group is estimated at eighteen or twenty thousand.

5. The Hervey Islands are situated ten degrees from the Society Group, in a west-southwest direction,—or between 155° and 160° of west longitude, and 19° and 22° of south latitude. They are seven

in number. *Rarotonga*, the largest and most westerly, is about thirty miles in circumference,—*Atiu*, *Mangaia*, and *Aitutaki*, are each about twenty; the others, *Mauke*, *Mitiaro*, and *Manuai*, are of inconsiderable extent. The population of the whole is estimated by Mr. Williams at fourteen thousand, of which about half belong to Rarotonga.

6. The Austral Islands are a range of small elevated islands, scattered along the southern tropic, about five degrees south of Tahiti. They are—beginning from the west—*Rimatara*, *Rurutu*, *Tupuai*, and *Raivavai*,—to which *Rapa* may be added, though it is situated at some distance southeast of the others, and differs from them in many respects. They are all of nearly the same size, varying from twelve to twenty miles in circumference. The number of inhabitants has been greatly reduced of late years, and does not probably exceed a thousand.

7. The Gambier Group is a small cluster of high islands, partly enclosed by an extensive reef. They lie east of the Austral Islands, in latitude 23° S., and longitude 135° W. The native name of the largest is *Mangareva*, which is about twelve miles in circumference; the next in size are *Akena*, *Akamaru*, and *Taravari*. The population is stated at a little more than two thousand.

8. The Low or Dangerous Archipelago is the name commonly given to a multitude of small islands, of coral formation, which cover the ocean between the Society and Gambier Groups—or between 135° and 150° of west longitude, and 14° and 23° of south latitude. There are nearly seventy whose existence and position are ascertained, of which about a fifth are uninhabited. The most important are *Rairoa*, or Prince of Wales' Island, which is an oval ring of small islets, enclosing a lagoon a hundred and fifty miles in circuit,—*Anaa*, (or more properly *Nganā*,) known as Chain Island,—*Makemu*, or Phillips' Island,—and *Hau*, or Bow Island. The population is supposed not to exceed eight thousand, of which more than half belong to Anaa. The native name of the whole range is *Pakumotu*, or in Tahitian, *Paumotu*.

9. The Marquesas lie between 138° and 141° of west longitude, and between 7° and 11° of south latitude. A channel about sixty miles in width divides them into two clusters, each containing three large islands and several small ones. In the southeastern cluster, the principal islands are *Hivaoa*, *Tahuata*, and *Fatuhiva;* in the northwestern, sometimes called the Washington Group, are *Nukuhiva*, *Uahuka*, and *Uapou*. Nukuhiva, which is the largest island of the

group, has a circumference of about sixty miles. Concerning the number of inhabitants on the islands, the most contradictory accounts are given,—but it does not, probably, exceed twenty thousand.

10. The Sandwich Islands, the most northerly group of Polynesia, are included between the meridians of 154° and 161° W., and the parallels of 18° and 23° N. The inhabited islands are eight in number,—*Hawaii*, the largest and most southerly, covering a greater extent than all the rest united. It is about two hundred and fifty miles in circuit, and contains upwards of three thousand five hundred square miles. *Maui*, *Oahu*, and *Tauai*, are the next in size; and *Tahoolawe*, *Lanai*, *Molotai*, and *Niihau*, are comparatively unimportant. The population is about one hundred thousand, whereof rather more than a third are on the island of Hawaii.

Besides the groups before described, there are many smaller clusters and single islands which require to be mentioned. Five degrees due north of the Navigators are three coral islets, the largest of which was on no chart until surveyed by our Expedition, though it had been previously seen by a whaler. It was called by the natives *Fakaafo*, and was named by us Bowditch Island; the others, which lie west of it, are *Nukunono*, and *Oatafu*, known as the Duke of York's and the Duke of Clarence's Islands. The name of the Union Group was given to the three. The population does not probably exceed one thousand.

Ten degrees west of these is a similar group of three coral islets, which, though previously known, were first surveyed by our vessels. Their names are *Vaitupu*, or Tracy's Island, *Nukufetau*, or Depeyster's Island, and *Funafati*, or Ellice's Island. The largest is about ten miles in circumference. The natives were numerous, but we had no means of forming any estimate of the entire population.

North of the Friendly Group, in latitude 15° 50′ S., longitude 174° W., are two small high islands, discovered by Schouten, and named by him Cocoa and Traitor's Islands. They are each eight or ten miles in circumference, and are separated by a channel about a league in width. The native name is *Niua*, one of them being distinguished by the epithet *tabu*, or sacred. Ten degrees farther west is Good Hope Island, also discovered by Schouten, and called by the natives *Niua Fou*, or New Niua. At the same distance from this, in a northwest direction, are the Horn Islands, another discovery of the same navigator. These also, if our information is correct, are included in the general appellation of *Niua*. On the map, the name of *Allu Fatu*,

(probably *Lua Fatu*, the Two Rocks,) is sometimes given to them. Like the first mentioned, they are small in extent, but lofty, and separated by a narrow channel. The number of inhabitants on these islands is unknown, but it cannot exceed three or four thousand.

North of the Niua Group, and west of the Navigators, in 13° 26′ of south latitude, and about 176° of west longitude, is *Uea*, or Wallis's Island, which is a compact cluster of one high and several coral islets.

Tikopia, in latitude 12° 30′ S., longitude 169° E., is the most westerly island now known to be inhabited by people of the Polynesian race. It is seven or eight miles round, with a population of about five hundred.

Fotuna (or *Erronan*) and *Niua* (or *Immer*) are two small hilly islands, a few miles east of Tanna, one of the New Hebrides. Though so near to and constantly communicating with the dusky inhabitants of this group, the natives retain the physiognomy and language of the Polynesian race.

Chatham Island, twelve degrees east of New Zealand, is peopled by a few hundred natives, who are said to have the customs and speak the dialect of the New Zealanders.

Savage Island lies about four degrees east of the Friendly Group; it is small in extent, moderately elevated, and has but a scanty population.

Penrhyn Island is the name given to a small ring of coral islets in latitude 9° S., longitude 158° W., or midway between the Marquesas and Union Groups. The inhabitants were found to be numerous in proportion to the size of the island.

Easter Island, or *Vaihu*, the most easterly of the Polynesian islands, is situated in latitude 27° S., longitude 109° 50′ W. It is about thirty miles round, and is supposed to have not far from two thousand inhabitants.

From the foregoing enumeration it will appear that the entire population of Polynesia does not reach half a million. There is, perhaps, no people which, in proportion to its numbers, has been the subject of so much interest and of such minute investigation. This may be ascribed in part to the character of the natives, in itself more pleasing and attractive than that of most savages, but principally it is due to the peculiar position of the islands which they inhabit, scattered over a vast ocean, which has been, for the last hundred years, ploughed by the keels of every maritime power. In the course of our voyage we visited six out of the ten principal groups, namely, the

Navigator, Friendly, Society, and Sandwich Islands, the Low Archipelago, and New Zealand, and several of the smaller islands. Of most of those which we did not see we obtained information, either through intelligent persons who had resided on them, or through the natives themselves, whom we met at other groups. This was the case with regard to all the islands named in the preceding list, except only Tikopia and Easter Island, for which we must rely on the accounts of preceding navigators. A general view of the results of these observations, as respects the physical and mental characteristics, and what may be termed the national peculiarities of the Polynesians, will be useful for the purpose of comparing them with other branches of the human family, and especially with the other races of Oceanica.

PHYSICAL TRAITS.

As a race, the Polynesians are superior to most others in physical endowments. They are somewhat above the middle height, averaging five feet nine or ten inches, and are commonly well formed, with finely developed limbs and muscles. The women are inferior in this respect to the other sex, being too short and stout for graceful proportion; yet most of them when young are not without a kind of prettiness, and occasionally one is seen who might be termed handsome.

Their colour varies from a light to a dusky brown, with a slight tinge of yellow. It is remarkable that the lightest shades should be found nearest the equator, growing darker as we recede from it on either side. The fairest in complexion that we saw were the natives of Fakaafo, in latitude 9° S.; next came the people of the Marquesas, the Navigator, the Society, and Friendly Groups, while the natives of New Zealand and the Sandwich Islands are a shade deeper in hue than the rest. The latter (the New Zealanders and Hawaiians) are, as a body, inferior to the others in stature and beauty of form; a fact which will be readily referred to their less abundant food and more laborious life. Perhaps the same circumstances will account for the difference of complexion, which may have less direct relation to the heat of the climate than is commonly supposed.

The Polynesians have the hair generally thick, strong, and black, with a slight tendency to curl, differing in this respect from the coarse lank hair of the American Indians. In some cases we have seen it of a lighter hue, brown or chestnut, but this is not common. The beard is scanty, and does not usually make its appearance till

middle age. They have little hair on their bodies, and take pains to eradicate it from the armpits and breasts, under a notion of cleanliness.

Almost as great a variety of physiognomy is observable in Polynesia as among any people of Europe. Perhaps the only general characteristic, besides the complexion and hair, is the slight spread of the nostrils at the base, as though the nose had been a little depressed. The eyes are black, but neither large nor very bright; we observed a few individuals in whom they were set obliquely, like those of the Chinese, but in general their direction is rectilinear. The forehead varies very much in height and angle of direction, but is usually well developed. The cheek-bones project slightly, rather more forward than laterally. The nose is commonly short and straight, but in certain tribes, and in some individuals of all tribes, it is long and aquiline,—always appearing, however, to be slightly depressed and widened at the lower part. The mouth is commonly the best feature in the face, the lips being moderately full, and the teeth white, even, and well set. The chin is short and seldom prominent. The ears are large, standing out from the head. The whole contour of the face is oval, and the features, though not strongly marked, are often so regularly disposed as to be truly handsome.

The form of the head is not such as accords with our ideas of elegance. It is short and broad, the transverse diameter just above the ears being nearly as great as the longitudinal, from the middle of the forehead to the occiput. It is, at the same time, rather more elevated than usual among barbarous races, rising highest at the coronal region. The head is remarkably flat behind, a peculiarity that is most striking in the women, from its contrast with the long, graceful oval, which we are accustomed to admire in the female head.

The foregoing general description is applicable to all the tribes of Polynesia. But there are certain minor peculiarities which distinguish the inhabitants of the different groups from one another, and which require to be noticed.

The natives of the Samoan and Tongan Islands are a fine-looking people. They are generally tall and well-proportioned, with full, rounded faces and limbs, but without that grossness and laxity of fibre common in the Tahitians. Their features, though not always regular, are generally pleasing; and in particular, the forehead is remarkable for its ample developement, which, with the breadth between the eyes, gives to the countenance an expression of noble-

ness and dignity. The people of Tonga are perhaps a little darker in colour, and of rather more hardy make than their northern neighbours, whom they otherwise closely resemble.

Of the New Zealanders, the following description is taken from our notes made on the spot:—They are a fine race, evidently of the pure Polynesian stock, but inferior, as might be expected, to the indolent natives of the tropical islands in the regularity and elegance of their physiognomy. They have neither the round, swelling muscles, nor the soft contour of face, which distinguish the Tahitians and Samoans; but they are strongly formed, with hard, sinewy flesh, and bold, well-defined features. In complexion they are a shade darker than the islanders before mentioned. The forehead is often high, but slopes backward; the eyes are rather small, black, and piercing; the nose, which is their most distinguishing feature, is frequently aquiline, and so prominent, that its ridge forms a straight line with the receding forehead. Altogether, a New Zealander, in complexion, form, and profile, comes very near a North American Indian.

Some voyagers have believed that they saw in the natives of New Zealand at least two distinct races of men, of which one approached the yellow Polynesian, and the other the black Papuan family. The latter, they say, are distinguished by their shorter stature, darker complexion, and frizzled hair. Our observations did not confirm the correctness of these statements. It appeared to us that the physical differences were no greater than are seen in every country between different classes of people,—between the well-fed, luxurious idler, and the half-starved, ill-clad labouring man. We saw many stinted forms and dark complexions among them, but no instance of what could properly be termed frizzled or woolly hair.

The natives of the Society Islands are a handsome, but effeminate people. The difference between the higher and the lower classes is particularly remarkable in the taller stature and bulkier forms, frequently overloaded with fat, of the former. The forehead is of good height, but retreats, and narrows towards the top.

The inhabitants of the Low Archipelago are a very dark-skinned race, with harsh, irregular features, sometimes short and thick, and sometimes aquiline and bold. Their forms usually indicate strength and activity, and the expression of their countenances is stern and fierce.

The Marquesans have the reputation of being the handsomest of the Polynesian tribes; and if we may judge from some individuals of

both sexes whom we saw at Oahu, this reputation is not undeserved. They were of the middle size, elegantly proportioned, with small and regular features. They lacked, however, the intellectual expression given by the expanded and lofty brow of the Samoans.

The Sandwich Islanders resemble the Tahitians, though of darker hue. The difference, also, between the chiefs and common people, is still more strongly marked, the former being generally large, and loaded with flesh, while the latter are commonly rather small and meagre. The head, in this people, as well as in the other tribes of Eastern Polynesia, although broad behind, diminishes in width towards the frontal region, and appears as though compressed at the temples. But the characteristic which distinguishes the Hawaiians from all the other islanders of the Pacific, is a slight projection of the mouth, which produces or is accompanied by a hollowness in the lower part of the cheek, and a peculiar pouting expression of the lips. We have not found this trait especially noted by any observer, with the exception of M. P. E. Botta, (son of the celebrated historian,) who visited these islands as naturalist on board the ship Le Héros, and has published his observations in the Annales des Voyages for 1831. He says, "The mouth is large, and presents in the form of the lips a character which would enable me to distinguish a Sandwich Islander among any people on the earth. The upper lip, instead of being arched, as with Europeans, seems square. The line which it traces rises straight up from the corner of the mouth, and then, turning at a right angle, becomes horizontal. It is, moreover, very near the nose, which is commonly flat and broad." In the course of our voyage we saw, at most of the Polynesian groups, Sandwich Islanders, who had left vessels on board of which they had served, and taken up their residence among the natives, adopting their habits and mode of dress;—yet we were always able to distinguish them at first sight from the rest.

The people of the Union Group (Fakaafo, &c.,) resembled very closely those of Samoa, except, as has been before remarked, that they were of a somewhat lighter hue, a fact the more remarkable, as they live on a low flat coral island, only nine degrees from the equator. They are of good size, well formed, with smooth skins and little beard. Their hair also, for some reason, seemed to be thinner than usual, and some of them were partially bald. This circumstance may serve to account for the fact that among the articles which they brought off for sale were several packages of false hair, neatly put up for wearing.

At Depeyster's Group, ten degrees farther west, are found people speaking the same language with those of the last-mentioned islands, but of very different personal appearance. In colour, they are as dark as the New Zealanders. Their hair is thick and bushy, and in some slightly frizzled. They differ from all the other Polynesians in having abundant beards. Their skin also is rough to the touch, as in the Melanesians. For reasons which will be hereafter given, we are inclined to believe that some admixture from the neighbouring negro tribes has given rise to these peculiarities.

CHARACTER.*

The trait with which a stranger is first struck, in his intercourse with the Polynesian islanders, is a general gaiety and good humour, a desire to please, and a willingness to be amused, which are not only in themselves attractive, but which gratify us the more when we remember the cold gravity of the American aborigines, or the sullenness and irritable pride of the natives of Australia. On the other hand, we find in the natives of the Caroline Archipelago, or at least of some groups in it, the same degree of good humour, accompanied by a real good nature and kindliness of heart, of which it is too often, among the Polynesians, but a deceptive indication.

Connected, perhaps, with this is an extreme fickleness in their passions and purposes, a great susceptibility to new impressions, and a readiness to adopt new customs and new modes of thinking,—in which last characteristic they differ strikingly from most savage and many civilized nations.

* Nothing is more common in the writings of many voyagers than such phrases as the following:—"These natives, like all savages, are cruel and treacherous;"—"The levity and fickleness of the savage character;"—"The tendency to superstition, which is found among all uncivilized tribes;"—"The parental affections which warm the most savage heart," &c. These expressions are evidently founded on a loose idea that a certain sameness of character prevails among barbarous races, and especially that some passions and feelings are found strongly developed in all. A little consideration will show that this view must be erroneous. It is civilization which produces uniformity. The yellow and black races of the Pacific, inhabiting contiguous islands, differ more widely from each other than do any two nations of Europe. The points of resemblance between the negroes of Africa and the Indians of America, even under the same latitudes, are very few. In delineating the characters of the different races of the Pacific, an attempt will be made, by contrasting them with one another, to show more clearly the distinguishing characteristics of each.

They are unquestionably a people of good intellectual endowments. Perhaps no savages have ever shown such a capacity and such a disposition for improvement. Indeed, it is easy to see that before they were visited by whites they had attained a grade of civilization nearly as high as their circumstances would permit. A few thousand people, crowded together in a small island, without metals, with no large animals for labour or transportation, and no neighbours from whom they can by commerce supply their deficiencies, must find their progress beyond a certain point barred by insurmountable obstacles; and this point there is good reason to believe that the Polynesians had nearly reached long before their intercourse with foreigners commenced. They are, however, more remarkable for quickness of apprehension, and the readiness with which they acquire mechanical arts, than for their powers of reasoning. A sustained application soon wearies them; and the levity of their disposition influences their intellectual efforts, as well as their passions and feelings. Their taste and ingenuity appear to advantage in the carving of their canoes and weapons, in their tattooing, and the colouring of their cloths and mats. Their idols, which are made after an established pattern, and intended merely to inspire fear, give no proper idea of their abilities in this respect. Their poetical compositions show that they are not deficient in imagination,—though, in this respect, they appear, strangely enough, to be inferior to their savage neighbours of the Feejee Group.

A disposition for enterprise and bold adventure characterizes all the Polynesian tribes. They are a race of navigators, and often undertake long voyages in vessels in which our own sailors would hesitate to cross a harbour. Their insular situation will not alone account for this disposition. The inhabitants of the Melanesian islands, in circumstances precisely similar, are remarkable for their unwillingness to wander from their homes. Captain Cook found that the natives of Erromango, one of the New Hebrides, had apparently no knowledge of Sandwich Land, the next island to the north, distant about sixty miles. On the contrary, not only is a constant communication kept up among the different islands of each group of Polynesia, but perilous voyages of many days between different groups are frequent. The natives may be said to be cosmopolites by natural feeling. Accordingly, no sooner do ships make their appearance in the Pacific than we find the islanders eager to engage on board of them, for no purpose but to gratify their roving disposition, and their desire of seeing foreign countries. And it is a remarkable fact, that on most

of the groups, natives of the highest rank, enjoying all the comforts and pleasures which arbitrary power could afford, have voluntarily renounced these advantages, for the purpose of visiting distant regions and increasing their knowledge of the world.

The Polynesians are fond of fighting, and display in their wars a cruel and ferocious disposition. Indifference to human suffering is, indeed, one of their worst characteristics. It is exhibited not only in war, but in their ill-treatment of the sick, the weak, and the aged,—the oppression of their slaves,—and the customs of infanticide and human sacrifice. Nor can we suppose that cannibalism would exist among any but a sanguinary people.

Another well-known trait in their character is a gross licentiousness,—the more remarkable as it contrasts strongly with the opposite disposition in the different races by whom they are surrounded on all sides.

The weakness of the domestic affections in these islanders has often excited the surprise of their visiters, who have observed their ordinarily good-humoured and social temperament. The conjugal tie is every where lax. Parents have little authority over their children, even when young; and in their old age are generally treated with neglect, and often left to perish. Parental affection, which we rarely see wanting in any state of society, is in this race one of the feelings which exert the least influence. In some of the principal groups, as the Society and Sandwich Islands, infanticide, public and systematic, was practised without compunction or excuse, to an extent almost incredible. In New Zealand and the Marquesas, though not so general, it is still frequently committed, and not considered a crime. At Tonga, a father, when suffering from disease, seldom hesitates to sacrifice his child to appease the anger of the gods. It is not, of course, to be understood that cases of strong attachment among members of a family do not occur,—but they attract attention as exceptions from the general rule.

A lack of conscientiousness is another unpleasing characteristic of the Polynesian islanders. Lying, hypocrisy, and theft, are hardly regarded by them as faults; and there are very few who will not be guilty of them on a very trifling temptation, and often on none at all. In this point, the Australians, stupid and unamiable as they are, have a great advantage over them,—and so, to a certain degree, have the American aborigines.

Cupidity is a universal trait in this people. The hope of plunder,

and of acquiring new possessions, is the motive of most of their wars; and it has invariably been found, that after the natives of any newly discovered group or island have recovered from the first emotions of fear, with which they regarded their unknown visiters, their immediate impulse has been to attack and destroy them for the purpose of seizing upon their property.

The Polynesians are not naturally treacherous. This is by no means from a horror of deception, but apparently from a mere inaptitude at dissembling. Their wars are rarely carried on like those of our Indians, by surprises and ambushments, but by fair fighting in open fields. If they have sometimes resorted to treachery, in their attacks upon vessels, it is only when they have learned by experience the utter inefficiency of their ordinary mode of warfare when opposed to the weapons of the whites. And in almost every case where ships have been cut off, it is worthy of remark, that those on board have, in some way or other, either by direct disclosure, or from the bearing and conduct of the natives, had previous warning of their intention. They seem nearly incapable of keeping a secret. The perpetrator of a crime is almost certain to be discovered by his own indiscretion and inability to keep silent about it; political conspiracies are divulged almost as soon as formed, not through treachery but heedlessness. When their usual air of frankness and gaiety is suddenly succeeded by an access of ferocity, we are not to conclude, in most cases, that the former was assumed to conceal the latter; each exhibition of feeling is natural to them, and not less so is the rapid transition from one to the other.

But of all the qualities that distinguish this race, there is none which exerts a more powerful influence than their superstition,—or, perhaps, it would be more just to say, their strong religious feeling. When we compare them with the natives of Australia, who, though not altogether without the idea of a God, hardly allow this idea to influence their conduct, we are especially struck with the earnest devotional tendencies of this people, among whom the whole system of public polity, and the regulation of their daily actions, have reference to the supposed sanction of a supernatural power; who not only have a pantheon surpassing, in the number of divinities and the variety of their attributes, those of India and Greece, but to whom every striking natural phenomenon, every appearance calculated to inspire wonder and fear,—nay, often the most minute, harmless, and insignificant objects, seem invested with supernatural attributes, and worthy of

adoration. It is not the mere grossness of idolatry, for many of them have no images, and those who have, look upon them simply as representations of their deities, but it is a constant, profound, absorbing sense of the ever-present activity of divine agency, which constitutes the peculiarity of this element in the moral organization of this people.

The character here described is that of the Polynesians as a nation. But there are certain traits by which the inhabitants of the different groups are distinguished from one another morally as well as physically. And in most cases it is easy to see that these diversities of character have their origin either in some natural peculiarities of the countries which they inhabit, or in their form of government. The New Zealanders, the Marquesans, and the natives of the Paumotu Group, are remarkable for their ferocious temper and addiction to war. In the first-named, the great extent of the country, with the scarcity of food, has caused a separation of the inhabitants into numerous petty tribes, independent of one another; among these, constant occasions of dissension arise, which inflame to an extraordinary degree the naturally bloodthirsty and cruel disposition of the race to which they belong. In the Marquesas, each of the large islands has a high steep ridge of mountains running through it; from this ridge, lateral spurs, hardly less elevated, and almost precipitous, descend to the sea-shore, thus forming several deep valleys, walled in on every side, except towards the sea, by a natural fortification. The consequence is, the existence, as at New Zealand, of numerous separate tribes, who are continually at war, and hence the fierce, sanguinary, and untameable character of the people. In the Paumotu Archipelago, it is easy to see that each of the fifty or sixty islands which compose it would be inhabited by a small but independent people, and that the same result would follow.

Again,—on those groups which are situated nearest the equator, where the heat which relaxes the human frame calls into existence, with little or no aid from human labour, the fruits which serve to support life, we expect to find the inhabitants a soft, listless, and indolent race; while a severer clime and ruder soil are favourable to industry, foresight, and a hardy temperament. These opposite effects are manifested in the Samoans, Nukuhivans, and Tahitians, on the one side, and the Sandwich Islanders and New Zealanders on the other. In the two physical causes noted in this and the preceding paragraph, we see the source of the combined ferocity and sensuality

of the Marquesans; traits in which they surpass all the other Polynesians, and which have hitherto rendered every attempt to civilize them unavailing.

The influence of the political state of the islanders upon their character, will be exhibited in treating of the various governments of Polynesia.

RELIGION—THE TABU.

It is not intended to give here a complete account, or even a general outline of the institutions and customs of the Oceanic islanders; only those will be mentioned which seem peculiar to the different races, and which serve to distinguish them from one another. Under this head must be ranked the institution of the *tabu*, which seems to be confined to the Polynesian race, except in those instances where it has been borrowed from them by some of the neighbouring tribes. The word *tabu*, or *tapu*, is used, like most words of this language, either as a noun, an adjective, or a verb. It may be defined as a law, or restriction, which derives its sanction from religion. The latter particular constitutes the only singularity of the system. Many of the tabus, or social regulations, are, no doubt, strange enough,—but not more so than we find among most savage and many civilized nations. It is the circumstance that these regulations, so multifarious and minute, are observed not merely as laws but as religious ordinances, and that their transgression is considered a sin as well as a crime, that gives to the institution its remarkable character. We are not altogether without examples of similar laws in our own code. Those which relate to disturbances of the Sabbath, and to the sanctity of the marriage tie, are instances of the force which human enactments derive from the precepts of religion. Nor are the Polynesians the only people who have been governed by such regulations. The laws of Moses, emanating from a divine authority, have drawn from that source a vitality which has preserved them in full vigour to this day. Among the Jews it is tabu to eat certain kinds of meat, or to offer in sacrifice any thing that has a blemish,—or to touch certain animals termed unclean, &c. The Mahometan code, the work of an earthly lawgiver, derives from its supposed divine origin a force superior to that of any ordinary laws;—to those who submit to its injunctions it is tabu to eat pork and drink wine,—or to omit certain ablutions,—or to take food during a certain month from sunrise to sunset, &c. The institu-

tions of Lycurgus are another example, owing their authority less to their own excellence, or to the rank of the legislator, than to the solemn oath by which he enforced their observance, and to the mystery of his death. With the Lacedemonians it was tabu to use silver money, to wear certain clothes, to eat certain dishes, and the like.

These examples may give us a clue to the probable origin of the tabu-system. If the individual to whom the Polynesians owe their present civil and religious code, for such in fact it is, was one who claimed to communicate with divine powers, or to possess supernatural attributes, his precepts would have, in the eyes of a people so strongly imbued with religious feeling, an authority infinitely superior to that which they could derive from any other source. That such was actually the case, would seem probable from certain peculiarities in the language and customs of the natives. In most of the groups, the word *aliki*, (or *ariki*, *ali'i*, *ari'i*, &c.,) is the usual word for chief. In the dialect of New Zealand, however, which has retained many features of the original Polynesian tongue that have been elsewhere lost, the term *ariki* is applied to an individual in a tribe who is considered to have received, by hereditary descent, a peculiar rank and sanctity, entitling him to certain observances which are rendered to no others, and making his person inviolate in war. He has, however, no authority whatsoever over the other freemen of a tribe. In Lee's vocabulary, *ariki* is rendered "a representative of God,—a priest," and *wakariki*, "making an *ariki* or priest." This, though not strictly correct, is perhaps as good a translation as could be given. In Samoan, *ali'i* is chief, and *va'ali'i*, priest; it seems likely that the latter was originally the same word with the former, and that the particle *va* has been prefixed for the sake of distinction.

In short, we may suppose that the author of the tabu-code was a person, who, in the original seat of the Polynesian race, united the power of a ruler and lawgiver to the dignity of a chief-priest, and perhaps of an inspired being. From the latter circumstance, his laws or tabus, whether promulgated as divine commands or not, would be received and obeyed as such, and would retain their force, from this cause, long after the legislator was forgotten. His descendants, finding the duties of their religious office less to their taste than the enjoyments of civil power, might, like the Eastern caliphs, devote themselves chiefly to the latter, while retaining the name (*aliki*), and perhaps much of the homage belonging of right to the former. Such

seems to have been generally the case. In New Zealand, alone, the civil authority has been lost, and only the religious dignity retained. In Samoa, a separation has also been effected between the two offices, and a new word formed to designate the sacerdotal class. In all the other groups there is, properly speaking, no priesthood. There are certain individuals to whom the name of *tufunga*, (or *tohuŋa*, *tahuŋa*, *tahuna*, *tahua*, &c.,) is given, who take charge of the temples and images, perform religious rites, communicate with the deities, &c. Except when engaged in the exercise of these functions, they are not regarded as persons of peculiar sanctity, and enjoy no consideration whatever beyond that which springs from their personal rank and wealth, or their influence with the chiefs. The word by which they are called signifies an artisan, or one who follows a particular profession; a house or canoe builder, a carver, a tattooer, a director of funeral ceremonies, &c., are all called by this name, as well as a priest. Those of the latter class must, therefore, be considered merely as persons appointed by the real priests,—i. e., the *aliki*, or chiefs,—to go through the drudgeries of their office, with which they are unwilling to be troubled.

But in refusing to exercise the ordinary functions of the priestly station, the chiefs have been careful not to renounce the dignity and immunities connected with it. The extraordinary personal respect evinced towards them cannot be accounted for from their civil rank alone, since it is nearly as profound among those democratic tribes, who, like the Nukuhivans, pay little regard to their authority, as under the despotic governments of Tahiti and Hawaii. It is tabu for a common man to enter without permission the house of a chief, or to wear a garment belonging to him, or to stand in his presence at certain times, or to do other acts savouring of undue familiarity and disrespect. The penalty does, indeed, vary according to the nature of the government. In the Marquesas, the offender would be mulcted of some of his property, by way of expiation; in Tonga, this would be accompanied by severe personal chastisement; while under the iron rule which prevailed in the Sandwich Islands, death was the only atonement.

A strong argument in favour of this view of the origin of the tabu, is found in the fact that on nearly if not quite all the groups, there have been, at a very late period, men who have been regarded by the natives as partaking of the divine nature,—in short, as earthly gods.

At the Navigator Islands two such individuals, father and son, by name, *Tamafaingá*, had, for many years, down to the period of the first arrival of the missionaries, held the inhabitants in slavish awe, and ruled them at their will, by the dread of their supernatural power. At the Tonga Islands, though it is not known that any person is actually worshipped, as elsewhere, there are two high chiefs, whose official titles are, *Tuitonga* and *Veati*, and a woman, called the *Tamahá*, who are believed to be descended from gods, and are treated with reverence on that account by all, not excepting the king, who regards them as his superiors in rank. In New Zealand the great warrior-chief, Hongi, claimed for himself the title of a god, and was so called by his followers. At the Society Islands Tamatoa, the last heathen king of Raiatea, was worshipped as a divinity. At the Marquesas there are, on every island, several men, who are termed *atua*, or gods, who receive the same adoration, and are believed to possess the same powers as other deities. In the Sandwich Islands, that the reverence shown to some of the chiefs bordered on religious worship, is evident from a passage in a speech of John Ii, (formerly a priest, and now one of the best informed of the native orators,) delivered in 1841, and published in the Polynesian, for May 1, of that year, in which he gives an account of some of their ancient superstitions. He says: "Here is another sort of tabu that I have seen, namely, that relating to high chiefs, and especially to the king. They were called gods by some, because their houses were sacred, and every thing that pertained to their persons." At Depeyster's Group, the westernmost cluster of Polynesia, we were visited by a chief, who announced himself as the *atua* or god of the islands, and was acknowledged as such by the other natives.

This singular feature in the religious system of the Polynesians, appearing at so many distant and unconnected points, must have originated in some ancient custom, or some tenet of their primitive creed, coeval, perhaps, with the formation of their present state of society. There is certainly no improbability in the supposition that the lawgiver, whose decrees have come down to us in the form of the tabu system, was a character of this sort,—a king, invested by his subjects with the attributes of divinity. It is worthy of remark, that in all the cases in which we know of living men having been thus deified, they were chiefs of high rank, and not ordinary priests (*tufuŋa*), or persons performing the sacerdotal functions.

MYTHOLOGY.

The religious belief of the Polynesians reminds us of the classical mythology. There is a small number of gods of the first class, commonly not more than ten, who have various attributes. One is the creator of the islands, another the god of war, another of thieving, another the ruler of the region of departed spirits, &c. After these come a multitude of inferior deities, gods of the sea and the winds; tutelar divinities of islands, towns, and families, with malignant sprites haunting the woods, caves, and desert places, whose delight it is to torment and annoy the human race. Many of the gods are said to have been men deified after death, or sometimes, perhaps, during life. The first rulers of a country frequently received divine honours. This was the case with 'Oro at Raiatea, Tangiia at Rarotonga, and Atea at the Sandwich Islands.

With one, or perhaps two exceptions, there was no deity who was the object of worship throughout the greater part of Polynesia. The gods of Samoa were unlike those of New Zealand, nor did the latter country have the same objects of worship as the Society Islands. The eastern groups, however, (Tahiti, Rarotonga, Hawaii, &c.,) had several of their gods in common. Tane, Tu, Rongo, (Rono or Roo,) were worshipped in most of them, and appear to have been of Tahitian origin.

The exception alluded to, is in the case of *Tangaloa*, (or *Tayaroa*, *Tanaloa*, *Taaroa*,) who is worshipped in all the islands, except, perhaps, New Zealand. He is regarded as self-existent, and as the creator of the earth, or at least the islands of the sea, and of the human race. His usual epithet at Samoa is *Tangaloa lagi*, heavenly Tangaloa. At Tahiti and Rarotonga he is termed *Taaroa* or *Tangaroa nui*, great Taaroa. At the little newly discovered island of Fakaafo, the natives spoke of him with great awe, as "*Tangaloa i lunga i te langi*," Tangaloa above in the heavens. At Depeyster's Group the natives at first refused to pronounce the name, and then said that Tangaloa was sacred or tabu on their island. It seems likely that this was the original deity of the Polynesians, perhaps, before they left their pristine seat in the East Indian Archipelago. In the Tongan traditions, he is represented as living at *Bulotu*, a kind of terrestrial paradise, situated far to the northwest, and sending thence his two sons to people the islands.

Another name, more generally diffused than common, is that of *Maui* or *Moui*. At the Friendly Islands this is the god that supports the earth, and is the cause of earthquakes. Another name given to him is *Mafuike*, and by this appellation (*Mafui'e* or *Mafu'e*,) he is known at the Navigator Islands as the god of earthquakes; but the deity on whom the islands rest is called *Ti'iti'i Atalanga*. At Tahiti Maui is, or rather was, another name for Taaroa, and was applied to him in the capacity of the god of earthquakes. He also, according to one story, created the sun and the islands of the sea; the latter, by dragging after him, through the seas, from east to west, an immense rock, (*papa*,) from which fragments were broken off and formed the islands; after which he left the great land to the east, where it still exists.* In the mythology of New Zealand, Maui holds the same place, as principal deity and creator of the world, which is given to Tangaloa elsewhere. The natives often speak of two Mauis, the elder and the younger, *Maui-mua* and *Maui-potiki*, who are sometimes represented as the gods who created mankind, and sometimes as the first men. At Hawaii one of the ancient kings is said to have had four sons, whose names were *Maui-mua*, *Maui-hope*, *Maui-tiitii*, and *Maui-atalana*. The latter succeeded him on the throne, and the history says, that "He went to the sun and chased his beams, because they flew so rapidly; also, that he dragged with a hook these islands from Maui to Taula, towing them after him in a canoe; and had those in the canoe landed safe at Hilo, on Hawaii, then all the islands in the group would have been united in one, but one of the party looking behind him, the hook broke, and the expected union failed of its consummation."† Here is an extraordinary confusion of the names and traditions of the three last-mentioned groups. Maui-mua and Maui-hope correspond precisely in meaning to the two Mauis of New Zealand; Maui-tiitii and Maui-atalana, present, in the last term of each, the compound name, Tiitii-atalaŋa, of Samoa (the ŋ always becoming *n* in Hawaiian). Finally, the traditions respecting the last-named Maui are evidently derived from those which prevail in Tahiti. Of the probable origin of this confusion we shall have occasion to speak hereafter.

Tiki or *Ti'i* is another term of general prevalence, variously ap-

* See Forster's "Observations made during a Voyage round the World," p. 541; also, Ellis's Polynesian Researches, vol. i. chap. v.

† Mo'oölelo Hawaii, in the Hawaiian Spectator, vol. ii. p. 218.

plied. Ellis says that the Tahitians considered Tii and Taaroa to be one and the same being, but that Taaroa dwelt in the region of chaos, and Tii in the world of light. In other traditions of the same people, Tii is given as the name of the first man. Tii was also the usual word for idol or image; perhaps, because the first images that were made were those of this deity, or of Taaroa, under this form. In Rarotonga Tiki was the name of the first man, who was supposed, after death, to have received dominion over the region of departed spirits; a person who died was said to have "gone to Tiki." Tiki in Nukuhivan and Tii in Hawaiian signify an image. In the dialect of New Zealand, *hei* signifies an ornament suspended from the neck, and the compound term *hei-tiki* is applied to the little distorted images of jade which are thus worn. It has been seen that the reduplicate form, Tiitii, in Samoan, signifies the god who supports the islands, like Moui, in Tonga.

It seems probable that the Polynesians originally recognised but one deity, who had different appellations, according to his different attributes and offices. As the creator of the world, he was termed Tangaloa; as the sustainer of the earth, (or, perhaps, originally, as the preserving power,) he was called Maui, and in the form in which he revealed himself to man, he had the name of Tiki. The meaning and application of these names has, however, been much confused, and undergone various alterations. The inferior divinities, who vary from one group to another, are generally supposed, by the natives themselves, to have been merely deified men.

COSMOGONY.

Two stories are prevalent among the Samoans with regard to the creation of the world, or, at least, of their islands. Both attribute the work to their great god, Tangaloa. According to one account, while the god was fishing, his hook caught in the rocks at the bottom of the sea, and in drawing it up, he raised with it the whole group of Samoa. The other story represents him as forming the land by throwing down large stones from the skies, from which his daughter, *Tuli*, (snipe,) made the different islands. She afterwards planted them with vegetables, one of which was a kind of vine, from whose stem a god, named *Ngai*, formed the first man, by marking out the body and members of a human being.

In Tonga the first of these stories is the one generally received.

They add to the Samoan account that when the god Tangaloa had raised the islands to their present altitude, his hook broke and left them in that situation; otherwise, they would have continued to rise until they formed one great land. The New Zealanders and Tahitians have the same account of their islands having been drawn up by a god while fishing, and both give to this god the name of Maui, which, as we have before shown, is but another appellation for Tangaloa. The Tahitians have, besides, other stories, one of which,—to the effect, that the islands are fragments broken off from an immense rock,—has been already given. The word for rock is *papa*, which is also the name of the wife of Taaroa, and from this source some confusion may have arisen, as some of the traditions relate that the islands were born of Taaroa and Papa.* The Hawaiians, according to the Mo'o-olelo, before quoted, have the same story, that the islands were born of Papa, the wife of Atea, the progenitor of the human race.

The belief, so generally prevalent, of the islands having been raised by a divinity, from the bottom of the sea, will appear natural enough if we consider the circumstances and character of the people. The situation of their islands, mere specks of land, surrounded by what must have appeared to the inhabitants an interminable ocean, and the fact that the Polynesians are emphatically a nation of fishermen, would be sufficient to suggest the idea. When the priests, to whom the religion and mythology of the race were especially committed, were called upon to account for the formation of the land which they inhabited, they would, of course, refer it to their great god Tangaloa, or Maui, and no other mode would be so likely to occur to them as that by which they themselves had frequently drawn up fragments of coral rock from the bottom of the sea.

The fact that two or more stories are sometimes current on the same group, shows in what light they are regarded by the natives,—not as articles of their religious creed, which they are bound to believe, but merely as traditions handed down from their fathers, which, though respectable for their antiquity, may, after all, not be true. Their opinions on this subject, therefore, differ widely from those which they hold with regard to the existence and power of their gods, of which none of them entertain a doubt.

* Polynesian Researches, vol. i. p. 250, Am. edit.

WORSHIP.

If we may judge from what appears in the eastern groups, the original form of worship of the Polynesians was no less simple than their theology. In Samoa, Tonga, and New Zealand, their divinities are regarded as spiritual beings, and approached only by prayers, invocations, penances, offerings of first fruits, libations, and similar forms. They have neither temples nor altars, nor, properly speaking, either idols or sacrifices. In Samoa, indeed, they had a few inanimate objects of reverence, which were worshipped by a small portion of the population. Mr. Heath says, "A branch of bamboo, set upright, with a bunch of cocoa-nut fibres tied at the top, was worshipped by part of Manono, a sacred stone by another district, and some families had roughly-carved wooden idols, as representations of deceased chiefs, to whom they paid religious homage."* In the latter custom, of preserving the effigies of deified chiefs, we probably see the origin of the idolatrous worship which prevails in eastern Polynesia. In Tonga they have a few images as in Samoa, but the chief peculiarity in their system is a certain kind of human sacrifice, which differs from that of the Tahitians in its mode and object. On the sickness of a chief, it is usual to strangle an infant belonging to the same family,—sometimes his own child,—whose death it is supposed will be accepted by the gods, in lieu of that of the sick person. In New Zealand there are no idols of any description, and the only approach to human sacrifice is the custom of immolating several slaves at the death of their master; which, however, is done rather out of respect to him, and to provide him with attendants in his future existence, than for the purpose of appeasing the gods.

In the eastern groups we meet with a wholly different form of worship, with sensual and shocking rites. In Tahiti and Rarotonga the word *marae*, which in the Navigator and Friendly Islands signifies merely the public place or lawn in the centre of a village, is applied to certain sacred enclosures of stone, containing two or three houses, where are deposited the hideous idols which they worship, and in or before which their sacrifices are performed. In the Sandwich Islands similar enclosures exist, but with the name of *heiau*. In the Marquesas the *ma'ae* is merely a grove, containing idols, and

* Polynesian, vol. i. No. 18.

not surrounded by an enclosure. In all these groups human sacrifices were common. The individuals selected were men of low rank, who had made themselves obnoxious to the chiefs or priests, and who were put to death as much to glut the vengeance of their oppressors as to propitiate the favour of the divinity.

The native superstitions on the subjects of sorcery, inspiration, omens, apparitions, the worship of animals, and other similar matters, are not so peculiar and distinctive as to require a notice here. Their ideas, however, with respect to a future state, merit attention. At the Navigator Islands different opinions prevail. All believe in the existence of a large island, situated far to the northwest, called *Pulótu*, which is the residence of the gods. Some suppose that while the souls of common people perish with their bodies, those of the chiefs are received into this island, which is described as a terrestrial elysium, and become there inferior divinities. Others hold, (according to Mr. Heath,) that the spirits of the departed live and work in a dark subterraneous abode, and are eaten by the gods. A third, and very common opinion is, that the souls of all who die on an island, make their way to the western extremity, where they plunge into the sea; but what then becomes of them is not stated. The rock from which they leap, in the island of Upolu, was pointed out to us; the natives term it "*Fatu-asofia*," which was rendered the "jumping-off stone."

Some one or other of these three opinions prevails in every part of Polynesia. At the Friendly Islands, that which relates to the island lying to the westward, called by them *Bulótu*, is the most common. In New Zealand the departed spirits are supposed to proceed to the northern end of the island, where, from a rock, called *Reinga*, they descend into the sea, and pass through it till they reach the islands of the Three Kings, a small cluster, about thirty miles from the North Cape, on which is placed the elysium of the islanders. At the Society Islands, according to Mr. Ellis, they supposed that the soul, on leaving the body, was conducted to the *po*, or place of night, where it was eaten by the gods,—not at once, but by degrees,—and after it had three times undergone this operation, it acquired the rank and attributes of a divinity. They also believe in the existence of a paradise, termed by them *Rohutu noanoa*, or sweet-scented Rohutu, which was the abode of the gods and of deified spirits. It was situated near a high mountain, called *Tamahani unauna*, glorious Tamahani, on the northwest side of the island of Raiatea. Rohutu may be a corruption of Purotu. The Rarotongans, says Mr. Williams, "repre-

sented their paradise as a very long house, encircled with beautiful shrubs and flowers, which never lost their bloom or fragrance, and whose inmates enjoyed unwithering beauty and unfading youth." The name of the presiding deity of this abode was Tiki. At the Sandwich Islands the natives held opinions very nearly the same as those of the Society Islanders; the spirits of the dead either went to the *po*, or place of night, and were eaten by the gods, or they descended to the regions below, where Atea and Milu, the first sovereigns of Hawaii, had their kingdom. It should be observed, that in the dialects of all the islands, except New Zealand, the words *below*, *leeward*, and *westward*, are synonymous. Those accounts, therefore, which represent the abode of spirits as a subterranean hades, and those which make it a terrestrial paradise, lying to the westward, have probably a common origin, and owe their difference to the different acceptations of the same word.

CIVIL POLITY.

A very simple form of society exists in all the Polynesian islands. There are usually three classes or ranks,—chiefs, landholders, and common people. In New Zealand, however, the first is wanting, and in the Sandwich Islands the second. The relative powers of the three classes also vary at the different groups. On this subject it will be necessary to enter into some particulars.

At the Navigator Islands the government is nominally, and in part actually in the hands of the whole body of *alii*, or chiefs. But their power is not arbitrary. The householders (*tulafales*) of a district are the recognised councillors of the chief, and he seldom takes any important step without consulting them. It is not uncommon for a chief, whose course is displeasing to the people of his district, to be deposed by the united action of the landholders and the neighbouring chiefs, and another appointed to his office. The common people are, in general, the relatives and dependants of the *tulafales*, and have no direct influence in the government.

Of chiefs there are three grades, not distinguished by particular titles, but by the terms which are used in speaking of or to them. Two or three of the highest, whose influence extends over the whole group, are of the first rank. Their near relatives, and the rulers of large districts form the second. The third comprises the petty chiefs of single towns, whose power will vary of course with the number of

their people. As an example of the difference of language above-mentioned, the expression "to come" may be adduced. Speaking of a common man, they would say *ua alu mai*, he has come; of a *tulafale, ua alala mai;* of a petty chief, *ua maliu mai;* of one of the second class, *ua susu mai;* while for one of the highest rank, it would be *ua afiu mai*, and the same expression is also used in speaking of a god.

There is reason to believe that at some former period a monarchical government prevailed in this group. The title of *tupu*, or sovereign, is still given to a chief who, in rank, wealth, and influence, is superior to the rest—but more as a mark of respect, than as conveying any additional authority. Nor is it now hereditary, whatever it may formerly have been. The government is carried on after a regular system, somewhat like that of a representative republic. The chief and householders of every town and inferior district meet frequently in council, (or, as it is called, a *fono,*) to decide on all matters of public interest within their limits. The large districts are in like manner regulated by the governing chief, the petty chiefs, and principal landholders; and any matter affecting the entire group is determined in a general assembly, or *fono*, of the high chiefs, each of whom is attended by a *tulafale*, who acts as his adviser, and usually as his orator. The decision is not by voting, but by general consent, the discussion being prolonged until some conclusion, satisfactory to the greater part, and particularly to the most influential, is arrived at. Their decisions are termed *tulafono*, or acts of council. One of the principal prerogatives of the *tupu* seems to be that of convoking these assemblies; though, should he refuse to do so, when circumstances seemed to require it, they would undoubtedly meet without him.

As might be expected in a government partaking of a republican form, parties exist in Samoa, which, if not based on such important principles as those of civilized countries, do not yield to them in violence. That party which has the ascendency is termed the *maló*, or strong; the other is the *vaivai*, or weak—answering nearly to our "administration" and "opposition." The general government of the country is, in fact, conducted entirely by the former, though the chiefs of the latter generally retain their power in their respective districts. The head-quarters of one party are in the populous district of Aana, or the eastern coast of the island of Upolu; those of the other, on the small island of Manono, which is only divided from this district by a channel about three miles broad. The two stand to each other very

much in the relation of Athens and Sparta in ancient Greece. The adherents of both are scattered over every part of the group. The inhabitants of one town will belong to the Aana party, and those of the next adjoining to that of Manono. The superiority of one party to the other depends upon its superior strength; and this is determined, not at the polls, but on the field of battle. The last great "struggle of parties" took place in 1830. Tamafainga, the chief who has already been mentioned as pretending to the attributes of a god, belonged to Manono, or, at least, to that party. Relying upon his sacred character, he was guilty of many acts of oppression and brutality towards the people of Aana, who, at last, outraged beyond endurance, rose upon him and put him to death. A general war ensued between the adherents of Aana and Manono, which, after continuing, with various fortune, for several months, resulted in the overthrow of the former; since which time they have been considered the *vaivai*, or weak party. The use which the victors made of their newly acquired power was appalling. The whole district of Aana, more than thirty miles in length, was ravaged and depopulated. Large fires were kindled into which the prisoners were thrown—women and children as well as warriors—and burned to death. The conquered district remained without an inhabitant till 1836, at which time the other party, having become converts to Christianity, removed the interdict, and allowed the fugitives to re-occupy their lands. It then became apparent that the form of government under which they live is not without its advantages. Had the people of Aana been an independent tribe, they would probably have been exterminated, as has frequently been the case in New Zealand—or, at the very least, reduced to slavery. But from the nature of their political relations, it happened that nearly every person of note among the conquered party had some kinsman or friend in the ranks of the *maló;* with these they took refuge after their defeat, and, except those who were captured and destroyed in the first flush of victory, very few were put to death. When we visited these islands, only three years after the return of the expelled party to their homes, Aana was the most populous district in the group, and few traces remained of their defeat, except their political inferiority.

Another striking advantage of their system of polity is found in the freedom from taxation, and the general mildness of the government. The chiefs of the opposition dare not oppress their subjects, for fear of an appeal to the *maló;* while those of the latter are withheld from

an arbitrary exercise of their power by the great variety of interests which exists among them, and by the fear of rendering some of their adherents disaffected, and thus strengthening the opposite party. Accordingly we found nowhere in the Pacific such a general diffusion of the means of subsistence and enjoyment, or so little difference in point of comfort and ease of life between the higher and lower classes.

In Tonga the system of government is, at present, not unlike that of Samoa. When the islands were visited by Cook, Mumui was king, and possessed great, though not arbitrary, power. His son and successor, Tuku Aho, was put to death for his tyranny by one of his subordinate chieftains,—since which time the political power remains in the hands of the principal chiefs, though the kingly title is still given to a son of Tuku Aho. This title is *Tui-Kana-kabolo*, or Lord of *Kana-kabolo*, the district in which he is crowned. It is not directly hereditary, for the person who holds it can only obtain it by the suffrages of the chiefs; but they usually elect some one of the family to which the last king belonged—either a brother, a son, or a nephew. The whole island of Tonga is divided into districts, each of which has a chief, who is nominally appointed by the king; but this appointment must be made according to certain received usages, and must, moreover, be confirmed by the whole body of the chiefs. The official titles of these lordships are sometimes derived from the name of the district, as, *Tui-Belehaki*, Lord of Belehaki; but more frequently they are distinct appellations, of unknown origin,—as *Vaea*, the official title of the chief of *Houma* (whose proper name was, in 1840, Loloa); *Ata*, for the district of *Hihifo*, *Lavaka* for that of *Bea*, &c. In one view, the government may be considered as a kind of "family compact,"—for the persons holding the offices and titles above-mentioned address one another by the names of father, son, uncle, grandfather, and the like, without any reference to their real relationship. Thus Taufahau, in 1840, notwithstanding his great power and influence, as sovereign of Habai and Vavau, was considered as a mere youth, a "grandson," by the haughty office-bearers of Tonga, and in a *kava*-party was obliged to seat himself at the foot of the ring, among the common people and chiefs of low rank.

Next to the chiefs are the *matabules*, who are the same class as the *tulafales* of Samoa. Their power, however, is less, as that of the chiefs is greater, than in the latter group. The lower orders consist of *muas* and *tuas* (meaning literally, those before and those behind). The former are the relatives of *matabules*, who may succeed them in

their rank and possessions; the latter are the great mass of the people, who have no political rights. The condition of this class is as much worse than in the Navigator Islands as the government is stronger and better organized for the purposes of oppression. It is, however, milder than that of Tahiti, and infinitely preferable to the debasing despotism which existed in the Sandwich Islands.

Habai and Vavau, which were formerly tributary to Tongatabu, are united under an independent government, with the same classes of chiefs (*eiki*), landholders (*matabule*), and common people (*mua* and *tua*).

New Zealand.—According to the information derived from the natives, the inhabitants of the north island, which contains nearly all the population of the group, are divided into one hundred and four tribes. These tribes are classed by them under four general designations. The *Ngapuhi*, comprising thirty-five tribes, possess the northern peninsula, down to the isthmus of Manukao. The population of this part of the island has been very much reduced by disease, and the devastating wars carried on since the introduction of fire-arms. The *Ngatimaru*—fourteen tribes—inhabit the coast from the isthmus to the East Cape, including the River Thames and the Bay of Plenty. The *Ngatikahúngunu*, the most numerous of all, including forty-nine tribes, possess the whole eastern coast, from the Cape to the entrance of Cook's Strait. This is the most populous part of New Zealand, and that which has been least visited. Finally, the *Ngatiruanui*, comprising only nine tribes, are thinly scattered along the shores of Cook's Strait, and the western coast of the island, as far north as the isthmus of Manukao. Of most of these tribes the names begin with *Ngati*, *Ngai*, or *Nga*, as *Ngatirengu*, *Ngatiawa*, *Ngaitama*, *Ngatipu*. It seems probable that these are, in fact, clans descended from a common ancestor, and that the names stand for *nga tamaiti a Rengu*, &c., the children of *Rengu*, *Awa*, *Tama*, *Tipu*. In expressing this opinion to the natives from whom our information was obtained, they agreed, after some discussion among themselves, that it was likely to be correct. On another occasion, a native whom we questioned as to the country from which the New Zealanders were derived, declared that they came from no other place, but belonged to the land, like trees and stones. He said, moreover, that the first man (*tupuna*, ancestor) was *Tawake*. This was at the Bay of Islands; and on referring to the list of tribes, it appears that that which inhabits the town of Kororareka, on the south side of that bay, is called *Ngaitawake;* it was

probably to this that the man belonged, and his assertion was true as regarded the particular clan of which he was a member. The names of some of the tribes begin with *wanau*, meaning "offspring:" as the *Wanau-a-Ruataupare*, offspring of Ruataupare, at Tokamaru Bay,—the *Wanau-a-Rongokata*, at Turanga, or Poverty Bay.

At present, the various tribes or clans are entirely independent of one another, nor does any peculiar connexion appear to exist between those which constitute the principal divisions, though this may formerly have been the case. It is possible the *arikis* once had a civil power united with their religious rank, and that in some cases this authority may have extended over a large territory,—though we find no positive indications of such a state of things beyond the general designations applied to a number of tribes, and the fact that the reverence paid to the ariki, as a sacred personage, extends frequently beyond the limits of the tribe to which he belongs.

Not only is every tribe independent of all the others, but every freeman or *rangatira* in a tribe considers himself equal in rank to the rest. The class of chiefs, properly speaking, does not exist. But as, in every society, there will be some one who, for his superior wisdom, eloquence, prowess, wealth, or family connexions, will be acknowledged as the head and director, and as the representative of the rest in their public transactions, we find, in New Zealand, that every tribe has its *rangatira rahi*, a title which is sometimes rendered "high chief," but of which the more exact translation would be "chief citizen," or "head freeman." The office is not hereditary, though it will be easily understood that many circumstances will usually combine to retain it in a particular family. Besides the *rangatiras*, the only class is that of slaves (*taurekareka*). These are persons taken captive in war, or the descendants of such. They are considered to be the property of their masters, who may dispose of them at will, and put them to death without interference. This is frequently done, not merely in anger, but often from pure wantonness, or to indulge their cannibal propensities. On the other hand, the *rangatiras* do all the fighting, the slaves merely accompanying them in their expeditions, to carry their arms and prepare their food.

The effect of this form of society on the character of the New Zealanders requires to be noted. It has already been said that their division into numerous tribes, and the continual wars which result from it, have tended to render them ferocious and bloodthirsty. The general equality of rank among the freemen, and the absence of a

governing authority, gives them a strong sense of personal independence; while the habit of domineering at will over their slaves is calculated to render them haughty. These combined traits are all strikingly apparent, and they nearly overcome the disposition to frankness and good humour which is a general characteristic of the Polynesian race. The New Zealander approaches in character, as in appearance, to the American Indian. He is exceedingly proud, often sullen, and always quick-tempered. We have seen a common *rangatira* excited to fury by a little teasing, intended in perfect good nature, and which, at any other island, would only have called forth laughter and repartee.

In the Society Islands, the three classes of *arii* or chiefs, *raatira* or landholders, and *manahune* or common people, exist, as at the Samoan Group. There is also a head chief, *arii rahi*, who is commonly termed the king, but who bears, in fact, the same relation to the other chiefs, as does the *rangatira rahi* of New Zealand to the other freemen. His power varies according to circumstances, and depends much upon his personal character. It is never purely arbitrary, and is sometimes almost null. The influence of the high chiefs, as well as that of the landholders in the government, is always very great, and the king seldom ventures to take any step in opposition to their united sentiments. The most remarkable feature in the government of this country is the rule which requires not only the king, but every chief and landholder, immediately on the birth of an heir, to resign to him his rank and possessions, and retain merely the regency (in case of the king) or the temporary control, until the heir has attained the proper age to assume the management. Mr. Ellis supposes that the object of this regulation is to secure the succession in a family, and to guard against the confusion and dissensions which frequently follow the death of a chief in the other groups.

At Rarotonga there are, according to Mr. Williams, four classes, the *ariki* or high chiefs, the *mataiapo* or governors of districts, the *rangatira* or landholders, and the *unga* or tenants. The class of district chiefs, however, exists in all the groups, and though forming a peculiar grade of nobility, is not properly to be considered a distinct class from the other chiefs.

The natives of the Paumotu Archipelago gave us the names of sixty-two islands belonging to it, of which thirteen, lying chiefly on the southern and southeastern border, were said by them to be uninhabited. The inhabited islands may be classed, politically, under

two divisions, eastern and western. The former includes *Hau*, or Bow Island, and all to the east of it; the latter, those lying to the west of this island, thirty-nine in number. The inhabitants of the former are independent, and still in their savage state, having little communication with one another. Those of the latter are under the sway of *Nganá*, or *Anaa*, commonly called Chain Island. This supremacy is of modern date, and has been gained by conquest. When the other islands were first visited by ships, they were found inhabited by a numerous and warlike population. About the beginning of the present century, the natives of Nganá began to acquire a superiority in arms over the rest. They attacked one island after another, destroying most of the people, and carrying the remainder captives to their own island, where they became the slaves of their conquerors. In this way, thirty-eight of the Paumotus were completely depopulated. On the introduction of Christianity, which took place about twenty-five years ago, through the agency of native Tahitian missionaries, many of the captives were allowed to return to their several islands,—remaining, however, under the dominion of Nganá, which they consider the metropolis. The number upon each of the subject islands is very small, while on Chain Island there are said to be three or four thousand. How it happened that this people should have originally obtained this superiority in war, cannot easily be explained. Their island is surpassed in size by several others. It has, however, a shallow lagoon, abounding in fish, which gives them a good supply of food, and the island is said to be a grove of cocoa-nut trees from one end to the other. The probability is, that it had always a somewhat larger population, in proportion to its size, than the others, and being situated at some distance from the rest of the group, it was less exposed to sudden attack, and its people were more enterprising. As, moreover, they have always kept up a frequent communication with Tahiti, they were probably supplied with firearms sooner than the people of the other islands.

The Chain Islanders acknowledge no king, but have several chiefs, who owe their influence to various circumstances of birth, valour, reputed wisdom, &c. The state of society bears a general resemblance to that which prevails in New Zealand. The Paumotus are generally considered as under the Tahitian government, but the subjection is merely nominal. The Society Islanders, in fact, stand in some dread of their fierce and warlike neighbours.

At the Marquesas there is less distinction of rank than at any other

group. There are certain persons to whom the title of *aiki* (or, more commonly, *hakaiki*) is given, but it procures them no power or influence beyond what they would otherwise possess. All that they derive from this distinction consists in certain tokens of respect which are paid to them, in accordance with the regulations of the tabu-system. The rest of the people are landholders, or their relatives and tenants. A general feeling of equality and personal independence prevails, as in New Zealand. There is, however, this difference, that the slave-class being for the most part wanting, the pride of superiority is not felt. The Marquesans have all the ferocity and all the free spirit of the New Zealanders, and are far more sensual and dishonest; but the sullen hauteur which we find in the latter is very rare among the former. They are, on the contrary, a frank, social, light-hearted people, very agreeable in a brief intercourse, but with few good qualities to attract on a longer intimacy. Besides the *hakaiki*, there is usually, in every tribe, a *toa*, or chief warrior, whose business it is to lead, or rather precede them to battle. But even there his authority extends but little beyond the right of advising, and every man fights or runs away according to his individual notions of propriety. In the naval branch of their service the same democratic principle prevails. Their war-canoes are large, and composed of a number of pieces; each piece frequently has its separate owner, whose consent must be obtained before the whole can be put together.

In the Sandwich Islands, before the adoption of their present written constitution, a peculiar form of government prevailed, differing from the rest in the absence of a middle class of land-proprietors. All the land in the group was the property of the king, and leased by him to inferior chiefs (*hatu-aina*, literally "landlords"), who underlet it to the people. As the king, however, though absolute in theory, was aware that his power depended very much on the co-operation of the high chiefs, they became, to a certain degree, partakers in his authority. The power thus lodged in the hands of the king and chiefs was as despotic as could well be imagined. Any man, from the heads of districts to the lowest of the people, might, at a word, be stripped of all his possessions, and driven out a houseless wanderer. The consequence was, a degree of oppression to which nothing similar was known in any other part of Polynesia. It was a grinding tyranny, by which every morsel of food, beyond what was necessary for the existence of the labourer, was wrung from him to support the chiefs and their numerous attendants in a life of idleness and profusion. In

no other group was the difference so striking between the nobles and the common people. The former were above the middle height, and of enormous bulk. They became large, fat, and sleek, like prize oxen, and by the same process of idleness and huge feeding. The latter were small and thin, with a coarse outline of form and feature. Not less contrasted were the manners of the two classes. The deportment of the chiefs was haughty, bold, and commanding; that of their subjects humble, timid, and mean. The chiefs were heartless and cruel from luxury, and the habit of undisputed sway, and their subjects, from misery, and the results of long oppression. The former sacrificed human beings by hundreds to atone for a broken tabu, and the latter murdered their own children to escape the trouble of supporting them. In short, it was, perhaps, as bad a government as could have been devised. The root of the evil was undoubtedly the system by which the title to all the land was vested in the king. According to the native account, this feature in their polity was the result of a voluntary renunciation of their rights by the people themselves. In the "*Moo-olelo Hawaii*" it is stated, that "in the reign of an ancient king of Hawaii, by name Pui-atalani, his subjects were frequently accusing each other, and he was occupied in adjusting their difficulties. At length he became weary of his burden, and said to his people, 'I am tired of ruling over the land, and will no longer have the care of it. It will be better for you, my subjects, to look after your own lands, in a way to suit yourselves; and I will take care of my own.' They therefore managed their own affairs, but not long; for, perceiving that the country did not prosper under this arrangement, they restored it to their former chief. In this way, perhaps, the land became the chief's."*

CANNIBALISM.

The Polynesians may, without injustice, be called a race of cannibals. In New Zealand, the Hervey Group, the Gambier Islands, the Paumotu Archipelago, and the Marquesas, the practice is or was universal, and is confessed by the natives with no apparent feeling of shame. In the Navigator, Friendly, Society, and Sandwich Islands, though not common, it was, in former days, occasionally practised, and (what is the most important point) was not regarded

* Hawaiian Spectator, vol. ii., p. 438.

with any great horror. By some it has been supposed that this custom originated in the fury of revengeful hostility; by others, in the cravings of hunger during seasons of famine. But the natives of New Holland, who are quite as ferocious as the Polynesians, and who frequently suffer severely from the want of food, are not cannibals.

There is, in the minds of most men, savage as well as civilized, a certain notion of sanctity attached to the dead body of a human being, —a feeling of dread and repugnance at the idea of touching or disturbing a corpse,—which no effort can altogether vanquish. This feeling, however, appears hardly to exist among the people of these islands, as is apparent in several of their customs. It will be sufficient to mention two. The Polynesians do not, usually, like many savage tribes, torture their prisoners to death, nor are they wont, as a general thing, to preserve any part of the body of a slain enemy as a trophy,— though this is sometimes done. But it is their chief object, and especial delight, to secure the corpse, for the purpose of practising upon it every horrible disfigurement which the imagination can devise. Mr. Ellis* relates several of the modes in use among them, and remarks that some are too revolting to be described. No other race of savages has evinced this disposition to the same extent.

The other custom relates to the disposal of their dead. With most barbarous tribes, as well as civilized nations, the natural repugnance to the presence of a corpse is shown in the desire to put it away, as soon as possible, "out of their sight." The Polynesians have little or none of this feeling. In some islands, as Tahiti and Nukuhiva, the bodies of the dead are (or were) exposed on stages near the dwellings of the living; in others, as at the Navigator and Sandwich Islands, they are buried either near or in the houses of their friends, and the skulls, and sometimes other bones, afterwards taken up and preserved as relics. At New Zealand, the body is placed on the ground in a sitting or crouching posture, and enclosed within the two halves of a canoe; this is set in the midst of their villages, which are often made unapproachable to a foreigner by the scent of putrefaction.

To a people like this, in whom the salutary awe of death is so completely extinct, who are naturally of a bloodthirsty disposition, and whose religious belief has nothing of a moral or elevating tendency, there is, evidently, no restraint but that of custom to deter them from cannibalism. The practice may have commenced in some access of

* Polynesian Researches, vol. i., chap. xi.

revenge, or in a season of famine; but it is now continued purely for the gratification of a depraved appetite. On this point the testimony of the natives themselves is distinct and positive, and as they are aware of the abhorrence with which the act is regarded by the whites, there can be no good reason for disbelieving them.

Of the four Oceanic races, the Polynesians and Melanesians are, generally speaking, addicted to cannibalism, while among the natives of Australia and Micronesia it is, so far as we are informed, unknown.

TATTOOING.

The custom of tattooing is not peculiar to the Polynesians, but it deserves mention, as affording a means of distinguishing the natives of the different groups from one another. The word *tau*, or *tatau*, from which "tattoo" is derived, is applied to it in most of the islands; in New Zealand, however, *moko*, meaning properly "lizard," or "serpent," is used,—perhaps in reference to the peculiar curves and spirals of which their tattooing consists. The mode in which it is performed is nearly the same everywhere. The colouring matter is a mixture of soot, or powdered charcoal, with water or oil. This is struck into the skin by means of a small implement of bone, resembling a piece of fine-toothed comb, fixed transversely to the end of a short handle, after the fashion of an adze. In New Zealand, instead of a toothed instrument, a sharp chisel is used, which renders the operation much more painful.

We can hardly doubt that the custom was originally adopted from a sense of decency. The usual dress of the Navigator Islanders is a mere apron of leaves, tied around the middle of the body, which it covers only in front. The tattooing is applied also to the middle of the body, from near the waist behind, down to the knees. In front, however, the abdomen is free from it, except only a small patch over the navel. When asked why this spot was tattooed, they replied, that as it was the part which was connected with the womb before birth, they were ashamed to leave it uncovered,—showing clearly the feeling which had given origin to the custom. The general effect, at a little distance, is to give the person the appearance of being dressed in short, dark-blue drawers.

The Tonga tattoo is the same with the Samoan; for though their usual dress, which is a wrapper of bark-cloth, entirely conceals it,

yet in rainy weather, or when at sea, or obliged to wade in the water, they wear the *titi* or leaf-apron of the other group.

At New Zealand the climate generally requires the body to be covered, and the face is therefore the only place on which the tattooing would be commonly seen. As it is not needed for the purposes of decency, it is applied merely for ornament. The style which they prefer consists of numerous spiral and curving lines, drawn with great exactness, care being taken to make the marking of one side of the face correspond to that of the other. The breast and thighs are frequently tattooed in a similar, though less elaborate manner.

At the Society Islands also, the tattoo serves merely for ornament. The body, from the waist to the knee, is covered by the *pareu* or wrapper. It is, therefore, above and below this that the marking is most elaborately applied. This varies a good deal, at the pleasure of the person tattooed. Perhaps the most distinctive mark is a number of parallel curving lines, which spread out on each side of the spine, as the leaflets of a palm from the stem. Heavy masses of black are also imprinted on the thighs and nates, though these are covered by the dress,—referring us, at once, to the Samoan origin of the custom.

The Rarotongans, we were told, cover the body with chequer-work and cross-lines, somewhat like those of a Guernsey frock.

The people of the Low Archipelago seem to have different fashions. Some were tattooed like those of Tahiti. The men of Anaa or Chain Island were thickly covered over the body, but not the face, with lines crossing one another, similar (according to a note made at the time) "to the checked-shirts worn by sailors,"—consequently not unlike the mode of Rarotonga. The people of the eastern or independent islands (as Clermont Tonnerre, Searle's, and the Disappointment Islands) had no tattooing or marking of any description.

The Marquesans are tattooed from head to foot, some of the elder men being completely blackened by the abundance of the adornment. The most common style is that of broad heavy stripes across, or partially crossing, the face and body, with small intervals between them. But squares, circles, and various fantastic figures are also used.

The Sandwich Islanders tattoo comparatively little, and in a perfectly arbitrary style. It is common for individuals to have figures of animals or inanimate objects imprinted on some part of the body, but this is not universal. In former times persons frequently had themselves tattooed as a token of mourning at the death of a friend or

a chief; and some, by way of evincing their extreme sorrow, applied it to the tip of the tongue, in which case the operation must have produced great pain.

The women, at most of the islands, use this ornament very sparingly. The back of the hand is frequently marked so as to resemble an open-worked glove. Sometimes the feet are similarly imprinted, and at New Zealand the lips are so completely covered as to have the appearance of being painted blue.

MANUFACTURE OF CLOTH.

Many tribes, in various parts of the world, have the art of making a kind of cloth from the bark of a tree. That which is peculiar in the Polynesian custom, is merely the mode adopted, which is common to all the islands except New Zealand. It consists in peeling off strips of the bark of the paper-mulberry or of the breadfruit-tree, which are divested of the outer cuticle, and after being soaked for a time in water, are laid upon a smooth plank, and beaten out, by repeated blows of a mallet, to a substance not unlike thick but flexible paper; sometimes, however, it is so fine as to resemble gauze. The strips are united by overlaying their edges and beating them together. The mallet used, called every where *ike* or *i'e*, is a stick rather more than a foot in length, and five or six inches in circumference,—either square, or, in some islands, nearly round, and creased or channelled with parallel grooves from one end to the other. At New Zealand, where these trees are not found, and where, moreover, a better defence from the rigour of the climate is required, the people braid their mats from the leaves of a flax-plant indigenous to the country (phormium tenax), and also manufacture from it a kind of yarn or thread, of which they weave, by hand, mantles or blankets, which bear some resemblance to the products of a loom.

CANOES.

The usual form of the Polynesian canoe is well known. Its peculiarities are the outrigger—a slender log of wood lying in the water parallel to the canoe, to which it is fastened, to prevent it from upsetting,—and the triangular sail of matting, broad at top, when it is drawn up to the mast, and narrowing to a point at the bottom where it is fastened to the prow. New Zealand again constitutes an excep-

tion, the canoes there having no outriggers, a peculiarity which is explained by the circumstance that the great size of the trees on this island enables the natives to make their canoes of sufficient breadth of beam not to require this contrivance. At the Gambier Group it is remarkable that canoes are unknown; their place is poorly supplied by rafts, made of logs and poles lashed together, and propelled by paddles or sails.

At the Friendly Islands, the proper Polynesian canoe is rarely used. They have instead a kind differing in one very important respect, namely, in being made to sail with either end foremost. When a Samoan or Tahitian voyager desires to change his course, or "tack," he shifts the sail from one side of his vessel to the other, and that which was before the windward side becomes the leeward. But a Friendly Islander carries his sail from one end of his canoe to the other, and that which was before the prow becomes the stern,—the same side remaining always to windward. The Tonga people say that they borrowed this model from the Feejee Group, where it is the only one in use. It is also found throughout the Micronesian Archipelago, and it is doubtful to which of the two western races the invention is properly to be ascribed. Many of the canoes are very large, especially the double ones, which are sometimes eighty or ninety feet long, and capable of carrying two hundred men.

WEAPONS.

The arms principally employed by the Polynesians are the club, the spear, and the sling. The club is generally made of some hard wood, and is about four feet long. In New Zealand only, smaller clubs or maces made of stone are common. The spear is used either for thrusting or darting, in the latter of which exercises the natives are very expert, though they make use of no artificial means for increasing the impetus of the cast, like the throwing-stick of the New Hollanders, or the knotted string of the natives of Mallicollo. It is remarkable that on none of the islands of Polynesia is the bow included by the people among their weapons of war, though they make use of it in their sports.

KAVA-DRINKING.

The only other custom upon which we shall touch, as distinctive of this race, is the use of a beverage termed *kava* or *'ava*, a name given

also to the plant from which it is obtained. This plant is known to botanists as the *piper methysticum*, and is found on all the high islands of the Pacific within the tropics. The liquor is an infusion of the root prepared after a manner any thing but consonant with our ideas of cleanliness. It is first chewed, several persons being usually engaged at the same time in this part of the operation. The morsels, as they are masticated, are placed in a shallow wooden bowl, and when a sufficient quantity has been thus prepared, water is poured upon it; after which the infusion is strained through a mesh of the fibres which form the husk of the cocoa-nut, and it is then ready for drinking. The immediate effects are narcotic and stupifying. When drunk to excess, it is destructive to both the bodily and mental powers. The individual becomes afflicted with a general weakness and hebetude; the mind is obscured, the flesh gradually wastes away, and, in this last stage, the skin becomes covered with a white scurf repulsive both to the sight and the touch. It is not known that any persons die from this cause alone; but many are, no doubt, carried off, while in this weak condition, by diseases from which, under ordinary circumstances, they would have recovered.

The liquor, however, may be drunk in moderation, without producing these injurious effects. In Samoa and Tonga, the "*kava*-parties," or assemblies of chiefs for drinking, are occasions of much state, and many ceremonies are practised in preparing and serving the drink. In the eastern groups, this formality is dispensed with, but the beverage is still considered one peculiarly appropriated to the chiefs, for whom the plant is usually sacred or *tabu*.

MELANESIA.

The race of Oceanic negroes, either pure, or mixed with other races, occupies the large island of New Guinea, with Arroo, Waygeoo, Mysol, and the interior of the Moluccas on the west, and New Britain, New Ireland, the Louisiade, the Solomon Isles, the New Hebrides, and New Caledonia on the east. The western portion of this region forms a part of the East Indian Archipelago, bordering upon the large islands inhabited by the Malay race. The result of the constant and long-continued intercourse here maintained between the two races, has been to people this portion of Melanesia with a hybrid

variety called *Papuas.** They are true mulattoes, of a reddish-brown complexion, with abundance of twisted and frizzled hair, which has procured them the epithet of mop-headed. They inhabit not only Waygeoo, Arroo, and Mysol, but also the eastern extremity, and most of the northern coast of New Guinea. All the vocabularies which have been taken of the dialects spoken by this people, show a greater or less infusion of words of Malay origin, generally much altered and disfigured.

The southern coast and eastern extremity of New Guinea, and the islands which lie near it, are inhabited by real negroes. The only one whom we had an opportunity of seeing, was a native of Erromango, who had been brought by a trading vessel from that island to Tonga, when quite young, and had forgotten his native language. His name was Noai, and he called his island (or perhaps his town) Malekini. He was about five feet high, slender, and long-limbed. He had close woolly hair, a retreating arched forehead, short and scanty eyebrows, a small snub nose, thick lips (especially the upper), a retreating chin, and that projection of the jaws and lower part of the face, which is one of the distinctive characteristics of the negro race. His limbs and body were covered with short fine hairs, made conspicuous by their light colour. On his left side were many small round cicatrices burnt into the skin, which he said was a mode of marking common among his people. Placed in a crowd of African blacks, there was nothing about him by which he could have been distinguished from the rest.

There is, however, considerable difference among the various tribes of Eastern Melanesia, caused perhaps, in part, by physical influences, and in part by a mixture with their Polynesian neighbours. In Tanna, an island southeast of Erromango, we find a larger and stronger race, with a skin not quite so dark. On this island two languages are spoken, and we were assured, by good authority, that one of them was like that of Erromango, and the other similar to the dialect of the Friendly Islands. About five miles distant from the east coast of Tanna is the small island of Niua, or Immer, inhabited by a yellow race, of the pure Polynesian stock. This name of Niua is the same as that given to the group of Coca's, Good Hope, and Horn Islands, about fourteen degrees to the east-northeast, from whence it is

* See Dr. Pritchard's Physical History of Man, page 22, for an excellent description of this variety of the human race.

possible that the population of the small island was derived. If so, the Polynesians are, in this case, returning back nearly in the direction from which they are supposed to have originally proceeded.

The external resemblance which is found between the negroes of the Pacific and those of Africa, renders the contrast of their characters more striking. The latter are gay, frank, social, quick of apprehension, but deficient in steadiness and resolution, and prone to sensuality. The Melanesians are, in every respect, the reverse of this description,—sullen, shy, treacherous, indocile, stubborn, and of a cold temperament. A constant suspicion, the offspring of a continual fear of treachery, is displayed, not only in their dealings with strangers, but between members of the same tribe, and even of the same family. The Polynesians rarely carry arms, except in time of war; a Feejeean (the most civilized of the Melanesians) is rarely without them. A lack of enterprise, or rather a strong aversion to quitting their homes, is a universal characteristic. Although the Feejee Group, the New Hebrides, and the Solomon Isles, have been, during the last forty years, frequently visited by ships, we know of no instance in which a native has voluntarily entered on board one as a sailor.

We shall only notice here a few of the arts and customs which are peculiar to the Melanesians, reserving other particulars for the description of the Feejee Islands.

It is remarkable that the use of the bow, as a weapon of war, should be confined to this race among the islanders of the Pacific. The others sometimes employ it in their sports, but never in fighting. This is one of those facts which seem, at first sight, unaccountable, and can hardly be explained on the ground of long-established usage alone.

The manufactory of a kind of pottery is an art common to nearly all the tribes of this race, and peculiar to them. The material is a fine blue clay, which is mixed with sand, and moulded by hand to the required shape. It is varnished with the juice of a certain nut, and hardened in the fire. The most common form is that of a large oval pot or jar, with a small circular mouth. This is set in a slanting position on a hearth, and used for boiling their food. They have also water-jars and small drinking vessels of the same material.

Tattooing is seldom resorted to by this people, as the darkness of their skins would render the marking nearly invisible. Instead of it, they are accustomed to make, on the breast and arms, weals, or raised

cicatrices, generally produced by burning the parts with a pointed stick. Sometimes these appear as long unsightly scars, distributed without regularity; in others, there are rows of small circular spots, in which the design of ornament is more apparent. A similar mode of marking prevails to a much greater extent, among the tribes of central and southern Africa.

One circumstance, connected with the distribution of this race among the islands of the Pacific, deserves notice. The Polynesians are a stronger and bolder people than the blacks (not including the Feejeeans), and greatly their superiors in warfare. We find them in possession of three islands, Fotuna (or Erronan), Niua (or Immer), and Tikopia, which seem, from their situation, properly to belong to the Melanesians; and we are naturally induced to inquire, how it is that the yellow race, after getting possession of these islands, has advanced no farther, though other conquests, not more difficult, so far as regards the number and force of the inhabitants, would seem to invite it.

The reason is probably to be found in the fact, that in all (or at least all the easternmost) of the islands inhabited by blacks, the climate is fatal to the races whose different organization is marked by a lighter skin. D'Urville endeavoured in vain to induce some of the natives of Tikopia to accompany him to Vanikoro, an island only thirty leagues distant, with which they were well acquainted. They were afraid that the air would kill them. The experience of that navigator proved that their fears were but too well founded. Within three weeks after his arrival at Vanikoro, forty of his men were attacked by the fever, and several died. In 1830, a vessel from the Sandwich Islands, with nearly two hundred natives on board, visited Erromango for the purpose of cutting sandal-wood. They remained there five weeks; and, so rapid and powerful were the effects of the poisonous miasmata, that only twenty returned to Oahu.*

It is, no doubt, to this peculiarity of their climate that the Melanesians are indebted for the unmolested possession of many of their islands. Fotuna, Niua, and Tikopia are not affected by the noxious influences, whatever these may be. They are small, high islands,—mere mountains rising out of the water,—and thus exposed, in every part, to the constant and salubrious winds of the tropical seas,—a fact which may account for this exemption.

* Jarvis's History of the Sandwich Islands, p. 290.

VITI, OR THE FEEJEE GROUP.

This group is an archipelago of islands of various sizes, about one hundred of which are inhabited. Two of them are so much larger than the rest, that the natives do not apply to them the term "island" (*anu*), but call them by that which signifies "land" or "continent" (*vanua*). These are *Viti-levu* (great Feejee), and *Vanua-levu* (great land). They are nearly equal in size, containing each about two thousand five hundred square miles. Viti-levu has, however, the greatest extent of habitable land, and is the seat of the most powerful states, most of the other islands being more or less subject to it. Next to these two, in size and importance, though far inferior in both respects, are *Vuna* and *Kandavu*, the former situated to the east of Vanua-levu, and the latter to the south of Viti-levu. They contain between one hundred and fifty and two hundred square miles each. The eastern part of the group consists of an extensive chain of small islands, lying in a direction from north-northwest to south-southeast. The principal are *Vatóa*, *Onggéa*, *Vulángi*, *Kambára*, *Namúka*, *Móthe*, *Lakémba*, *Naiáu*, *Thithia*, *Tuvútha*, *Mango*, *Vanúa-mbalávu*, *Kanathía*, *Naitomba*, *Kambia*, and *Rambe*. Most of these are surrounded by extensive reefs. In the interior sea, between this chain and the two large islands, are several of considerable size, of which the most important are *Koro*, *Mokungaí*, *Óvolau*, *Moturíki*, *Mbatíki*, *Naviaí*, *Ngau*, *Moala*, *Totóia*, and *Matúku*. Between Viti-levu and Kandavu are *Mbengga*, *Namúka*, and *Vatulele*, the first of which is celebrated in the mythology and history of the group. Finally, west and northwest of Viti-levu extends the Asaua chain, composed of numerous islands, the largest of which are *Asaua*, *Naviti*, *Viwa*, *Waia*, and *Malolo*. This Viwa must not be confounded with another and smaller island of that name off the east coast of Viti-levu, and the Namuka near Mbengga must be distinguished from that near Lakemba.

Concerning the number of inhabitants in the group, the estimates differ considerably, owing chiefly to the diverse accounts as to the population of the interior. The lowest computation makes about one hundred and thirty thousand souls, of which the two large islands are supposed to have forty thousand each, and the remainder to be distributed throughout the smaller islands, nearly in proportion to their relative sizes. If, however, the interior of the large islands is as

densely inhabited as some suppose, the sum total would be increased by thirty or forty thousand.

PHYSICAL TRAITS.

The Feejeeans are a people of the medium stature, with nearly as great variety of figure as is found in nations of the Caucasian race. The chiefs are usually tall and well-formed, owing probably to the care taken of their nurture, and to the influence of blood. The common people are somewhat inferior, yet there are fewer small and ungainly figures among them than among the lower order of Europeans. On the other hand, the Feejeeans contrast very unfavourably with their neighbours of the Polynesian stock. They lack the full, rounded limbs and swelling muscles which give such elegance to the forms of the Friendly and Navigator Islanders. They are generally large-jointed, and the calf is small in proportion to the thigh. The neck is also too short for due proportion, and the whole figure wants elegance and softness of outline. Their movements and attitudes are, consequently, less easy and graceful than those of the Polynesians. They are nevertheless a strong race; their war-clubs are ponderous, and are wielded with great power, and they can carry very heavy burdens.

The Feejeean physiognomy differs from that of the Polynesians, not so much in any particular feature, as in a general debasement of the whole, and a decided approximation towards the forms characteristic of the negro race. The head is usually broad in the occipital region (which they consider a great beauty), and narrows towards the top and in front,—the forehead, though often of good height, appearing compressed at the sides. The eyes are black and set rather deep, but never obliquely. The nose is not large, and is generally a good deal flattened; the nostrils are often larger laterally than forwards, and the nose is then much depressed at the upper part between the eyes. The mouth is wide, and the lips, particularly the upper one, thick. The chin varies, but is most commonly short and broad. The jaws are larger, and the lower part of the face far more prominent than in the Malay race. The cheek-bones, also, project forwards as in the negro, and not laterally, as in the Mongol variety; notwithstanding which, the narrowness of the forehead at the temples gives a greater width to the face at the malar region than elsewhere. The whole face is longer and thinner than among the Polynesians.

The hair is neither straight nor woolly, but may be properly desig-

nated as frizzled. When allowed to grow without interference, it appears in numerous spiral locks, eight or ten inches in length, spreading out on all sides of the head. Sometimes these curls are seen much longer, falling down to the middle of the back. It is, however, very seldom allowed to grow naturally. The young boys have it cut very close, and sometimes shaved to the skin, like the Tahitians. In girls, before marriage, it is allowed to grow long, and is coloured white by washing it with a solution of lime, except a portion around the crown, which is plastered with a black pigment. After marriage, it is either cut to the length of one or two inches, or frizzled out like that of the men; in both cases it is frequently soaked in colouring liquids, either red or black. The men in general have their hair dressed so as to form an immense semi-globular mass, covering the top, back, and sides of the head. The arrangement of this *chevelure* is performed for the chiefs by professional barbers, and is a work of great labour. Six hours are sometimes occupied in dressing a head, and the process is repeated at intervals of two or three weeks. It is probably to guard against disarranging this work, that the piece of bamboo which is placed under the neck in sleeping is employed, instead of the ordinary pillow. For the same purpose, the natives usually wear, during the day, a *sala* or kerchief of very thin gauze-like paper-cloth, which is thrown over the hair and tied closely around the head, so as to have very much the appearance of a turban.

The colour of the Feejeeans is a chocolate-brown, or a hue midway between the jet-black of the negro, and the brownish yellow of the Polynesian. There are, however, two shades very distinctly marked, like the blonde and brunette complexions in the white race, besides all the intermediate gradations. In one of these shades the brown predominates, and in the other the copper. They do not belong to distinct castes or classes, but are found indiscriminately among all ranks and in all tribes. The natives are aware of the distinction, and call the lighter-coloured people *Viti ndamundamu*, "red Feejeeans," but they do not seem to regard it as any thing which requires or admits of explanation. These red-skinned natives must not be confounded with the *Tonga-Viti*, or individuals of mixed Tongan and Feejeean blood, of whom there are many on some parts of the group.

CHARACTER.

It is not a little remarkable that though the Feejeeans are an ingenious, shrewd, quick-witted people, surpassing the Polynesians in

their knowledge of various arts, and having a more regular and artificial system of government, they are yet spoken of by all voyagers as savages, and uniformly treated as such, while the Polynesians are regarded rather as a semi-civilized race. Nor can there be any doubt that this distinction, so universally and involuntarily made, is a just one. Yet it is difficult to perceive, at the first view, the grounds on which it rests. We shall be told that civilization belongs to the character more than to the intellect; but granting this to be correct, we may still be at a loss to discover in what respect the Feejeeans are inferior to the Polynesians. The portrait which we have had to draw of the latter is by no means prepossessing. If the Feejeeans are ferocious in war, without natural affection, parricides and cannibals, there are few of the Polynesian tribes to whom the same description will not apply. That proneness to sensuality, moreover, which is common among the latter is wanting in the former, and the domestic ties are more sacred among them.

The truth perhaps is, that the difference in the character, as in the physiognomy of the two races, lies not so much in any particular trait, as in a general debasement of the whole,—a lower grade of moral feeling, and a greater activity of the evil passions. The Polynesians seem to be cruel, dishonest, and selfish, rather because they have always been so, and no better path has ever been opened to them, than from any violent propensity to those vices. The proof of this is found in the fact that a very brief intercourse with foreigners has, in most cases, been sufficient to induce them to lay aside their worst practices, and adopt many of the improvements of civilization. But the Feejeeans are by nature and inclination a bloodthirsty, treacherous, and rapacious people. Their evil qualities do not lie merely on the surface of the character, but have their roots deep in their moral organization. In forty years of intercourse with the same class of civilized men to whom the Polynesians were indebted for their earliest instructions in many valuable arts, they have learned from them nothing but the use of firearms,—and though no visiter can have failed to express his horror at the customs of cannibalism, infanticide, and human sacrifice, not the slightest effect has been produced upon the natives. The Feejeean may be said to differ from the Polynesian as the wolf from the dog; both, when wild, are perhaps equally fierce, but the ferocity of the one may be easily subdued, while that of the other is deep-seated and untameable.

One quality, however, for which the Feejeeans are eminently distin-

guished, and in which they differ widely from the Polynesians, is their disposition to treachery, and, connected with it, their capacity for dissimulation. During our intercourse with them, we had continually occasion to observe this trait in their dealings with us and with one another. They live a life of constant suspicion, no one daring to trust even the members of his own family. A native never leaves his home unarmed; and the people in every town are constantly on the watch against a sudden invasion from the neighbouring tribes, however apparently peaceful. Their internal history, as related by themselves, is full of instances of perfidy and treason. The group is divided into a number of independent states, connected among themselves by peculiar relations, somewhat as in the little republics of ancient Greece. Among these states constant intrigues and machinations are carried on, and that with a degree of shrewdness and craft that frequently excited our astonishment. All the arts of that baser species of state policy which we are accustomed to look upon as the growth of a corrupt civilization, are thoroughly understood and continually practised by this extraordinary race of savages. To weaken a rival state by secretly exciting its dependencies to revolt,—to stir up one class of society against another, in order to take advantage of their dissensions,—to make an advantageous treaty with a powerful foe, by sacrificing a weak ally,—to corrupt the fidelity of adherents, by bribing them with the anticipated spoil of their own master,—to gain a battle before it is fought, by tampering with the leaders of the opposing force,—all these, and many other tricks of the Machiavelian school, are perfectly familiar to the subtle chieftains of Viti. In treating of the system of government which prevails in the group, we shall have occasion to show more distinctly the influence which this trait in the native character has upon their political relations.

RELIGION.

The Feejeeans, though not perhaps so strongly influenced by the devotional sentiment as their eastern neighbours, are yet much attached to their religious observances. Many of these seem to have been borrowed from the Polynesians, especially the *tabu*, (or, as they term it, the *tambu*,) which has the same force among them as with the others, though it is not, perhaps, of such universal application. Much of the Vitian mythology appears to be also of Tongan derivation.

According to the universal belief of the natives, the supreme deity, and governor of their island-world, is a being termed *Ndengéi*. He is represented as having the form of a serpent in the head and one side of the body, while the rest is made of stone, by which he is rendered immortal. His residence is in a cave, in the mountains of Viti-levu, at a place called Nakauvandra, nearly opposite to Mbua, or Sandal-wood Bay. Earthquakes are supposed to be produced by the god shifting his position,—and one of the *thimbis*, or distichs, which the natives frequently sing in their dances, refers to this belief:—

Vukivuki ko Ndeŋei,	Ndengei turns over,
Iavala a vanua.	The earth trembles.

The natives say that an earthquake is invariably followed by a season of fertility; and they believe that when Ndengei is prevailed upon, by their prayers, to put an end to a famine, he does so by turning himself over, and thus causing the earth to shake. Scarcities they suppose to be produced by the malign interference of the inferior deities, who pray to Ndengei for food, until the trees are stripped of their fruits to supply them.

No one knows the origin of Ndengei. He was first seen on the beach at Ra, in the form of a man, dressed in the native girdle of *masi*, or paper-cloth, with long trains of it hanging to the earth, as is the custom among the chiefs. Not being recognised and worshipped at that place, he went to Mbengga, where he was first discovered to be a god. But the land was stony, and he did not like it. He looked towards Kandavu, but would not dwell there. He then went over to Rewa, and took up his abode in that district. Soon after this, a powerful god, by name *Wairua*, came from Tonga to Rewa, and to him Ndengei resigned the government of that town, on condition of always receiving for himself the choicest parts of all kinds of food (such as the head of the pig and tortoise, &c.) After living awhile in this situation, Ndengei had an attack of leprosy, and determined to remove to Verata, which has ever since been considered impregnable. Here he resolved to be no more seen by men, and for this purpose took the form of a serpent, as before related.

According to one account, the natives hold that Ndengei created the first man and woman, though of what materials they do not say. This story, however, is directly opposed to the general belief that the

god did not make his appearance till after the islands were peopled, and that he first ruled, in human shape, over some of the towns,—a story which reminds us of the Cretan Jove.

Thus far the creed of all the islanders is the same. All, likewise, hold that Ndengei has a son, who stands at the door of his cave to receive the prayers which are addressed to his father, and to act as mediator between him and the suppliants. But the name given to this son varies in every important district. In Rewa it is *Mautu;* in Mbau, *Komai-navutherethere;* in Ovolau, *Rakavonu;* in Mathuata, *Rathinathina;* in Somusomu, *Komai-natavusara;* and in Lakemba there are supposed to be two,—*Tokai-rambe* and *Tui-Lakemba.* In fact, except in the circumstance of there being a single supreme ruler over the whole group, the celestial government of the Feejee Islands appears to be modelled after the terrestrial. Each principal state has its own presiding deity, who is usually a son of Ndengei. The inferior districts are ruled and protected by subordinate deities, who are commonly grandchildren of the god; while every village has its own tutelar spirit, who is perhaps a still more distant descendant of the supreme divinity, though this is not certain. Furthermore, the same political relations which prevail between the different states, are also found among their governing deities. Thus, Somusomu, though to a certain degree independent, owns a kind of inferiority to Mbau, and may be termed a tributary ally. This the natives ascribe to the fact that at some former period the great spirit of Somusomu (whose polysyllabic name need not be repeated) met the great spirit of Mbau half-way between their respective dominions, fought with him, was conquered, and thereupon proceeded to the *mbure*, or temple, of his antagonist, and made over to him the town of Somusomu, giving him the *tama*, or salute, as a superior. This tradition probably refers to some victory gained in early times by the naval forces of Mbau over those of Somusomu.

Besides the gods of districts and towns, they have others who are the deities of particular classes or professions, as *Rokola*, the god of carpenters, *Rakavonu*, of fishermen. They have also mischievous and malignant spirits, who are supposed to be the cause of the petty evils which afflict men. On Lakemba, according to Mr. Cargill, there is an individual known as *Mata-kalou*, god-seer, whose business it is to discover and thwart the machinations of these spirits. The office is held by but one person at a time, and is hereditary. The natives also pay divine honours to disembodied souls, particularly those of their

ancestors; and certain animals, as the shark, land-crab, serpent, hawk, &c., are considered sacred, and reverenced, not as being themselves divine, but as the property of divinities.

There are still other deities whose offices and attributes are connected with the native belief respecting the future state of the soul. The most important of these is one who approaches to the vulgar idea of the devil. He is called by such as worship him, who are not many, *Ratu-mbati-ndua*, or the one-toothed lord; others speak of him as the *kalou kana*, devouring god, or *kalou tha*, evil deity; and in Lakemba he is commonly termed *Samu-ialo*, or destroyer of souls. He has the form of a man, with wings in place of arms, provided with claws to snatch his victims. He has a tooth so large that, as the natives say, when he is lying in his house it goes over the roof. He flies through the air, emitting sparks of fire, like a meteor. He is said to roast in a fire and eat the souls of men who are delivered over to him by the supreme divinity.*

The general belief of the Feejeeans seems to be that the soul passes through two states or conditions of future existence before it undergoes its final destiny,—annihilation. The first of these is a residence, for an indefinite period, in some place upon the earth, (termed *thimba-thimba*,) which is a kind of terrestrial elysium. Nearly every island and large district has its own place of souls. From thence the spirit descends to the *Mbulu*, or infernal regions, situated beneath the earth, where it remains until its extinction. In some places it would appear that the second stage is omitted, and in others it is placed beneath the sea. It is possible, however, that in these instances our information was imperfect, as we were assured that the natives generally believe in both the earthly elysium and the subterranean hades.

At Rewa the word *lothia* was given to us as the term for annihilation, or the doom to which the spirit is finally subjected. At Lakemba, according to Mr. Cargill, Lothia is the name of the sovereign of Mbulu, under whom the souls undergo this destiny.

The people of Vanua-levu believe that the spirits of the dead repair to a point of land near Sandal-wood Bay, termed Thombathomba, from whence they pass down into the sea, where they are received by the two canoes of Rokona and Rokola. When it is stormy weather, with thunder, rain, and high winds, the natives say that their canoes

* The idea of this being has evidently been grafted by the Feejeeans on the Polynesian mythology, in which there is nothing of the sort. See elsewhere the account given of the evil spirit, as imagined by the Australian aborigines.

are getting under way. Their destination was not stated; but it is presumed to be a "city of spirits," which is said to exist beneath the water, in what is called the Great Channel (Ndaveta-levu), between Moturiki and Mbau. It is governed by a god called Tui-Ndaveta-levu. When the natives pass through this channel, they take off their turbans (*sala*) in token of reverence, and scrupulously avoid throwing any filth into the water. Many of their traditions, of which they have an immense number, refer to this passage.

A very extraordinary part of the Vitian creed, is that which gives not only to the lower animals (or at least to such as consort with man), but also to inanimate objects, a future existence. Thus they have their *thimbathimba ni kuli*, *ni vuaka*, *ni niu*, or elysiums for dogs, pigs, cocoa-nuts, &c. These are usually on some inaccessible or desert rock or island. Persons who pass near the places appropriated to the animals pretend to hear the cries of the ghostly herds; sometimes they will say—"There is a great feast in such a place;—don't you hear the squeaking of the pigs that are killed and are coming to the *thimbathimba?*" The paradise of cocoa-nuts for the island of Rewa is at the village of Longía, the chief of which frequently complains that he cannot sleep at night when there is a feast on the island, for the noise made by the cracking of the fruit.

One of the most important of the native traditions relates to what is called the *Waluvu levu*, or great flood, of which the following account was given by Veindovi (the chief captured at Rewa), and confirmed from other sources. After the islands had been peopled by the first man and woman, a great rain came, and the waters began to rise. Then there came two enormous double canoes, commanded one by Rokona, the god of carpenters, and the other by his head workman, Rokola. They picked up a number of the people, and kept them on board until the flood subsided, when they deposited them again on the islands. One account gave the whole number that were saved as only eight, and stated that they landed first on the island of Mbengga, the people of which entertain a high opinion of their own rank and lineage, as direct descendants of the survivors. Veindovi said that in former times the Feejeeans always kept large canoes laid up in readiness against another flood, and it is only of late that the custom has been discontinued.*

* This statement (which we heard from others in the same terms) may induce us to inquire whether there might not have been some occurrence in the actual history of the islands to give rise to this tradition, and the custom here mentioned. On the 7th of November, 1837, the Pacific Ocean was traversed from east to west by an immense wave,

Another story, which has been, no doubt, derived from their Polynesian neighbours, refers to the existence of an island called *Mburótu*, situated somewhere in the ocean, but in what direction they do not know. It is represented as a terrestrial paradise, in which every species of fruit is produced without cultivation. They do not, however, like the people of Samoa and Tonga, represent this island (*Pulótu*) as the abode of their gods, or the place from whence their islands were peopled.

There is no regular hierarchy in this group. Every town has its *mbete* or priest, whose business it is to consult the gods when required, and to perform various religious ceremonies. In the capital towns there is usually a *mbete levu*, or high priest, but it does not appear that he has any peculiar authority over the rest. Neither is the office hereditary, or confined to any particular class. When a priest dies, some individual who possesses more than ordinary shrewdness, and desires to lead an easy, indolent life, determines to succeed him. He puts on a heavy, melancholy air, and pretends to dream of an event which is shortly to occur. He tells his dream, and if the event turns out accordingly, the chiefs and people begin to consider him a priest. By way of trying him, they bring him a bowl of *kava* (or *anggóna*) after the usual form, and desire him to consult the gods about some business in which they are engaged. If he goes through the ceremony to their satisfaction, and the oracle proves correct, he is forthwith installed in the vacant *mbure*.

The usual form of invocation is as follows. When a chief wishes to supplicate a god for the recovery of a sick friend, or the return of a canoe, or any desired object, he takes a root of *kava* and a whale's tooth to the temple, and offers them to the priest. After the *kava* has been brewed and drunk, the priest takes the whale's tooth in his hand, turns it over, gazes steadily at it, and then appears to be seized with a

which, taking its rise with the shock of an earthquake in Chili, was felt as far as the Bonin Islands. At the Sandwich Islands, according to the account given by Mr. Jarvis in his History, p. 21, the water rose, on the east coast of Hawaii, twenty feet above high-water mark, inundated the low lands, swept away several villages, and destroyed many lives. Similar undulations have been experienced at these islands on several occasions. If we suppose (what is no way improbable) that, at some time within the last three or four thousand years, a wave of twice this height crossed the ocean, and swept over the Vitian Islands, it must have submerged the whole alluvial plain on the east side of Viti-levu, the most populous part of the group. Multitudes would no doubt be destroyed. Others would escape in their canoes, and as Mbengga is a mountainous island, in the neighbourhood of this district, it would naturally be the place of refuge for many.

spasm, accompanied by tremblings and involuntary motions. In this state of ecstasy he is supposed to be possessed by the deity, and what he says is looked upon as the direct response of the god to his prayers.

A priest frequently pretends to receive some communication from the gods in his dreams, and then the people assemble to hear the message. By this device he obtains a drink of *kava*, and often a propitiatory present, if his dreams are ominous of evil.

All the people of a town frequently unite in offering a sacrifice to their tutelar divinity, to secure his favour and protection, more especially from sickness. On such occasions the chief convenes his townsmen, and says to them, "Let us make a feast to the god, that we may not die." A *tambu* is immediately laid upon pigs, turtle, and some other provisions, to preserve them for the ceremony. On the day appointed, every man brings his pig or other offering, with a whale's tooth, if he has one, to the temple. Here the chief advances and offers his prayer in behalf of all, while the rest present their gifts. The priest takes the whale's tooth from the chief, and answers "*Ke ndatou mbula vakandua*,"—We shall all live as one, i. e., without exception. He then supplicates the divinity to be propitious to the people, after which they return to their homes, leaving the provisions to be distributed at the pleasure of the priest.

Human sacrifices are frequently offered by the high chief. They are generally prisoners taken in war. Sometimes, however, they are slaves procured by purchase from other tribes. As these, like other sacrifices, are to be eaten by the priests and people, they are usually kept for some time, and fed, till they are thought to be in good condition. The victim is bound hand and foot, and roasted alive on heated stones, after the usual fashion of cooking. The body is then taken out, painted as for a festival, and carried to the temple to be presented to the god, after which it is cut up and distributed to the people. These horrible offerings are made on many occasions, and frequently out of vainglory on the part of some chief. At those festivals when ordinary persons are expected to bring a pig, Tanoa, the old king of Mbau, always presents a human victim. When he launches a new canoe, ten or more men are slaughtered on the deck, that it may be soaked with human blood.*

* From the Rev. David Cargill's account.

GOVERNMENT.

From these atrocities we willingly turn to a consideration of the system of civil polity which prevails in these islands. We find here the same three orders as in most of the Polynesian groups,—those of chiefs (*turanga*), landholders (*matanivanua*), and common people (*kai si*). The distinction between these has nothing of the rigidness of caste, and there are many persons, such as the children of chiefs by women of low rank, who cannot properly be included in either of the three classes. The chiefs are at the head of affairs, but the real strength and influence of a state reside in the *matanivanua*, who are frequently spoken of as the "true owners of the land," (*tauki ndina ni vanua.*) Of the *kai si*, some are slaves, who have become so by the fortune of war, but the greater number are artisans and labourers, who work for the chiefs and landholders, and are supported by them.

The group is not under a single government, but is divided into several states, which, though independent, are yet closely connected by various relations of alliance and policy, some of which are of a novel and peculiar nature. The most important of these states are *Mbau*, *Rewa*, *Naitasiri*, and *Verata*, on the east side of Viti-levu, *Mba* on the western end, *Mathuata* on the north side of Vanua-levu, and *Somusomu* on the island of Vuna. They are not properly speaking provinces, but towns, or, as the white men resident on the islands term them, "chief cities." Each of them has under it dependent towns and islands, which, in their turn, exercise sway over subject districts and hamlets. From this state of things, a system of politics has grown up, bearing, as already remarked, a striking similarity, in many points, to that which prevailed among the Grecian republics. Mbau, Rewa, and Naitasiri, are the Sparta, Athens, and Thebes of Viti. They are alternately in close alliance and at war. In the latter case, the policy of each belligerent is to excite the dependencies of its opponent to rebellion, either by bribery, or by holding out the prospect of relief from oppression. A similar course is pursued by each city towards the important districts which are subject to it. If these grow too powerful, and begin to aspire to independence, the governing power secretly foments rebellion among the inferior towns of the dependent state. Thus Ovolau, which is one of the largest islands subject to Mbau, is under the government of the chief of

Levuka, the principal town upon it. As this has an excellent harbour, it has of late been much frequented by shipping, and has become the residence of many whites who have taken up their abode among the natives. The chiefs of Mbau have watched with much uneasiness the increase of wealth and power which their subordinate has derived from this source, and, afraid to attack him openly, so long as the required tribute is regularly paid, are constantly employed in intrigues with the chiefs of the smaller towns and districts on the island, to induce them to take up arms against their legitimate ruler, in which case they would call in the intervention of Mbau, and thus give to the latter an opportunity of weakening the strength of their too powerful subject.

A like game is played with Somusomu, which, though itself a "chief city," owns, as we have before stated, a certain subordination to Mbau, and is said to be spiritually subject (*ygali kalou*). The real cause of its inferior rank is, of course, its inability to cope with the forces of its spiritual superior. This inability, however, has been diminished of late by an unfortunate step on the part of the present king of Mbau, whose name is Tanoa. About ten years since he became unpopular with the most powerful chiefs in the capital, and a rebellion broke out, headed by members of his own family. The king was compelled to flee, and took refuge in Somusomu, where he was received and defended with much loyalty, and thus enabled, in the end, to overpower the revolted party, and reassume his government. In requital for this great service, he made over to the chiefs of Somusomu the cluster of windward islands, of which Lakemba is the principal, which had previously been subject directly to Mbau. This great accession of power has so strengthened the government of Somusomu, that its allegiance to Mbau has become very precarious. While we were in the group, a quarrel broke out between Somusomu and the town of Vuna, which is one of its tributaries. Tanoa instantly seized the opportunity to join in the contest, taking part with the rebellious town, in hopes of humbling his formidable dependency. Somusomu thereupon called in the assistance of Mathuata, and the contest was raging when we left the islands.*

* Captain Wilkes informs me that he has since received information that Tanoa, finding his attempt against Somusomu likely to be unsuccessful, suddenly made peace with it, and fell with all his forces on the ally, Tui-Mathuata, burned several of his towns, and ravaged a great part of his dominions. This notable piece of generalship will give a good idea of the character of Feejcean policy.

Besides the relations of actual subjection and spiritual inferiority, there is yet another, termed *mbati*, which is that of a dependent ally to a protecting power,—such, for example, as that which the Confederation of the Rhine held to the French empire, and some of the states of India hold to England. Rakiraki, a populous town and district on the north coast of Viti-levu, is thus *mbati* to Mbau,—recruiting its forces in time of war, and receiving its protection when attacked.

Another relation between the different governments is that supplied by the intermarriages of the head chiefs. A chief in one town, whose mother is a member of the ruling family of another town, is said to be *vasu* (literally, nephew) to the latter. Thus Tanoa's mother was the daughter of a king of Rewa, and he is therefore a *vasu* to that city. The influences and privileges which accompany this relation are very great. A *vasu* has nearly as much power in the state to which his mother belonged as in his own. In case of war with another power, he is sure of the assistance of his connexions, not precisely from the influence of family feeling, but in accordance with a long-established rule, which renders such assistance an imperative obligation. Moreover, should hostilities break out between two states, in one of which is a chief who is *vasu* to the other, he can pass between the two with perfect safety, and is received in the hostile town with as much respect and confidence as in time of peace. It is evident that such a relation, singular as it is, must contribute greatly to lighten the evils of war among this quarrelsome and sanguinary people.

Another relation, somewhat similar to that of *vasu*, though of less importance, is that of *tau-vu*. It has been before stated that nearly every district and town in Viti has its own guardian divinity. In some cases, however, it happens that two towns are under the protection of the same god. A citizen of one is said to be *tau-vu* to those of the other,—which may be rendered fellow-worshipper. This connexion gives many of the same privileges as that of *vasu*.

A knowledge of the internal divisions of the several states is also important to a right understanding of the intricacies of Vitian politics. There are usually in each large town two or more classes, or rather parties, among the inhabitants. Thus in Mbau these are the *Kai-vale-levu* (literally, people of the great house or palace), who form the king's party, and are especially attached to his service. The *Mbati-tombi* are the adherents of the family of that name, who formerly possessed the supreme power, of which they were deprived by the grandfather of the present king. The *Kai-Mbau* are the independent

chiefs and landholders, who are not especially devoted to either family, and act rather for the good of the state,—or, in other words, for their own interest, which would be affected by either of the hostile families obtaining the undisputed pre-eminence. Finally, the *lasikau* are a body of fishermen, who were brought to Mbau from a small island near Kandavu, in order to keep the capital supplied with fish. Although they have no chiefs among them, their numbers and their close union give them considerable influence. Each of these bodies has interests which are, in some degree, opposed to those of the others, and it is by their mutual counteraction that the government is preserved from degenerating into a despotism. The other states, in making war upon Mbau, usually seek to tamper with one of these parties, and the attempt is often successful. Nearly all the principal towns have these internal divisions.

Owing probably to this state of things, the form of government approaches nearer to the republican than the monarchical. The respect paid to the chiefs is great, but it is not servile. A head-chief will seldom venture to take any step contrary to the wishes of the great body of landholders,—otherwise he will run the risk of being deposed, or at least of a disaffection which, in case of a war, may lead to serious results. It is also the policy of the inferior chiefs and *matanivanua* to divide the supreme power as much as possible. There is generally an officer, who is termed the *Vu-ni-valu* (head of war), who is generalissimo of the land and sea forces, and commands in battle, even though the king be present. This office is commonly conferred on a high chief of a different family from that of the king, and one whose interests would lead him to oppose any attempt on the part of the latter to acquire supreme power.

In the organization of labour, and the division of the various occupations, the Feejeeans are much farther advanced than any of the Polynesian tribes. In every large district there are towns inhabited by people devoted to a particular trade or profession. In one all the citizens will be warriors (*tamatai-valu*), in another fishermen (*tunindau*), in another carpenters (*matai-sau*), &c. They are all considered to be under the direction of the head-chief, who can, if he pleases, order the warriors to assist the carpenters, or the latter to fight, and so of the rest. Besides the principal professions, several others are practised by individuals. There are physicians (*vu-ni-wai*), and midwives (*mbui-ni-gone*), who are said to possess considerable skill, and to understand many of the arts and specifics employed among civilized

nations. Hair-dressers (*vu-ni-ulu*) are numerous, and find constant employment in arranging the matted mass which covers the heads of the chiefs. The manufacture of pottery is a business followed only by women, who are termed *leva tunindau.*

Between the different towns belonging to the same state, as well as between the different states and islands of the group, a continual traffic is maintained. Some articles of food can only be produced in certain districts; other places are famed for particular manufactures. The interchange of these articles creates an active commerce, which, next to war, is the favourite business of the Feejeeans, who are no less covetous than bloodthirsty. In the prosecution of this traffic, the necessity of a medium of exchange has been perceived and supplied, offering another evidence of the advance which this people has made in civilization. This medium is furnished by the teeth of the whale, and is the chief cause of the high factitious value which is given to them. In former times, the teeth were obtained from whales which were stranded on the numerous reefs in and about the group. At present they are procured from whalers, who find in them a cheap and convenient means of supplying their vessels with provisions. The number lately brought in has somewhat lowered their value, but a single tooth will still purchase a thousand yams, and with fifty a man is considered wealthy. As these teeth (called by the natives *tambúa*) are comparatively light, will not lose by attrition, and may be cut into handsome ornaments, they have many of the advantages of the precious metals, and are no doubt as good a substitute as could be found for them in the islands.

A large proportion of the commerce of the group is carried on by the *Levuka* people, who are said to be of Tongan descent. These were the original inhabitants of the island of Mbau, many generations back. While most of their warriors were absent on a trading voyage to Lakemba, a party from the island of Moturiki made a descent upon Mbau, and having obtained possession of it, expelled the former occupants entirely. The Kai-Levuka are now a sort of "broken clan," living scattered about among the various islands, and employed by the chiefs as sailors and traders. They have a chief of their own, who resides on the island of Lakemba, but he is not looked upon by the Feejeeans as belonging to the real aristocracy of the islands. When a Levuka man visits Mbau he is still treated with the best of every thing, as a sort of acknowledgment of his just right to the soil. This people, also, and those of Kamba, a promontory of Viti-levu,

near Mbau, are those by whom the ceremony of inaugurating the head-chief of that town must be performed, and in consequence, he does not take, as might be expected, the title of *Tui-Mbau*, but is known as *Tui-Kamba* and *Tui-Levuka*.

The foregoing observations will suffice to give a general idea of the political organization of the Feejeeans. We shall next advert to some of their most remarkable customs, and especially to such as display the peculiar character of the people. The institution of the *tambu*, which has already been noticed, as well as the ceremonies connected with the drinking of *kava*, although among those which first attract attention, from their frequent occurrence, are yet so similar to what they are in the Polynesian islands, (and especially in Samoa and Tonga,) that a particular account of them is not necessary. Tattooing (which is called *ŋgía*) is another custom to which the same observation will apply; but it is remarkable that while, among the Polynesians, it is the men who are chiefly tattooed, in these islands, on the contrary, the women only are subjected to the operation, and the men are, with few exceptions, entirely exempt. The marks are imprinted in a broad band around the loins and thighs. As they are almost entirely covered by the *liku* or cincture, and as the colour is hardly perceptible on their dusky skins, it is difficult to comprehend the object of the custom. The tattooers are always females, who make it a regular profession (*leva vei-ŋgía*), and are paid for their labour.

The immolation of women at the burial of a chief has been thought to afford an evidence of connexion between these islands and some Asiatic nations. However this may be, the fact itself is sufficiently striking. The reason assigned for the custom by the natives is connected with their belief concerning the destiny of the soul. As the disembodied spirit of the chief is supposed, before it finally descends to the *Mbulu* or hades, to dwell for a time in the *thimbathimba*, which is usually some district or island near his original home, and to be there engaged in occupations similar to those which he followed during life, the natives consider that the wife, in accompanying him to this residence, is merely doing her duty towards her companion, who, without her, would be living a lonely and cheerless existence. The following account of the ceremonies at the burial of a chief was received from Mr. Cargill, who had been an eye-witness to them a few months before our arrival.

When a dying man is near his end, his friends place in his hands

a whale's tooth, which he will need to throw at a tree standing in the way to the regions of the dead; and they believe that to hit this tree is an omen of future happiness. As soon as the breath is departed, the friends and attendants of the deceased fill the air with cries and lamentations. The grave-diggers are sent for to wash the body, they being the only persons who can touch it without being subjected to a *tambu* for several months. When washed, it is laid out on a couch of mats and cloth, and carefully wiped, after which they proceed to dress and decorate it as for a festival. The corpse is first anointed with oil, and then the upper part, including the face, the arms down to the elbows, the neck and breast, is daubed with a black substance resembling soot. A white bandage of paper-cloth is wound round the head, and tied on the temple in a graceful knot. A club is put in the hand and laid across the breast, that he may appear as a chief and warrior in the next world.

The body being thus equipped and laid on a new bier, the friends of the deceased, and the chiefs of the different tribes or clans in the town assemble around it; each tribe presents a whale's tooth, and the chief or spokesman, holding it in his hand, says:—"This is our offering to the dead; we are poor, and cannot find riches." All the persons present then clap their hands, and the king or a chief of rank replies, "*Ai mumundui ni mate,*" (the end of death),—to which the people respond, "*Mana, e ndina!*" (Amen! it is true!)

The female friends then approach and kiss the corpse; after which any one of his wives who wishes to die with him hastens to her brother or nearest relative, and says,—"I desire to die, that I may accompany my husband to the land of spirits; love me, and make haste and strangle me, that I may overtake him." Her friends applaud her resolution, and aid her to adorn her person to the best advantage. She is then seated in the lap of a woman, while another holds her head and stops her nostrils, that she may not breathe through them. The noose is then put round her neck, and four or five strong men pulling at each end of the cord, her struggles are soon over. The noose is then tied fast, and remains so until the friends of her husband present a whale's tooth to her brother, saying—"This is the untying of the cord of strangulation." The knot is then slipped, and the cord left loose around her neck.

The grave-diggers now commence their labour. The first earth taken up is called "sacred earth," and laid on one side. When the grave is completed, the corpse of the chief is laid in it, with the

bodies of two of his wives, one on each side, their right and left hands respectively being laid upon his breast. All three are then wrapped up together in numerous rolls of native cloth, and the grave is filled in upon them. The "sacred earth" is laid upon the top, and over this a stone (usually a small block of basalt) is set up to mark the spot.

The custom of voluntary suicide on the part of the old men, which is among their most extraordinary usages, is also connected with their superstitions respecting a future life. They believe that persons enter upon the delights of their elysium with the same faculties, mental and physical, that they possess at the hour of death, in short, that the spiritual life commences where the corporeal existence terminates. With these views, it is natural that they should desire to pass through this change before their mental and bodily powers are so enfeebled by age as to deprive them of the capacity for enjoyment. To this motive must be added the contempt which attaches to physical weakness among a nation of warriors, and the wrongs and insults which await those who are no longer able to protect themselves. When, therefore, a man finds his strength declining with the advance of age, and feels that he will soon be unequal to discharge the duties of this life, and to partake in the pleasures of that which is to come, he calls together his relations, and tells them that he is now worn out and useless, that he sees they are all ashamed of him, and that he has determined to be buried. Thereupon they hold a consultation, and if they think proper to comply with his request, they fix a time for the ceremony, which is always preceded by a farewell feast (*mburua*).

When the day arrives, he attends the banquet, and then walks to the spot where he desires to be buried, and marks out his grave. When they are digging it, he paints himself, puts on a clean girdle and turban, and when it is ready, is assisted by the workmen into his last resting-place. His wife, if he has one, is strangled and buried beside him. His friends and relatives then raise loud lamentations, weeping and cutting themselves as at a funeral, and all go to him in succession to give him a last kiss. He is then covered up with rolls of cloth, which are laid loosely over his face, so that he may not be immediately smothered. Then they throw in the earth, which they stamp down every where, except over his head. He is not buried so deep but that they can sometimes hear him speak, although they cannot distinguish the words. They then retire, and are *tambu* for some time, as usual after a burial. The following night, his son goes

privately to the grave and lays on it a piece of *kava*-root, which is called the *vei-tata*, or farewell.

This, it should be observed, is not the only occasion when the natives resort to suicide. Spite in the men, and disappointed love in the women, frequently excite them to destroy their lives. A precipitous rock near the town of Levuka, on Ovolau, had the same reputation with the famed steep of Leucadia, as a last resource of despairing lovers. The love of life seems to be weaker than common in the minds of these islanders. A slight disgust,—a momentary offence taken at the conduct of another person,—often suffice to make them weary of existence. "It is easier to die than to bear this," is an expression frequently heard, and not seldom followed by the threatened act.

Another singular custom which we find in these islands, is that of cutting off one of their fingers, either as a token of mourning at the loss of a friend, or to propitiate the wrath of a superior. In the former case, the mutilation is in general less an evidence of grief than of covetousness; every one who thus maims himself expects to receive, in return, from the friends of the deceased, a considerable present, which is called *vakamamatha ni ndra*,—the drying of blood. For this reason, parents frequently cut off the little fingers of their children, much against the will of the latter.

When a chief is offended with any among his subjects, and threatens them with punishment, they sometimes, if he proves inexorable to their prayers, have recourse to the singular expedient of cutting off their little fingers (and sometimes the third), which they stick all together in the cleft of a bamboo, and present it to him. This extraordinary offering usually has the desired effect.

The ceremonies at the birth of a child have little that is remarkable, though they partake of the peculiarities which characterize most of their customs. As soon as the child is born, a quantity of provisions is cooked and distributed among the friends of the family. At the end of four days the friends come to kiss the child, and a feast (called *vakambongivă*) is made for them by the parents. At the end of ten days, another feast (*vakambongitini*) is made, and the matter is over. The child is named immediately after birth, either by the father, or by the priest. If this is not done, the mother becomes disgusted with it, and strangles it,—saying that it is a *luveniale* (outcast).

Names, which are always significative, are frequently changed, and an individual sometimes has several in the course of his life. With

the chiefs, these new names answer for so many titles of nobility. *Tanoa* (*kava*-bowl) was the original name of the present king of Mbau. He afterwards acquired that of *Ndrendre-ni-ale*, literally, difficult to throw away,—which was explained from the fact that in one of his warlike expeditions he slew so many of his enemies that his people had some difficulty in disposing of the dead bodies. His third name was obtained in an attack upon Verata, in which he destroyed many of their canoes by fire, and was thenceforward known as *Viso-wangga*, or canoe-burner. A chief or landholder frequently receives his title from the name of his house, as noble families in Europe are named from their estates. Thus a chief of Mbau, whose proper appellation was *Veikoso*, having had a house called *Nggara-ni-kuli* (literally, dog's cave), was usually spoken of under the respectable title of *Ko-mai-na-nggara-ni-kuli*,—He of the dog's cave.

The taking of a certain fish or sea-slug, is attended with some singular rites, and is important as connected with the diversions of the year, not only in this group, but also in some of the Polynesian islands. This animal, which is called *mbalólo*, is described as somewhat resembling in shape a large centipede, being about three inches long, with a soft and gelatinous body, and innumerable legs. It is taken only on a single day in the year, usually in the latter part of November, when it makes its appearance, at a certain period in the last quarter of the moon, and at the time of "young flood" in the morning. The fish come out in dense swarms from holes in the coral, and spread out on the surface of the water. A bushel or more are sometimes caught from a single hole, by scooping them up as they ascend. As they will keep but a few days, they must be eaten without delay, and the day of their appearance is the commencement of a general feast at those places where they are taken. For four days no warfare is carried on, and a *tambu* is laid to prevent noise or disturbance of any kind. No labour must be done, and no person must be seen outside of his house. In Ovolau, the ceremony begins as soon as the *mbalólo* is brought in, by a *matanivanua* ascending a tree, and invoking the *kalou ni langi* (spirit of the skies) to be favourable to them throughout the year,—grant them fine weather, fair winds, &c., —ending his prayer with the words *sa oti! sa oti! sa oti!* (it is finished.) Thereupon a tremendous clatter, with drumming and shouting, is raised by all the people inside of the houses for about half an hour, and then a dead quiet ensues for four days, during which they are feasting on the *mbalólo*. If in any dwelling a noise is made,

as by a child crying, a forfeit (*ori*) is immediately exacted by the chief,—usually some article of food to be eaten at the council-house.

Besides the appearance of the *mbalólo*, the natives have few means of determining with exactness the progress of time. Indeed, they pay little attention to this, and we were unable to obtain from several to whom we applied, the names of the months in their regular series. The following are those which are given by the missionaries as in use at Lakemba, but several of them are unknown in other parts of the group.

Sesē-ni-ngasáu-lailai, . .	February, . .	(*sē-ni-ngasau*, flower of the reed.)
Sesē-ni-ngasáu-levu, . .	March.	
Vulai-mbotambota, . . .	April, . . .	(*mbota*, to share out, distribute.)
Vulai-kelikeli, ...	May, . . .	(*keli*, to dig.)
Vulai-werewere, ...	June, . . .	(*were*, to till the ground.)
Kawakatangāre, ...	July.	
Kawawakā-lailai, . . .	August.	
Kawawakā-levu, ...	September.	
Mbalolo-lailai, ...	October.	
Mbalolo-levu, ...	November.	
Nunga-lailai, ...	December, . .	(*Nunga*, a kind of fish.)
Nunga-levu, ...	January.	

The Feejeeans know nothing of astronomy, and have not even names for the most important constellations. They call the morning and evening stars *vola-singa* and *vola-mbongi*, literally, marking-day, and marking-night; but they do not distinguish between the planets and the fixed stars. Their ignorance on this subject is probably to be ascribed to the fact that they never undertake voyages beyond the limits of their group. Though good sailors, they are bad navigators, in the technical sense of the term. In this respect they are far surpassed by the Polynesians, though the latter (with the exception of the Tongans, who have learned the art from the Feejeeans) are inferior to them in the construction and size of their canoes.

These natives are somewhat remarkable for their industry. The desire for the acquisition of property which is so conspicuous a trait in their character, induces them to give more attention to the means by which this may be accomplished than is usual among the careless and light-hearted Polynesians. They also pay much attention to cleanliness, being accustomed to bathe frequently, and rub their bodies with cocoa-nut oil, a practice which has a beneficial effect, in that climate, by checking the perspiration which would otherwise be

excessive and debilitating. The following order of daily avocations is pretty regularly observed.

When they rise in the morning, which is commonly before the sun, the men first repair to the *mbure* (town-house or temple) to drink *kava*. They either wash themselves all over, or at least rinse their mouths, before they join in the drinking. They then go to their plantations of yams and taro, or to any other work in which they may be engaged, and remain there until the sun becomes too hot for comfort, when they return home and take their first meal, called *katalau;* this is usually about nine or ten o'clock. During the heat of the day they lounge about, doing light jobs, talking or sleeping. Towards night, if they feel industrious, they return to their plantations. Otherwise they dress in a clean girdle, wash and oil themselves, powder their hair with ashes, and stroll about the village, chatting with their friends until the dusk of the evening, which is the usual time of retiring.

Sometimes in the afternoon they repair to the *rara ni meke*, public place for dancing,—and join in a dance; or to the *rara ni tingga*,—place of games,—which is an oblong level space, two hundred yards long by ten wide, where they play at the game called *tingga*,—something between quoits and cricket. It is played by two parties, one against the other. The implement used is a stiff reed, between three and four feet long, having on its head a heavy knob of iron-wood. This is darted head foremost, from one end of the *rara* towards the other, the object being to throw it to the greatest possible distance. It is not sent all the way through the air, but slides and bounds along the ground. The game is a very exciting one. Several towns sometimes engage in it at once, the vanquished of one day being bound to find provisions for the next. The passions of the combatants are sometimes wrought up so highly that quarrels and bloodshed ensue. A good player, (*ndau-tingga*,) enjoys almost as much estimation throughout the islands as a great warrior.

MICRONESIA.

This "region of small islands," as it is very appropriately designated, extends between the meridians of 132° E. and 178° W., and between the parallels of 21° N. and 5° S. The greatest number lie in a range between the parallels of 5° and 10° N., scattered as con-

fusedly along the ocean as seed strown in a furrow. There are about a hundred groups, if this name may be applied to the coral rings, or lagoon islands, which consist of numerous small patches of rock, disposed in a circular or oval form and connected by reefs. Of all the groups, only six belong to the class of high islands, and these are all surrounded by extensive reefs. They are the Pelew Islands, the Ladrones, Yap, Hogoleu, Banabe, and Ualau. These, though among the smallest of their class in the Pacific, are important when compared with the coral clusters, all of which put together would not probably give three hundred square miles of dry land. If, however, the reefs and lagoons, from which the natives derive a great part of their subsistence, be taken into consideration, the estimate will be greatly enlarged.

The information which we possess concerning most of these islands is principally derived from the works of former voyagers, particularly Duperrey, D'Urville, Kotzebue, and Lütke, and we shall therefore enter into no further particulars respecting them than will be necessary to illustrate the account which we have to give, from other sources, of a few of the groups. For this purpose the situation of the whole archipelago must be particularly noted. It approaches within twenty degrees of Japan and Loo Choo on the north, within five degrees of the Philippines on the west, has New Guinea and the other Melanesian islands at the same distance on the south, and the Polynesians about as far off to the southeast. It happens, moreover, that winds are common over this region from all these points. The southeast trades blow from the Navigators to the Kingsmill Islands, and extend far north of the equator. In the winter the northwest monsoon comes down from the China Sea, frequently shifting round to the southwest, in which direction the most violent hurricanes occur. At this season of the year large fir-trees, sometimes with their branches and leaves adhering, are driven from some northern region to the Kingsmill Islands,—the southernmost of Micronesia,—while the southwest storms bring bamboos in like manner from a tropical clime to the same place.

These observations are important for their bearing on the question of the probable source or sources of the population of these islands. The subject is one which neither our space nor our materials will admit of our discussing in full, and it remains for some future inquirer to trace out, by a comparison of language, physical traits, customs, and traditions, the origin and migrations of the Micronesian tribes.

That this may be done, judging by what little we have been able to effect for two or three of the islands, we entertain no doubt. And it is certain that few more important fields now remain open for ethnographical research.

We sometimes speak of the numerous colonies which have proceeded from Great Britain as being one people, inasmuch as they have issued from a single source; and in this sense we may apply the term to the tribes of Polynesia. We also speak of the inhabitants of the Roman empire—at least after two or three centuries of conquest—as forming one people, inasmuch as the various nations and tribes to which they belonged had been cemented and fused together, by the general ascendency and intermixture of one dominant race,—and in this sense alone the term is applicable to the natives of the Micronesian islands. Hence it will be seen that no general description can be given of the latter, which shall be every where equally correct, and which will not require many allowances and exceptions.

The Micronesians, as a people, do not differ greatly in complexion from their neighbours of Polynesia. Their colour varies from a light yellow, in some of the groups, particularly the western, to a reddish brown, which we find more common in the east and southeast. The features are usually high and bold,—the nose straight or aquiline, the cheek-bones projecting, the chin rounded and prominent. The nose is commonly widened at the lower part, as in the Polynesian race, but this is not a universal trait. The hair, which is black, is in some straight, in others curly. The beard is usually scanty, though among the darker tribes it is more abundant, and these have often whiskers and mustachios. In stature, the natives more often fall below than exceed the middle height, and they are naturally slender. That which especially characterizes this people, is the great elevation of the forehead, and indeed of the whole head, as compared with its breadth. This was general in those whom we saw, and is apparent in nearly all the portraits of natives which have been given by different voyagers.

In character, the Micronesians—at least those of them who belong to the lighter coloured tribes—will compare advantageously with any other people, whether savage or civilized. Their most pleasing, and, at the same time, their most striking trait, is a certain natural kindliness and goodness of heart, to which all their visiters, of every country and character, bear the same testimony. Wilson at the Pelew Islands, Kotzebue at Radack, Duperrey and D'Urville at

Ualau, Lütke and Martens at all the western islands, O'Connell and every other visiter at Banabe, Paulding at the Mulgrave Group, and our Expedition at Makin, have had occasion to remark the sweetness of temper and the absence of any harsh and violent feelings, which characterize the inhabitants. This is especially deserving of note, inasmuch as there is no quality more rare, or about the existence of which scepticism is more justifiable, than that of real benevolence among savages. In this case, however, the strong and decided testimony of so many witnesses can leave no doubt that the natives of the Caroline Islands are, for the most part, a kind, amiable, and gentle race.

There are, however, as before remarked, some exceptions to be made in any general description of this people. This kindness of heart is less apparent in the natives of those small isolated coral islands, where the supply of food is scanty, and where the frequent pressure of actual want sometimes produces in the people a hard and unfeeling disposition. Those tribes, too, among whom a partial intermixture of the Melanesian race shows itself in the features and complexion, will also be found to partake, more or less, of the ferocity natural to that race.

They are also, like the Polynesians, a social and an enterprising people. A constant communication is kept up among the various groups and islands. They are excellent navigators, governing their courses by the stars with great accuracy.

As might be expected, wars are by no means frequent among them. Lütke informs us that on Ualau, and all the coral islands to the west of it, a constant peace prevails. On some of the high islands, where the population is divided into several tribes, wars occasionally occur. They are, however, seldom very destructive, and in all cases it is esteemed necessary for a party which is about to attack another, to send word, by a herald, of their intention, in order that their opponents may be prepared to meet them. This, we are assured, is the case in Banabe, Hogoleu, and the Pelew Islands.

It is difficult to say whether parental affection is strongly developed in these natives or not. Some circumstances, which will be hereafter mentioned, would lead to an unfavourable conclusion. But what is especially remarkable is the unusual consideration which is awarded to the female sex. The women, in all the groups, do comparatively little labour, and that only of the lightest kind. Ill treatment of a wife by her husband is almost unknown,—partly from their naturally

good disposition, but chiefly because he would be certain to receive a severe punishment either from her relatives, or from the other women of the neighbourhood. This fact is curious enough, and it appears to be universal. By all accounts, this sex, in the Caroline Islands, enjoys a perfect equality in public estimation with the other.

They are far from being a licentious people. The modest deportment of the women, and the sacredness of the marriage tie, have been remarked by all voyagers, who have contrasted it with the contrary trait, so conspicuous in the natives of Polynesia.

Their respect for rank is remarkable, and the more so as it does not seem to be founded upon any superstitious observance, like that of the *tabu*. Not only do the chiefs enjoy an unquestioned supremacy, but the distinctions between the different classes of population, of which there are usually two or more, is maintained with a rigidness which reminds one of the institution of caste.

They seem to be an honest people. Among themselves, they are said to be decidedly so. They sometimes, however, steal from vessels, in which case, it would appear that the greatness of the temptation overcomes their better feelings. Their word, it is said, may generally be relied upon.

They are very intelligent. The same observation has been made concerning the natives of Polynesia, but a distinction is observable between the two in this respect. The latter are quick in their perceptions, ingenious, and prompt in acquiring a new art. The Caroline islanders, on the other hand, are a considerate and reflecting people, acute in reasoning, and desirous of understanding the meaning of any novel appearance.

It will be seen that the character here given is little more than a catalogue of good qualities. Such as it is, however, it is an exact statement of the impressions derived from personal observation, as well as from the accounts of others. There can be no doubt that these natives are a finely endowed race, in whom the moral feelings and the intellect generally predominate over the more violent passions. That there are occasional exceptions, has been before remarked, and some of them will be hereafter noticed.

The difference of character in the three Oceanic races is most clearly displayed in the reception which they have given to their earliest civilized visitors. With the black tribes, a strong disposition has generally been evinced to get rid of the strangers as soon as possible, and to avoid communication with them. The Polynesian

islanders, on the other hand, have almost always received them with a clamorous welcome and apparent friendship, and then made an attempt to get possession, by force or fraud, of their vessel, or some of their property. While the natives of Micronesia, though sometimes shy at first, have seldom failed, in the end, to establish and maintain an intercourse of uninterrupted friendship and mutual confidence. The only exceptions, and those not numerous, have been in the cases before noticed, where hardship and want, or an intermixture of foreign blood, have deteriorated their character.

In treating of the Polynesians, we have had occasion to remark that they had probably attained, before their discovery, to as high a grade of civilization as the circumstances in which they were placed would permit. The same remark may be made concerning the natives of Micronesia, but with this difference, that while the former appear to have risen from a lower condition to their present state, the latter seem, on the contrary, to have descended from a higher grade which had been attained in some more favourable situation. As this view (which is that of Lessou, and, in part, of Lütke,) is somewhat important, it is proper to state the considerations on which it is founded.

1. Although the Caroline islanders are not more ingenious or more enterprising than the Polynesians, and although, on the whole, they seem to enjoy no more of the comforts of life, yet in many of the arts, and what may be termed sciences, they are decidedly superior. Those relating to navigation deserve particular notice. The latter of the two races, in their voyages, are usually guided by the winds, and pay little attention to the heavenly bodies. The Micronesians, on the other hand, sail altogether by the stars, with which they are well acquainted. They divide the horizon into twenty-eight points, instead of the thirty-two of our compasses, giving to each a name. The Polynesians, on the contrary, have no special names even for the four cardinal points. *East* and *west* they express by phrases signifying *sunrise* and *sunset; north* and *south* usually by the names for certain winds, or by the words *right hand* and *left.* But even these expressions are rarely used. The canoes of the Caroline islanders are made to sail with either end foremost, resembling in that respect, those which are in use at the Feejee Islands, and which the natives of Tonga have borrowed from thence. Whether this model belongs properly to the black race or the Micronesian is uncertain; but from its universality among the latter, we should be inclined to ascribe it to them. Those who inhabit the high islands have also the art of

coating the outside of their canoes with a shining varnish. They make, besides, by burning the coral rock, a fine lime, which is mixed with cocoa-nut oil, and used to whitewash the inside of their canoes and render them water-tight. Neither of these arts is known to the Polynesians.

2. Some of their manufactures evince a skill which seems to be the offspring of civilization. This is particularly the case with their cinctures, or sashes, which are made of the fibrous filaments of the banana plant. They are not braided by hand, like the fine mats of Polynesia, but woven in a simple loom. The shuttle resembles very closely in appearance, as in use, that of our weavers. These sashes have attracted much notice and admiration from foreigners, for the elegance of their texture, and the beauty and regularity of the colours which are inwoven. Another of their ornaments deserves notice, not so much for any skill displayed in its manufacture, as because it seems to be universal among the islanders of Micronesia and peculiar to them. It consists of a string of alternate wooden and shell beads, if this term may be applied to them. The "beads" are in the shape of a sixpence with a hole through its centre, or more nearly like the "button-moulds" of our dress-makers. They are made of fragments of cocoanut-shell and sea-shells, which are broken or cut nearly to the required shape, and then filed down together till they are smooth, even, and exactly of equal size. Those of sea-shell are white, and those of cocoa-nut black. They are strung alternately upon a small cord, and appear like a round flexible stick, half an inch in diameter, marked with alternate white and black rings. They are worn, not round the neck, but round the waist, and only by the men.*

* Since this was written, my attention has been drawn to a passage in Chamisso's volume, appended to Kotzebue's voyage round the world, from which the origin, and probably the real nature, of this supposed ornament may be inferred. In speaking of the natives of the Ladrone Islands, he remarks:—"We have discovered among their antiquities something which seems to show a great advance made in civilization beyond any of the other islanders of the great ocean. We speak of the invention of money. . . . Disks of tortoise-shell, of the shape of button-moulds, but thin as paper, and made extremely smooth by rubbing, are strung close together on a thick cord of cocoa-nut sinnet. The whole forms a flexible cylinder of the thickness of a finger, and several feet in length. These disks were in circulation as a medium of exchange, and only a few of the chiefs had the right to make and issue them."—*Chamisso's Werke, Leipzig*, 1836, vol. ii. p. 142. This "money" is evidently the same with the "beads" of the Kingsmill Islanders, except that the latter use other shells instead of that of the tortoise. From various slight circumstances which are now called to mind, it seems likely that these

3. The Caroline islanders tattoo themselves not out of motives of decency, nor altogether for ornament, but as a means of distinguishing their families and clans, and of retaining the memory of persons, objects, and events. Lütke found on one of the coral islands a man who had marks tattooed upon him to represent all the islands of the archipelago. At Banabe, the wife has tattooed upon her the marks standing for the names of her husband's ancestors. The natives of this group, looking over an English book, took it to be the white man's tattoo, but could not understand the object of the frequent repetition of the same characters, saying that it was useless.*

4. While the system of government in most of the Polynesian groups is of a very simple character, that of the Caroline islanders is, on the contrary, unusually complex. Not only is the whole population, in many of the islands, divided into distinct classes, which never

natives did actually employ the *tenikadaradara*, as they termed them, for a medium of trade; they brought them off in great quantities, some individuals having many fathoms tied around the waist, and no article of traffic besides. It is noted in my journal, that on the first day at Taputeouea, before we landed, more than half a bushel of the beads were obtained. On inquiring of others who were more engaged than myself in bartering with the natives, I find that their recollections accord with my own. They are disposed to think that the opinion above expressed with regard to the use of the articles in question is correct, and that we were mistaken at the time in supposing them to be merely ornaments,—though they may have been worn as such, as some of the South American soldiers have their accoutrements covered with silver coins. As the materials of which the disks are made are very common, the value must arise from the labour necessary to cut and polish them to their proper shape, which, for the number contained in a string, must be very great.

But the inferences which may be deduced from the general diffusion of this species of circulating medium among the Caroline islanders, are very important. The most common Chinese coins, as is well known, have a hole through the centre, are strung upon strings, and disposed of by lengths. In Beechey's "Voyage to the Pacific," p. 393, (Am. edit.,) speaking of the assertion that the people of Loo Choo have no money, he says, "Our meeting with this peasant, however, disclosed the truth, as he had a string of *cash* (small Chinese money) suspended to his girdle, in the manner adopted by the Chinese." In a note he adds, "These coins, being of small value, are strung together in hundreds, and have a knot at each end, so that it is not necessary to count them." I am disposed to consider this fact as one of the most important evidences that the Micronesians, or at least the dominant class among them, derive their origin from Eastern Asia, and from a civilized people. It has been thought best to let the remarks in the text stand as first written, in order to show the importance which the universal prevalence and peculiar character of the supposed ornament led us to attach to it when its probable origin and nature were unsuspected.

* O'Connell's Narrative, p. 163.

intermarry, but the rank of the chiefs, and the succession to authority, are regulated according to a very intricate system, which has evidently been the result of design and study. Of this we shall have occasion to give some examples.

5. The religion of the Micronesians carries us at once to Eastern Asia. It is the worship of the spirits of their ancestors. They are called at the Ladrones, *aniti*, at the Kingsmills, *anti*, at the Mulgraves, *anit* and *anis*, at Banabe, *hani* or *ani*, at Falalou, *hano*, &c. Probably the *yaris* of Lord North's Island, signifying divinity, is the same word, as the change of *n* to *r* is universal in these dialects. They have neither temples, images, nor sacrifices. Their worship consists merely in praying and performing certain ceremonies,—among others the offering of a portion of their food to the spirits. It does not appear that a real tabu-system exists on any of the groups. Voyagers have found words signifying sacred or forbidden, which they have assimilated with the Polynesian tabu, but they give us no hint of a code of laws and social regulations deriving their validity from a religious sanction. There is certainly nothing of the kind in the Kingsmill Group.

On the whole, we may venture to say that the semi-civilization of the Polynesians has been attained by bringing to perfection the rude arts and institutions natural to the savage state; while that of the Micronesians has resulted from simplifying, and adapting to more restricted circumstances, the inventions and usages of civilization.

We now proceed to notice some of the single groups and islands, concerning whose inhabitants we have it in our power to give some information.

TOBI, OR LORD NORTH'S ISLAND.

This island, which forms the southwestern extremity of the Micronesian range, is situated in about latitude 3° 2′ N., and longitude 131° 4′ E. It is a small, low islet, about three miles in circumference, with a population of between three and four hundred souls. Our information concerning it is derived from an American, by name Horace Holden, who, with eleven companions, after suffering shipwreck, reached the island in a boat, and was taken captive by the natives. He was detained by them two years, from December 6, 1832, to November 27, 1834, when he made his escape and returned to America, where he published, in a small volume, an interesting

narrative of his adventures and sufferings, with a description of the island and its inhabitants. Appended to the book is a vocabulary of the language, drawn up with care by the Hon. John Pickering of Boston, whose name is a sufficient guarantee for its correctness.

I met Mr. Holden at Boston, two years after his return, and in several conversations with him obtained some information on points not noticed in his published narrative, together with an addition to the vocabulary of a number of words which he was able, from time to time, to call to mind. It has seemed to me, therefore, that a brief account of the natives of this island would not be out of place here, more especially as it will serve to prove the striking similarity of traits and customs which prevail from one extremity of the Caroline Islands to the other.

"The complexion of the natives," says Holden in his narrative, "is a light copper colour,—much lighter than that of the Malays or the Pelew islanders, which last, however, they resemble in the breadth of their faces, high cheek-bones, and broad flattened noses."* Here we observe, what has been before remarked of the Polynesian tribes, that the lightest complexion is found among those who are nearest the equator.

The natives worship a deity whom they term *yaris*, in which we perhaps see the *aniti* or *anis* of the Ladrone and Radack Islands.† According to the native traditions, a personage, by name *Pita-kāt* (or Peeter Kart), of copper colour like themselves, "came many years ago from the island of Ternate (one of the Moluccas), and gave them their religion, and such simple arts as they possessed."‡ It is probably to him that we are to attribute some peculiarities in their mode of worship, such as their temple, with rude images to represent the divinity. "In the centre, suspended from the roof, is a sort of altar, into which they suppose their deity comes to hold converse with the priest." The temple is called *vĕre yaris*, or spirit-house. In this word *vere* we recognise the Polynesian *fale* or *fare*, house, (Vitian, *vale*,) used here only in this connexion,—the ordinary word for dwelling being *yim*, the *im* of the other Caroline Islands. So, too,

* Speaking of the Pelew islanders, he says:—"Their complexion is a light copper. Their noses are somewhat flat, but not so flat as those of the Africans, nor are their lips so thick." Narrative, p. 48.

† The change from *anis* to *yaris* would be according to the custom of the dialect. Thus we have *yaro* for *aro* (*Ulea*), sun; *mare* for *umane*, man, &c.

‡ Appendix to Narrative, p. 123.

the natives wear the Polynesian girdle of bark-cloth, which they call by the well-known name of *tapa*. They have, too, the word *tabu*, signifying a sacred place. These facts are valuable, as, combined with many other indications which will be hereafter noted, they seem to show that the original inhabitants of the Moluccas (who are distinct from the intruding Malay conquerors) were a race more nearly allied to the Polynesians than the other tribes of Malaisia.

"Their implements of war are spears and clubs; they have no bows and arrows. Their spears are made of the wood of the cocoa-nut tree; the points of them are set with rows of sharks' teeth; and being at the same time very heavy, and from ten to twenty feet long, they are formidable weapons." These spears armed with sharks' teeth are found throughout the Micronesian groups, and may be termed the national weapon, as the bow is of the black race; for though they were not entirely unknown to the Polynesians, they were yet so rare that we saw but three or four in the course of our voyage, and those only at the Navigator and the Depeyster Group.

The houses of the natives are built of small trees and rods, and thatched with leaves. They have two stories, a ground floor and a loft, which is entered by a hole or scuttle through the horizontal partition, or upper floor.

For ornament, they sometimes wear in their ears, which are always bored, a folded leaf; and round their necks a necklace made of the shell of the cocoa-nut and a small white sea-shell. These last are no doubt the circular "beads" before described, although the mode of wearing them is unusual.

They live principally on cocoa-nuts, with a few taro roots, which they raise, with great difficulty, in trenches dug in the sand. Their supply of fish is small, and only five turtle were taken while Holden was on the island. "These constitute the slender means of their support; and they are thus barely kept from actual death by famine, but on the very verge of starvation." It is to this state of misery in which they are constantly kept that we must attribute the cruel disposition which they manifest. The unfortunate captives were treated with great harshness, and compelled to toil in the severest drudgery, with barely sufficient food to support life. In fact, some of them died of the sufferings thus inflicted. It is remarkable that the women were more active in this ill-treatment than the men. We shall have occasion to note a similar fact in the Mulgrave Islands, at the other

extremity of this region. The men, on Tobi, perform much of the domestic labour which is elsewhere left to the women.

The bodies of the dead, except of very young children, are laid in a canoe, and committed to the ocean. The reason of this custom Holden did not know. It seems likely, from what will be stated in another place, that the canoe is intended to convey the deceased to the land of spirits, and that young children are not sent because they are esteemed incapable of guiding it.

It should be mentioned that the release of the four Americans who survived (two of whom got free a short time after their capture) was voluntary on the part of the natives, a fact which shows that the feelings of humanity were not altogether extinct in their hearts. Indeed, although the sufferings of the captives were very great, it does not appear that they were worse relatively to the condition in which the natives themselves lived, than they would have been on any other island of the Pacific. Men who were actually dying of starvation, like the people of Tobi, could not be expected to exercise that kindness towards others which nature refused to them.

BĀNABĒ OR ASCENSION ISLAND, OR THE SENIAVINE GROUP.

This island, one of the largest of the Carolines, is situated in latitude 7° N., longitude 159° E. Admiral Lütke, though not, properly speaking, the discoverer, was the first to make known its existence to the world, so late as the year 1828. He did not land, and the only communication which he had with the natives was through two or three canoes which came off to the ship. The men, in appearance no less than in language, seemed to him quite distinct from the other natives of Micronesia, and he compares them to the Papuans. But he observes that those whom he saw seemed to be all of the lower classes.

Had the Russian navigator been able to land, he would probably have had an opportunity of rescuing from captivity seven English seamen, who had shortly before reached the island in a boat, after their shipwreck on a reef near Ualau. One of these, by name James O'Connell, after living five years on the island, escaped in November, 1833, and two years afterwards reached the United States. He published, at Boston, an account of his adventures, written for him by a gentleman of that city, and containing much valuable information.

In 1837 I became acquainted with him, and saw him frequently, for the purpose of taking down such a vocabulary of the language as he could furnish,—which, notwithstanding his long residence, and his general intelligence, was very scanty. He was one of those who seem to have a natural incapacity for acquiring foreign tongues; but with the usages and institutions of the islanders he appeared perfectly familiar, and was able to render a clear and satisfactory account, the general correctness of which has since been fully confirmed.

In June, 1835, the London whale-ship Corsair was lost on a reef off Drummond's Island, and one of her boats, with six men, and the surgeon of the ship, Dr. Smith, reached Ascension, after a passage of seventeen days, during which they underwent extreme suffering. The journal of Dr. Smith came into my hands at Oahu; it contains some interesting notices.*

At Oahu, I became acquainted with Mr. G. W. Punchard, who had resided about a year on Banabe, and from him I obtained some additional information. At that time we expected to visit the island, and sailed from Oahu with that object; but contrary winds, and the delay caused by the survey of the Kingsmill Group, which was found to be much more extensive and important than we had anticipated, made it necessary to renounce this part of our cruise. The description which follows has been drawn chiefly from the sources above mentioned.

Concerning the name of the island, there is so great a discrepancy in the different accounts, that it is difficult to arrive at a satisfactory conclusion. Mr. Punchard pronounced it *Bănebē;* O'Connell writes it *Bonabee;* Dr. Smith, *Bonnybay;* Lütke, *Pouynipet;* Duperrey, from the accounts of natives of other islands, *Pouloupa;* Cantova, Chamisso, and Lütke, from similar accounts, *Falupet*, *Fanope*, and *Faounoupel. Bana*,—which in the dialects of western Micronesia, would assume the various forms of *Fana*, *Fara*, and *Fala*,—seems to form a part of the names of many groups in this archipelago. Thus we have *Fana-nou* or *Fala-lou*, *Fara-lis*, *Fana-dik*, (little Fana,)

* On a subsequent voyage of Dr. Smith to New Georgia, one of the Solomon Group, twelve hundred miles east-southeast of Drummond's Island, he landed on a small neighbouring islet, called Eddystone, (by the natives Mondoveree,) and was conducted by the chief to the top of a mountain, where he found the figure-head of the Corsair. It had drifted to the island, and been carried by the natives up the mountain.

Fala-lep (great Fala), &c.* I am inclined to think that Banabe or Banobe will come nearest to the proper native pronunciation.

The group of Banabe consists of the single high island of that name, with many low islets situated on an extensive coral belt which surrounds it. The high island was supposed by Mr. Punchard to be about forty miles in circumference, and he estimated the population at fifteen thousand,—though others reduce it to half this number. O'Connell, however, saw, on one occasion, the warriors of one tribe collected to the number of fifteen hundred men. As there are five tribes on the island, this would seem to show that Mr. Punchard's estimate is not too high.

The natives are divided into three classes or castes, chiefs, gentry (or freemen), and slaves, or rather serfs. The first two belong to the yellow race, proper to this archipelago, and are of the middle size, with light complexions, prominent features, and smooth skins. The others are termed by O'Connell a negro race, and Lütke compares them to the Papuans; he says, "They have a wide, flat face, with broad depressed noses, thick lips, and crisp hair (*les cheveux crêpus*)."† O'Connell, however, says that they have straight hair,‡ meaning, perhaps, that it is not woolly, like that of the African negro. He adds, further, (the universal characteristic of the Melanesian race,) that "the skin is rough, and very unpleasant to the touch." Their colour is not black, but dark brown; Lütke calls it chestnut (*châ-*

* It must be recollected that throughout Micronesia the letters *n*, *r*, and *l*, are used interchangeably, as are *g* and *k*, *p* and *b*, and sometimes *f*; the *t* of one dialect becomes *th* in another, and *s* in a third. Bearing these changes in mind, we find numerous resemblances among the names of islands and groups. *Namu* or *Namo* is very common; we have *Namu*, *Namu-rek* (little Namu), *Lamu-rek* (ditto), *Namu-louk*, *Namo-rousse*, *Namo-liaour*, *Namo-nouito*, (southern Namo), *Namo-lip-iafan* (great northern Namo), &c. So there are two islands named *Fais*, two named *Faieu*,—there are *Bigar* and *Bigali*, *Pele-leu*, (commonly called *Pelew*,) and *Pele-lap*; *Lugu-nor*, *Nugu-or*, and *Nuku-nau*; *Otdia*, *Odia*, *Udi-rik*, and *Udia-milai*, *Maguir* and *Makin*. In short, there seems to be hardly an island in western Micronesia, which has not one in the eastern part of the archipelago named after it. It should be observed that the difference in many of the names given above, proceeds, in part, from the different modes of orthography adopted by the voyagers from whom they are taken,—Kotzebue, Duperrey, Rieuri, and others. This resemblance in names is one of the clues which must be followed in tracing out the migrations by which these islands have been peopled.

† Rieuri, Océanie, vol. ii. p. 136.

‡ Narrative, p. 128.

taigne). There is reason to believe that these two races are found in conjunction on other groups of Micronesia, (especially the large elevated cluster of Hogoleu,) while on some, as Namoulouk, Nuguor, and the southern Kingsmill Islands, an amalgamation seems to have taken place.

The three classes are called, according to O'Connell, *Moonjobs* (*Mūndjab*), *Jerejohs*, (*Tsherīdjo*) and *Nigurts* (*Naikat*). The general term *aroche* (*arōtç*), was applied to the first two; it may be translated *gentleman* or *freeman*. These two classes rarely intermarry with one another, and never with the third. The distinction of caste is maintained with great strictness; even in battle, a person of one class never attacks one of another, so that, says O'Connell, "it is like the encounter of three distinct parties."

All the land in the group is parcelled out into estates, which are the property of the chiefs and freemen. The serfs are considered as affixed to the soil. These estates are never alienated, and pass only by succession; but this succession is not directly hereditary. The system of descent, both of titles and property, is very intricate and difficult to understand. According to the account received from Mr. Punchard, every chief has a distinguishing title, besides his own proper appellation. The highest rank in the two tribes of *Matalalīn* and *Ū* is *Ishipau*, who is usually called by foreigners the king; then follow, in the line of succession, *Wadjai*, *Tāk*, *Notsh*, *Nanōa*, and others still lower. Before a chief can become *Ishipau* he must rise through all these grades or offices, and, of course, there is only one in each tribe holding each of these titles. There are other offices or dignities, the holders of which can never rise to be *Ishipau;* but these, also, have their inferior grades in regular succession. One of these is *Nánigin*, a kind of high priest of the Kiti tribe. The son of a chief is never a chief; this distinction is derived from a certain class of women, called *li 'rōtsh* (noble women), who, by law, can only marry common men; their rank determines that of the offspring. This account differs, in some particulars, from that given by O'Connell, but agrees with it in the main.*

Besides the divisions of caste and office, there is another of tribes, of which there are five,—the *Matalalīn*, who occupy the east or

* See his Narrative, p. 126. It is curious that three able and experienced observers, Lessou, D'Urville, and Lütke, in describing the system of rank and caste which prevails at Ualau, differ so widely from one another, that their accounts cannot be reconciled.

windward side of the island; the *Kiti* on the south, and the *Djekoits*, *Nat*, and *Ū* on the northwest. Mr. Punchard thought that the three last-named were not originally distinct. These tribes are nominally independent, and make war upon one another, but they are still connected together, like the German States in the middle ages, by a certain general system of policy, with which even their wars do not interfere. A chief of one tribe is recognised as such by the rest, and takes rank among them accordingly. In case of hostilities, the attacking party is bound to send word to the other of the time and place fixed upon for the conflict, in order to give opportunity for preparation. Nothing like conquest is ever attempted. The vanquished always retain their lands, the victors contenting themselves with the spoil of their villages. The fruit-trees are never destroyed.

The priests, according to O'Connell, have considerable influence. They are called *ediomet*, and belong to the class of petty chiefs; indeed, this word is frequently used to signify merely *chief*. Their worship is very simple. It consists in prayers and invocations addressed to the spirits (*hani* or *ani*) of departed chiefs. They have neither temples, idols, nor offerings. Certain animals, also, particularly fish, are esteemed sacred among them,—some, as eels, being so to the whole people, while others are merely prohibited to particular families. O'Connell supposes this to proceed from some rude system of metempsychosis, connected with their religious belief.

The dead are wrapped in mats, and buried about three feet below the surface of the earth. If a male, a paddle from his canoe is buried with him; if a female, her spindle or distaff. Over the grave a cocoa-nut tree is planted, the fruit of which is seldom if ever disturbed, and, besides the paddle buried with the body, they sometimes lay one or more upon the ground near the grave.

The well-known drink of the Polynesians, termed by them *kava* or *ava*, prepared from the root of the *Piper methysticum*, is also in use here. The mode of preparation, however, is different and more cleanly. The root, instead of being chewed, is pounded on a large stone,* and then mixed with water, which is afterwards strained through a mesh of cocoa-nut fibres. It is served out at their public feasts with great ceremony, the distinctions of rank being carefully observed.

* This change, it will be observed, is precisely that which a refined people would make in adopting such a custom.

The canoes sailing always with the outrigger to windward, varnished on the outside and whitewashed within; the weapons armed with sharks' teeth, the strings of circular beads, and the sashes woven in a simple loom, which have been elsewhere mentioned as characteristic of the Micronesian race, are all found here. So also is the conical hat, made of cocoa-nut leaves, which is common to most of the islands. The natives have a variety of the dog, the flesh of which is considered a delicacy. The principal vegetable productions of the island are the bread-fruit, cocoa-nut, banana, sugar-cane, and yam.

Two other customs, which we learn from O'Connell, deserve to be mentioned here. The first is that of sending messages by means of leaves of a particular tree, the points of which are folded inwards in different modes to express different meanings. "Inclosed in a plantain-leaf, and secured by twine, one of these primitive letters accompanies donations of presents, and demands for them,—declarations of war and promises of submission,—in short, all the state despatches." The other is that of voluntary emigration, which, he says, "is resorted to when the population becomes too dense for comfortable subsistence. When it becomes certain that such a step is necessary, a number of the natives, with their wives and children, take to their canoes, victualled as liberally as the boats will bear, and trust to chance for a harbour or a landing." He adds that the emigrants are, as may be supposed, principally of the lower orders.

Another fact connected with this island has excited much attention and curiosity. It is the existence of extensive ruins upon a low flat islet, on the south side of Banabe, near the harbour of Matalalin. They are mostly in the form of enclosures, of various extent, some of them covering more than a hundred square yards. The walls are not less than thirty feet in height, and nearly as many in thickness. They are built of enormous blocks of stone, which seem, from the description, to be polygonal prisms of basalt. Some of them are twenty-five feet long and nearly two feet in diameter, and must weigh several tons. Between the enclosures are passages which seem once to have been streets or foot-ways, but which are now filled with water, so as to admit canoes. The whole island is overflowed at high tide, except the parts enclosed by these walls, which keep the earth from being washed away. But in some places the walls themselves have been undermined by the sea, and fallen.

The natives can give no account of the origin of these structures,

attributing them to the *hani*, or spirits. The general opinion of foreigners who have seen them seems to be that they were the work of another race than that which now occupies this group. There is, however, no occasion for having recourse to this hypothesis. On the island of Ualau, three hundred miles east of Banabe, similar structures are in use at the present day. According to the accounts of Lessou, D'Urville, and Lütke, as quoted by Rieuri, all the principal chiefs of Ualau, with great part of the population, have their residence on a small low islet, called Leilei or Lélé, situated off the eastern shore of the large island, and about four miles in circumference. D'Urville says, "in approaching the shores of Leilei, a new scene presented itself to our eyes,—fine houses surrounded by high walls, streets well paved, &c." . . . And in another place,—"the streets were bordered by enormous walls of rock, which prove that these natives, slight and feeble in appearance, are nevertheless capable of undergoing severe labour. . . . . At the end of the street, a wall still more considerable than those which we had seen excited my admiration. It was not less than twenty feet high by ten or twelve in thickness, and forty or fifty on each side. One cannot well conceive how these people, without the aid of any machine, can transport blocks so ponderous as those which enter into these constructions, some of which must weigh many thousands (plusieurs milliers). It is still more difficult to imagine what can be the utility of these huge masses. All that I could discover was that the residences of the chiefs were always accompanied by these enormous walls, which seemed to be one of the attributes of their dignity, like the ramparts and trenches which surrounded the castles of the nobility in the middle ages."

It seems evident that the constructions at Ualau and Banabe are of the same kind, and built for the same purpose. But it is also clear that at the time those of the latter were raised, the islet on which they stand was in a different condition from what it now is. At present they are actually in the water; what were once paths, are now passages for canoes, and O'Connell says, "where the walls are broken down, the water enters the enclosures." This change can only have proceeded from two causes. Either the sea must have risen, or the land have sunk since the walls were erected. That the sea has risen, or, in other words, that the level of the entire ocean has been altered, will not be supposed. But that the land, or the whole group of Banabe, and perhaps all the neighbouring groups, have undergone a

slight depression, is no ways improbable. It is certain, from observations made by the geologist, Mr. Dana, that the Sandwich Group, on the other side of the Pacific, has been, at some former period, lifted several feet above its original height, and there is some reason to believe that at this time it is undergoing a very gradual elevation.* It is possible that a counterbalancing movement in the opposite direction may be taking place among the Caroline Islands,—or, at least, may have taken place not many centuries ago. From the description given of Leilei, a change of level of one or two feet would render it uninhabitable, and reduce it, in a short time, to the same state as the isle of ruins at Banabe. When the natives say that these structures were raised by *hani* or *animan* (spirits), they may be merely referring them to the divinities whom they worship,—i. e. the spirits of their ancestors, the actual builders. On mentioning these views to Mr. Dana, I am happy to find that he considers the opinion here expressed highly probable, and confirmed by his observations in other parts of the Pacific.

MILLE, OR THE MULGRAVE ISLANDS.

In January of 1824, a part of the crew of the American whale-ship Globe mutinied, murdered the officers, and sailed for the Caroline Islands. At the Mulgrave Group, the greater part, including those who had been the most guilty, together with some who were innocent, but were compelled to submit to the direction of the others, landed and remained. They were received, at first, with the utmost kindness by the natives, but having roused their hostility by violent measures and harsh treatment, the whole party was suddenly attacked and put to death, with the exception of two individuals. These, by name William Lay, and Cyrus M. Hussey, were both mere youths, and entirely innocent of participation in the mutiny. They had previously acquired the good-will of the natives by their kind and prudent conduct towards them, and though detained as captives, and obliged to labour for their masters, they were not ill-treated. In December of the following year they were taken off by the United States schooner Dolphin, which was despatched for that purpose, under the command of Captain John Percival.

On their arrival at Oahu, the Rev. Mr. Bingham, missionary at

* See the Geological Report of the Expedition, by Mr. J. D. Dana.

Honolulu, took down a vocabulary of such words of the native language as they could remember. This is now published for the first time, and it seems proper to add to it a few remarks respecting the island and its inhabitants. Our information is derived from a brief and unpretending narrative, published by Lay and Hussey at New London, in 1828, and from the "Journal of the Cruise of the United States schooner Dolphin among the islands of the Pacific," by Lieutenant Hiram Paulding,* which contains many interesting particulars related in a clear and succinct style.

Mille is the southernmost of the Radack Chain, which consists of twelve coral islets or clusters, and extends, in a north-northeast direction, from 6° to 12° of north latitude, and from 169° to 172° of east longitude. Mille, which is in latitude 6°, longitude 172°, is an oval ring of small islets, connected by reefs, and enclosing an inland sea or lagoon one hundred and forty miles in circumference. There are more than a hundred of these islets, but all of them together do not probably comprise more than fifteen or twenty square miles. The population is between five and six hundred. The people are of a light complexion, fairer than those of the Kingsmill Group, and appeared to Mr. Paulding a different race. They are of the middle stature and well-formed, with handsome features. With a few exceptions, they have not the depressed noses and thick lips which are found among the Polynesian tribes. They are modest and manly in their deportment, and walk with an air of dignity. Mr. Paulding was much pleased with their conduct on the arrival of the vessel. "They gave us a most kind and hospitable reception, and freely offered whatever any of us expressed a wish for. . . . . Nothing was stolen by them. They behaved in a most orderly manner, looking round the deck inquiringly, or seated themselves and chatted familiarly with our people, taking pains to make themselves understood. In their look and action they appeared to be lively and intelligent." Lay and Hussey give the same account of their behaviour towards the mutineers, before their anger was excited by the ill conduct of the latter. Both of the captives, moreover, speak of the kind treatment which they experienced from the natives. The hardships which they underwent were only such as were shared by their captors. The island is sterile, yielding but a scanty supply of food even for its limited population. The only vegetable productions fit to eat are

* Published at New York, by G. & C. & H. Carvill, 1831.

those of the cocoa-nut, bread-fruit, and pandanus trees. Seasons of scarcity sometimes occur, during which the natives suffer severely, and are reduced to eating the tender branches of trees to support life.

There is one high chief who has the supreme power; but in his decisions on matters of importance he usually conforms to the opinion of the whole body of chiefs. Mr. Paulding observes, "They have different grades of rank in their society, from the high chief down to the farthest removed from royalty."

Their only worship consists in invocations to the *Anit*, said by Lay to be the name of their supreme divinity; but it seems likely that it is only the general term for *spirit*. Thus Lay tells us, in his narrative, that the natives will not take the fruit of the cocoa-nut tree which has been planted near a grave, "for fear of displeasing their god (*anit*)." But Mr. Paulding says (p. 136), "I was walking, back of the huts, over a level green spot, enclosed by cocoa-nut trees, when Lugoma came to me in great haste, and with a disturbed look beckoned me to come away, at the same time saying to Hussey that I must not go there; it was a place for the dead; my presence would disturb them, and bring spirits round the huts." And again, (p. 175), "If one of them has wronged another who has died, he never eats without throwing away a portion of his food to appease the ghost of the departed."

When a person dies, the body is enclosed in mats and buried, after which, says Mr. Paulding, "a little canoe with a sail to it, and laden with small pieces of cocoa-nut or other food, is taken to the sea-shore, or the leeward part of the island, and sent off, with a fair wind, to bear far away from the island the spirit of the deceased, that it may not afterwards disturb the living." We are reminded by this of the manner in which the natives of Tobi dispose of their dead, as before described, and of the paddles buried with them at Banabe. After the ceremony of interment is completed, two cocoa-nut trees are planted, one at the head and the other at the foot of the grave. The fruit of these is never eaten by the women, and not by the men until a considerable time has elapsed after the burial.

Their marriages are conducted with little ceremony, but the married people are usually kind and faithful to one another. Lay never knew an instance of separation after they had a family. It may here be noticed, that at the massacre of the mutineers, to which the natives were excited chiefly by the harshness with which some of the whites

treated the females whom they had taken for wives, the women bore as active a part as the men.

For ornament, they pierce the lobe of the ear, and having greatly distended the aperture, wear in it a folded leaf. They have also what Lay calls beads, and Mr. Paulding shell-necklaces, but neither describes them particularly.

The canoes have one side flat or perpendicular, and the other inclined; the flat side is that opposite to the outrigger, and is kept always to windward, the canoes sailing with either end foremost.

The houses have two apartments, an upper and a lower, which communicate through a scuttle or hatch. The lower or ground story is not more than three feet high, and the inmates are obliged to remain in a sitting or reclining posture. In the upper story or garret they keep their movable property, and in wet weather sleep there.

TÁRAWA, OR THE KINGSMILL ISLANDS.

Although it is not certain that the natives have any general appellation for this chain of islands, we have chosen, for several reasons, to designate it by that given above. It is the name of two islands, one of which is called simply *Tárawa*, and the other *Tárawa ni Makin*, or Tarawa of Makin. The former is, according to our survey, the largest island of the group, or that which has the most dry land. The natives are numerous, and the high chief exercises sway over the three neighbouring islands of *Maiana*, *Apiá*, and *Máraki*. It is on this island that the inhabitants of the rest of the group place the elysium of departed spirits, which may be considered good evidence that it was the one first settled, and the source of population to the other islands. Finally, Tárawa is best known to the people of distant groups. Both Kotzebue and Lütke heard of it among the western Caroline Islands, under the names of *Taroa* and *Toroa*, and Cook gives it in the list of islands of which he received information at Tonga.

Our knowledge concerning this group is derived in part from personal examination, made during twenty-four days spent in the survey, and in part from communications of two British seamen, by name John Kirby and Robert Grey, whom, at their own request, we took off from the islands of Kuria and Makin. They had quitted voluntarily the vessels to which they belonged, and taken up their residence among the natives, in which situation the first had re-

mained three and the second five years. So slight, however, is the intercourse between the two portions of the group, that they had remained all the time in ignorance of each other's existence. The information thus obtained from three distinct sources, and subjected to careful comparison and scrutiny, is evidently as likely to be correct, as any that has been given concerning a barbarous people.

The islands which constitute the group, are, according to the native account, seventeen in number, extending from the second degree of south latitude to the fourth of north, and from 173° 20′ to 178° of east longitude. Their names, beginning from the north, are as follows:—

NATIVE NAME.	ENGLISH NAME.	POSITION.
Tárawa ni Mákin, . .	(Undiscovered), ...	North-northeast of Makin.
Mákin, *Taritári*, ...	Pitt's Islands, ...	3° 10′ N., 172° 40′ E.
Máraki, ...	Matthews' Island, . . .	2° N., 173° 45′ E.
Apiá, ...	Charlotte Island, ...	1° 40′ N., 173° E.
Tárawa, ...	Knox's Island, ...	1° 30′ N., 173° E.
Maiana, ...	Hall's Island, ...	1° N., 173° E.
Apamáma, ...	Hopper's Island, ...	0° 25′ N., 174° E.
Kúria, ...	Woodle's Island, ...	0° 15′ N., 173° 20′ E.
Nonóuki, ...	Henderville's Island, . .	0° 10′ N., 173° 35′ E.
Nonóuti, ...	Sydenham's Island, . . .	0° 35′ S., 174° 25′ E.
Tuputeóuea, ...	Drummond's Island, . .	1° 20′ S., 174° 45′ E.
Nukunáu, ...	Byron's Island, (?) . . .	1° 20′ S., 177° 40′ E.
Péru, ...	Eliza Island, (?)	2° S., 176° E.
Témana, *Onóuto*, *Arurái*, ...	(Uncertain), ...	South and east of Drummond's Island.

The first-named island is on no chart, and has probably never been visited. Our information concerning it is derived from the natives of Makin, who described it as lying about two days' sail (for their canoes) to the northeast, and as inhabited by people like themselves, with whom they had frequent communication. The last five were not visited by our squadron, and their names are given according to Kirby's account. Nukunau, he thought, was Byron's Island, and Péru, Eliza or Hurd's Island. As to the rest, he only knew that they were in the southern part of the group, though he had an idea that Arurai was sometimes called by foreigners Hope Island. The charts, at this point, are confused, and none of them have so many

islands as the native accounts would require. Perhaps, one of the names may apply to Ocean Island, situated a few degrees to the west of Taputeouea, and inhabited, as I was assured by the captain of a whaler, at Oahu, by a similar people.

The group may be subdivided into at least four clusters, between which there is, at present, little communication, and the inhabitants of which, though forming but one people, speaking the same general language, yet differ more or less in their customs and institutions, and slightly in dialect. The northern is composed of the three islands of Makin, (or *Măkin*,) Taritari, and Tarawa ni Makin. The first two are divided only by a strait two miles in width. Taritari is the largest, having an extensive lagoon; but Makin, though small, is compact, with a good deal of fertile land, and is considered the metropolis. The four islands, Maraki, Apia, Tarawa, and Maiana, form another cluster, of which Tarawa is the head. The island of Apamama has connected with it, both locally and politically, the smaller islands of Nonouki and Kuria. While Nonouti, Taputeouea, Nukunau, and Péru, and, perhaps, the three remaining islands, form a fourth division, of which Taputeouea may be considered the chief,—unless this title should be disputed by Byron's Island, of which we know only that it is large and populous.

According to the observations of Mr. Dana, the whole group belongs, physically, to the same class with Tongatabu—that of coral islands slightly elevated above their original level. The elevation, which is only of two or three feet, is not quite so great as at Tonga, but is sufficient to give to the islands a larger surface of dry land, and a greater depth of soil than they would otherwise possess, or than is possessed, so far as we know, by any of the other coral islands of Micronesia. The reefs and shoals, moreover, have their extent much increased, affording harbourage to many varieties and great numbers of fish, lobsters, turtle, shell-fish, and sea-slugs, from which the people draw a great part of their sustenance. Besides the fruits of the cocoanut and pandanus, of which they have an abundant supply, they have orchards of bread-fruit trees and plantations of taro, which afford them an agreeable variety. They have also a species of purslain, of which we made a salad by no means unpalatable, and on Makin they gather great quantities of a nutritious berry, which they dry and make into a kind of sweet cake, considered by them a delicacy.

This abundance of food will account for the large population of the group, so much greater than on most coral islands. At Taputeouea

(Drummond's Island), the first which we visited, we were astonished at the numbers of the natives. After careful and repeated observations, made in our visits to the shore, and by the officers engaged in the survey, the estimates varied between ten and fifteen thousand. This, however, was probably one of the most thickly inhabited, the island appearing like a continuous village from one end to the other. Kirby had once seen all the warriors of the three islands of Apamama, Nonouti, and Kuria collected together, in anticipation of an attack from the southern cluster. He thought the number was between six and seven thousand. Supposing this amount to be somewhat exaggerated, we can hardly allow for the entire population of the three, less than twenty thousand. Finally, Grey estimated the people of Taritari and Makin at about five thousand. We should thus have for six islands of the group (among which two of the largest, Tarawa and Byron's Island, are not included) a total of thirty-five thousand. But allowing an average of only five thousand to an island, it would still give us, for the whole seventeen, not less than eighty-five thousand.*

For a detailed description of these islands and their inhabitants, the reader is referred to the general history of the voyage. Here only those traits will be mentioned which seem essential for determining the position which the latter hold among the different races of the Pacific. At the first glance it is evident that they are not of the pure Micronesian blood. A dark complexion and curly hair would, apart from the testimony of language, indicate the intermixture of a different race. This infusion, however, for some reason or other, is much less apparent among the natives of the Makin cluster, who are a shade lighter in colour, and in other respects physically superior to the natives of the southern islands. The descriptions which follow are taken from my notes, the first applying to the people of Taputeouea, and the second to those of Makin.

"They (the natives of Drummond's Island) are generally of the

* That the other islands of the group are as densely inhabited as the six above-mentioned, may be inferred from the following evidence. Grey related, that about three years before he landed at Makin, a party of about fifteen hundred natives arrived there in canoes from Apia, from which island they had been driven by the warriors of Tarawa. Lieutenant Paulding found at Byron's Island a large population. He says (Journal, p. 95), "the islet abreast of us was all night illuminated with numerous fires, and the air rung with the shouts of hundreds of people. When the day dawned, the whole ocean was whitened with the little sails of canoes that were seen coming from every direction, and some of them as far as the eye could distinguish so small an object. In an hour not less than a hundred of them were alongside, and our deck was covered with people."

middle size, well made and slender. Their colour is a copper-brown, a shade darker than that of the Tahitians. The hair is black, glossy, and fine, with a slight tendency to curl. The features are small, but high and well-marked: the eye large, bright, and black,—the nose straight or slightly aquiline, but always widened at the lower part,—the mouth rather large, with full lips and small teeth. The cheek-bones project forward so much as to give the eyes the appearance of being a little sunken. They have mustachios and beard very black and fine, like their hair, but rather scanty. The usual height is about five feet eight or nine inches, but we saw many who were considerably below this standard. There are none of those burly persons among them which are so common in the Sandwich and Society Islands, and we did not see one instance of obesity. The women are still smaller, in proportion, than the men, with slight figures, and small delicate features. Several among them would have been esteemed pretty in any country."

The difference which exists between these natives and those of Makin will be seen by comparing this description with that which follows:—"Having understood that they were of the same race with the other islanders, we were quite unprepared for the extraordinary sight that was now presented. Instead of the slender forms, sharp features, and stern countenances of the Drummond islanders, we saw a crowd of stout, hearty figures, and round, jolly faces, which, though different in features, recalled to our minds the bulky chieftains of Tahiti. They were also lighter in complexion than the southern tribes, and more tattooed.

"One of the first who came on board was a perfect mass of fat. Though of good height, he appeared really short, from his immense girth. As he walked, the flesh of his cheeks and breasts shook like a jelly. His limbs were of enormous size, but smooth as those of a child. His face was round, with neatly-cut whiskers and mustachios, and his fine hair in black glossy ringlets fell down on his shoulders. When he smiled, every feature was dilated with joy, and an even row of small white teeth was displayed which a lady might have envied. There were several others on board of little inferior size, and a native in a canoe, who was pointed out to us by the white man as the king of the island, was actually so fat that he would not venture to ascend the ship's side. The greater part of the natives, who did not attain such an immoderate bulk, were distinguished by finely-moulded forms and handsome faces. The outline of their features was regular

and pleasing, though all had that spread of the nostrils which we have observed in the southern islanders. The profiles of some were really beautiful."

This difference in looks is accompanied by as great a difference in character. Both are highly ingenious, as is shown in the construction of their houses and canoes, the manufacture of their dresses and armour, and by the numerous comforts and conveniences with which, under very unfavourable circumstances, they have managed to surround themselves. On the other hand, the natives of the southern islands are suspicious and irritable, with a certain wildness and ferocity in their manners, which is in strong contrast with the mild and kindly disposition of the people of Makin. The latter are a remarkably soft and gentle race, not without a tinge of effeminacy. Of their humanity, a high idea is given by the statement of Grey, that, during the five years that he was among them, only one man was put to death. Cannibalism, moreover, is unknown among them, except by tradition; whereas on the southern islands, though not common, it is occasionally practised, and is not regarded with any particular horror. Kirby knew of five men being killed and eaten while he was on Apamama. It is said, however, that the southern natives, though easily offended, are as readily appeased; their animosity seldom settles into a long-continued rancour. From this statement we must except certain cases arising out of jealousy between married women, who, when they conceive themselves aggrieved, will sometimes, for months together, carry about with them a small weapon of sharks' teeth concealed under their dress, and watch an opportunity of attacking the object of their jealousy. Desperate fights sometimes take place between these fierce Amazons before they can be parted. But excepting such instances, Kirby always found the women more humane and gentle than the men.

The respect paid to the chiefs varies at the different clusters. At Drummond's Island we remarked, in the manners of the natives, a kind of saucy boldness and rude independence, which would hardly have existed among a people used to submission and deference. At Apamama the chiefs have probably more respect paid them, and in Makin, Grey assured us that a strict subordination was maintained, and that the distinction of classes was strongly marked in the manners as well as the usages of the inhabitants.

Generosity, hospitality, and attention to the aged and infirm, are virtues highly esteemed and generally practised among all the natives.

Kirby knew of no word for *poor man* except that for *slave*. Any person who has land, can always call upon his friends to provide him with a house, a canoe, and the other necessaries of life; while one who has no land has nothing else, and is, of course, a slave.

The worst stain on the character of this people is a shocking and cruel practice, which Kotzebue found also among the people of Radack, and D'Urville on the island of Tikopia. It is that of destroying their unborn children, after the second or third, in order to escape the inconvenience of a numerous family. This is the reason assigned by the natives; the general argument that the islands would else become too densely peopled for their means of subsistence seems not to occur to them. To the honour of the natives of Makin it should be recorded, that this custom does not exist among them.

The women are, for the most part, better treated among them than among uncivilized people in general. All the hard, out-door labour, is performed by the men. They build the houses and canoes, catch the fish, collect and bring home the fruits which serve for food, and do most of the cultivation. The women aid them to clear and weed the ground, and attend to the domestic duties which naturally fall to them. The custom also requires that when a man meets a female, he shall pay her the same mark of respect as is rendered to a chief, by turning aside from the path to let her pass. This courtesy, however, does not pervade all the intercourse of the sexes. A man, if provoked, will not hesitate to strike a woman, who seldom fails to return the blow; sometimes several of her companions will come to her aid, and the man is perhaps glad to escape well bruised, and covered with scratches.

Connected with the suspicious and irritable temper which characterizes the people of the southern clusters, is a disposition to sullenness and despondency, which sometimes leads them to commit suicide. Kirby knew five instances, on his own island, of men and women destroying themselves, and of several others who attempted it and were prevented by their friends. These cases of self-murder arose out of offence taken at the conduct of some person whom fear or affection made them unwilling to injure; the mingled spite, mortification, and grief produced a dejection which led at last to an act considered by them a certain remedy for their sufferings, and perhaps a severe revenge upon those who had ill-treated them. We have heard before of a similar trait in the character of the Feejeeans.

The word *manda* signifies among them a man thoroughly accom-

plished in all their knowledge and arts, and versed in every noble exercise: a good dancer, an able warrior, one who has seen life at home and abroad, and enjoyed its highest excitements and delights, —in short, a complete man of the world. In their estimation, this is the proudest character to which any person can attain, and such a one is fully prepared to enter, at his death, on the highest enjoyments of their elysium.

RELIGION.

In the clusters of Apamama and Tarawa, three kinds of divinities are worshipped. The first class consists of proper deities, of whom there are several, such as *Tabuériki*, *Itivini*, *Itituápeu*, *Aoriérie*, &c. Of these the first-named, called also *Wánigain*, is the greatest, not as being superior in his attributes to the rest, but merely from having the greatest number of worshippers. About two-thirds of the people pray to him as their tutelary divinity; the rest do not acknowledge his authority, but address their prayers to other deities, or to the spirits of their ancestors, or to certain kinds of fish, which constitute the other two classes of divinities. Tabueriki is worshipped under the form of a flat coral stone, of irregular shape, about three feet long by eighteen inches wide, set up on one end in the open air. It is tied round with leaves of the cocoa-nut tree, which considerably increase its size and height. These are changed every month, to keep them always green. The worship paid to the god consists in repeating prayers before this stone, and laying beside it a portion of the food prepared by the natives for their own use. This is done at their daily meals, at festivals, and whenever they particularly wish to propitiate his favour. The first fruits of the season are always offered to the god. Every family of distinction has one of these stones, which is considered rather in the light of a family altar than as an idol.

At Makin, according to Grey, the names of *Tabueriki*, *Itivini*, and the other deities, are unknown, and the only spirits which the natives worship are those of their ancestors. When a chief dies, a stone, similar to those dedicated in the other islands to *Tabueriki*, is set up, and dressed in the same manner with leaves. The reverence offered to it is exactly the same, being a presentation of food accompanied with prayers. Hence there can be little doubt that the deities worshipped in the southern clusters were only deified chiefs, the memory of whose existence has been lost in the lapse of time. The reverence paid to

certain kinds of fish may have its origin here, as at Banabe, in some rude idea of a metempsychosis.

The ancestors of chiefs are represented (so to speak) by their skulls, which are carefully preserved by their descendants. When their spirits are to be invoked, these skulls are taken down, placed on a mat, and anointed with cocoa-nut oil; the brows are bound with leaves, and food is set before the fleshless jaws. The general term for spirit and divinity is *anti*.

At Makin there are no priests, and the invocations are usually made by the head of the family, or by each individual for himself. On Tarawa and Apamama every family which has a tutelar divinity has also a priest, whose duty it is to perform the rites of worship, and whose perquisites consist in the food offered to the god, which, after remaining a short time, is taken away by him and eaten in his own house. These priests are called *ībonga* or *tībonga*.* They do not constitute a distinct class connected by any bond of union among themselves; but any young man of free birth, who is apt at reciting prayers, may become a priest.

The mode in which the priest receives the oracles of the god is as follows. On the sandy beach, at the weather side of the island, are several houses, called *ba-ni-mata*, or *bata n'anti* (spirit-houses). They are of the usual size and shape of dwelling-houses, but the walls are of coral stone, and they have no loft, or upper division. The doorway is always in the west end, because the *Kainakaki*, or country of spirits, lies in that direction. In the middle of the house a sort of altar, or stout pillar of coral stone, is built up to the height of three feet and a half, having in the centre a hollow about ten or twelve inches in diameter. To this hollow the priest applies his ear, and is supposed to receive from thence the instructions of his divinity. The building, it should be observed, is not considered essential, and the pillar sometimes stands uncovered on the beach.

The true signification of *anti* seems to be *deified spirit*. The usual expression for *soul* is *támune* or *támre*, meaning properly *shadow*. They believe that as soon as a person dies, his spirit or shade ascends into the air, and is carried about for a time by the winds whitherso-

* It was often impossible, in writing down words from the pronunciation of Kirby and Grey to determine, when they began with *t*, whether this letter was a part of the word, or merely the prefixed article *te*. In this case we at first supposed that *tibonga* was a contraction of *te ibonga*; it may, however, be merely a corruption of the Polynesian word *tufunga*,—the *f* becoming *b* in the Tarawan language.

ever they may chance to blow. At last it is supposed to arrive at the *Kainakaki*, a sort of elysium, where the spirits pass their time in feasting, dancing, and whatever occupations were most agreeable to them in their bodily existence. This elysium is placed by the natives on the island of Tarawa. On this there are several mounds, or raised areas, of various sizes, the largest being about a mile long by half a mile in breadth.* None of these exceed twenty-four feet in height above the surrounding soil, but even so slight an elevation is enough to make them conspicuous in one of these islands. Each of these mounds is supposed to be the site of a *Kainakaki* or paradise, which is, of course, invisible to mortal eyes. The ground is considered sacred, and though usually overgrown with trees, no native will venture to cut them down. When a tree falls, it is taken away, and another planted in its place. If the persons who die are old and feeble, their shades are carried to the *Kainakaki* by the spirits of those who have died before them. The souls of infants are received by the shades of their female relatives, and nursed and brought up, till they are able to take care of themselves. Only those who are tattooed (being chiefly persons of free birth) can expect to reach the *Kainakaki*. All others are intercepted on their way, and devoured by a monstrous giantess, called *Baine*.

On Makin, this belief respecting the *Kainakaki* did not prevail, and Grey thought (though his knowledge on such points was very limited) that the natives supposed the spirits of the dead to remain near the places where they resided in life, and sometimes to appear in dreams to their friends and relatives.

The funeral ceremonies are among the most remarkable of their customs. At Apamama, when a man dies, his body is taken to the *maniapa*, or council-house of the town, where it is washed and laid out on a clean mat. Here it remains for eight or ten days, during which the people express their grief by wailing and singing songs in praise of the dead, and what is rather singular, by dancing. They esteem it, moreover, a great weakness to shed tears at such times. Every day, at noon, the body is taken out into the sun, and washed and oiled. When the mourning is ended, the corpse is sewed up in two mats, and sometimes buried in the house of the nearest relatives, the head being always turned towards the east,—sometimes stowed

* This, it must be remembered, was the information which Kirby received from natives of Apamama; he had never visited Tarawa.

away in the loft of the building. When the flesh is nearly gone, the skull is taken off, and having been carefully cleansed, is preserved as an object of worship,—or rather as representing the spirit of the deceased, which has become a divinity.

In the northern cluster, a still stranger custom prevails, and one which it costs an effort to believe. According to Grey's account, after the first ceremonies of wailing, the body is washed and laid out upon a new mat, which is spread on a large oblong plate, made of several tortoise-shells sewed together. From two to six persons, according to the size of the corpse, seat themselves opposite one another on the floor of the house (commonly the dwelling of the deceased) and hold the plate, with the body of their friend, upon their knees. When tired, they are relieved by others, and in this way the service is kept up for a space of time, varying with the rank of the deceased, from four months to two years! All persons, whether free-born or slaves, receive these peculiar honours after death. During the time the corpse is thus lying in state, a fire is kept up day and night in the house, and its extinction would be regarded as a most unlucky omen. At the end of the period, the remains are sometimes wrapped in mats, and deposited in the loft of the house; but more commonly they are buried in a piece of ground set apart for the purpose, and the grave is marked by a stone erected at the head, another at the foot, and a third laid horizontally across these two. The skulls of the chiefs are preserved and treated with the same marks of reverence as at the other islands.—To our inquiry how the people could afford to spend their time in this preposterous manner, Grey replied at once,—"One half of them have nothing else to do,"—a statement which, from what little we saw of the islands and the people, we could very well believe.

GOVERNMENT.

From what we learned, it is likely that the form of government differs to some extent on each of the four clusters into which the group is divided. We have, however, no definite information except in regard to those of Apamama and Makin. On the former we find a system of civil policy similar to that which prevails in Polynesia. Society is divided into three ranks, chiefs or nobles (*uéa* or *ōamata*), landholders (*katoka*), and common people or serfs (*kaiva*). The *ōamata* are the free and well-born natives, who possess the greater

part of the land, and all the political authority. The heads of families are called *uea*, and the oldest *uea* of a town is the presiding chief (*mō n' te apa*, literally, front of the land). The *katoka* are persons not originally of noble birth, who, either by the favour of their chief, or by good fortune in war, have acquired land, and with it freedom,—but who have yet no voice in the public council, in which all matters of general import are determined. These are held in a large house called the *maniapa*,* of sufficient size to contain all the men of the place. In this, every noble family has its own seat along the sides of the house; the middle is open to the slaves and *katokas*, who have no voice in the council. When any affair renders a meeting necessary, the oldest or presiding chief sends out messengers, who summon the people by the sound of conchs. The assembly being convened, the chief proposes the question, and any noble who chooses to speak rises and delivers his opinion. The discussions are sometimes very animated, and violent quarrels occasionally take place between different speakers, who are with difficulty prevented from coming to blows. Although no regular vote is taken, the sense of the majority is soon apparent, and determines the result. In some of the islands and clusters, certain chiefs have obtained, by success in war, a superiority over the rest of the nobles, and made themselves sovereigns of their respective countries. Kirby had understood that there was a king on Taputeouea, but if so, his authority is not unquestioned, for two parties were at war on the island when we visited it. There is a king on the group of Apamama, and another on that of Tarawa, both of whom have acquired their power very lately.

On Makin there is also a sovereign chief, but the system of government is, in some respects, different. There are, according to Grey, three ranks, *iōmata* or royal chiefs, *tiōmata* or gentry, and *rang* or common people. The first-named were originally of the same class with the second. About a hundred years ago, *Teouki*, the grandfather of the reigning king, and a mighty warrior, succeeded in concentrating in his own hands the sovereign power, which was before lodged with the whole body of the gentry or petty chiefs. His descendants constitute the *iōmata*, and share among them the supremacy, though there is one that retains especially the title of head-chief. Besides these, there is a *bu-ni-matang*, or chief judge, as Grey termed

* This word was so written at the time; we have since thought that it should perhaps be *uma-ni-apa*, literally, house of the town, or *town-house*.

him, who seems to be a sort of prime minister, and really has the direction of the government. As regards their system of descent we could learn but little. At the time we were there, the king was a young man, and his father was still living; though hardly past the prime of life, and in the full vigor of his faculties, he had resigned his power to his son,—but whether of his own accord, or in obedience to some established law, Grey could not inform us.

TATTOOING.

There is nothing peculiar or striking in the tattooing of these natives. It is mostly in short, oblique lines, about an eighth of an inch apart. These are arranged in perpendicular rows, of which there are four or five down the back, on each side of the spine; with a similar marking in front, beginning just below the collar-bone. The legs also are imprinted, but not the arms or face. The women are tattooed in the same manner, but not so much as the men. There are professional tattooers, whose prices are so high that slaves cannot, in general, afford to be thus ornamented, but there is no law against it. On the dark-skinned race of the southern clusters, the marking does not show very clearly, and at a little distance would hardly be observed; but on the natives of Makin it is quite distinct.

HOUSES, CANOES, ETC.

The dwelling-houses have two stories, a ground floor and a loft, or garret, separated by a horizontal partition of slender sticks laid upon joists. According to Kirby, this mode of building was adopted in order to escape the ravages made by the rats, which swarm in the islands. As the loft is only connected with the ground by the four corner posts, the lower part of the house being open all around, these animals cannot reach the food, mats, and other articles which are kept in it. It is curious enough that an animal so insignificant should thus affect the architecture of a numerous people. On the Apamama cluster, and the islands south of it, the loft is raised but three or four feet above the ground, and of course the inmates on the lower floor must be constantly in a sitting or reclining posture. On Tarawa, however, the houses were larger, and some had two upper stories, the second floor being laid about three feet above the first. On Makin, where the supply of timber is abundant, the houses are of

still greater size, and the partition is made of sufficient height to enable the people to stand upright under it.

The council-houses have no lofts, and are of great size. That at the town of Utiroa, on Taputeouea, was a hundred and twenty feet long, by forty-five wide, and about forty high at the ridge-pole. On the islands to the north they are still larger, and from the descriptions of the two seamen, as well as from the distant view which we had of them, must be enormous structures.

Their canoes resemble very nearly, in model, construction, and rig, those of the Feejeeans. They are not flat on one side, like those of the Mulgrave islanders, but have the shape of a long and narrow boat. The largest, which are found at Makin, are not less than sixty feet in length, by six in width. They sail very near the wind, and move with a rapidity which has acquired for them the name of "flying proas."

The dress, ornaments, and arms of the natives do not differ materially from those which have been described as proper to the people on the low islands of this archipelago. The defensive armour, however, intended to protect the body from the formidable edges of the sharks-teeth weapons, is probably peculiar to them. It consists of a jacket and trousers of a very thick, close network, braided of cocoanut sinnet, and a cuirass made likewise of this cord, but woven so compactly, and in so many thicknesses, as to form a solid board, half an inch through, which would form a tolerable defence even against the blow of a sword. Its shape is nearly that of the ancient cuirass, except that a square piece rises up behind to protect the head from a side blow. They have also caps or helmets, ingeniously made of the skin of the porcupine-fish, cut off at the head and then extended to the proper size. It becomes stiff and hard in drying, and the spines protruding on every side aid in warding off the blows of the dreaded weapons.

ROTUMA, OR GRANVILLE ISLAND.

This island is situated in 12° 30′ of north latitude, and 177° 15′ of east longitude. It is three hundred miles distant from any other land, and cannot properly be included in either one of the three ethnographical regions of the Pacific. Its inhabitants more resemble the Caroline islanders in their appearance and character, but their customs assimilate them rather to the Polynesians. Their dialect is

a mixture of Polynesian words, very much corrupted, with those of some other language, unlike any which has been elsewhere found. They show, also, in some of their usages, and some words of their language, traces of communication with their Feejeean neighbours to the south.

During our brief stay at Tongatabu, in April of 1840, several natives of Rotuma came on board our vessel, and I took that opportunity to obtain the vocabulary which is given in another place. The one to whom I was principally indebted was an elderly man, by name, *Tui-Rotuma*,* a petty chief, who had been two voyages in a whaler, and had thus acquired some knowledge of English. With him was a young chief of high rank, by name, *Tokaniua*, to whom the other seemed to act as guardian. They had left their island about two years before, with several attendants, in a whale-ship, for the purpose of visiting the Friendly Islands, and seeing something of the world. Unfortunately, since their arrival, Tui-Rotuma had become blind, and war having broken out on Tonga, between the Christian and heathen parties, their situation had become uncomfortable. The old councillor, in particular, was desirous of getting away, giving as his reason, that the young chief, his companion, would one day be king, and that therefore it would not be well for him to be at Tonga during the civil dissensions; he would, as Tui-Rotuma expressed it, "see too much fight."

The Rotumans resemble the Polynesians in form and complexion, but their features have more of the European cast. They have large noses, wide and prominent cheek-bones, full eyes, and considerable beard. They are tattooed in large masses over the middle of the body, from the navel nearly to the knee; on the breast and arms they have light marks, varying somewhat in shape, but generally like a row of arrow-heads.

The expression of their countenances, which is mild, intelligent, and prepossessing, corresponds with their character, which is superior in many respects to that of the Polynesians. Like the Caroline islanders, they are good-natured, confiding, and hospitable. No instance, I believe, of any difficulty between them and their foreign visitors has ever occurred. They are distinguished, moreover, for their forethought and consideration. Their island, having a popula-

* This name, in the Tonga dialect, signifies "Lord of Rotuma;" it had, however, no such meaning in the language of this island, but was simply an appellative.

tion of four or five thousand, with a circuit of only twenty-five miles, and a hilly surface, does not always produce a sufficient supply of food for its inhabitants. There are, therefore, many of the poorer classes who are eager to engage as seamen on board whale-ships, where they remain until they have accumulated sufficient property, in those articles which are esteemed valuable among their countrymen, to enable them, on their return, to purchase land and live comfortably for the rest of their days. They make excellent sailors, and are highly prized, not only for their intelligence and docility, but also for their prudence and regular conduct.

Their system of government is peculiar and singular. The island is divided into twenty-four districts, each under a high chief (*ngangátsha*). Each of these chiefs, in regular rotation, holds, for the space of twenty months, the sovereignty of the island, during which time he presides in the councils, and receives tribute from the rest. Tokanina belonged to this class. The official title of the head chief is *riamkau*, but they use also the Vitian word *sau*, meaning *king*. Next to the high chiefs come the councillors or elders (*mamthúa* or *mathúa*), who correspond to the *matabules* of Tonga. The mass of the people are called *tha-muri* (*ϑa-muri*), answering to the *túas*, or lower class of the Friendly Islands.

Of their religion I could obtain but little information. The word for god is *oitu* or *aitu*, which is probably the same with the Samoan *aitu*, spirit. *Ri faka-oitu*, spirit-house, is the word for temple, and *hanua on aitu*, land of spirits, is their term for heaven, or the residence of the gods. But whether these spirits are proper divinities, my informant, whose knowledge of English was limited to the most ordinary terms, could not explain. The dress, manufactures, and arts of these islanders have a general resemblance to those of the Friendly and Navigator Islands. Some of their customs, however, appear to be of Feejeean origin. Thus, one of the men who came on board had his hair disposed in frizzled masses around his head; and the young girls are said to colour their locks of a dingy white by washing them with lime-water.

It is remarkable that the Rotumans reckon by periods of six months, or moons, instead of the full year. Living as they do, on a small island near the equator, at a distance from any extensive land, the changes of temperature must be slight, and the difference of seasons hardly perceptible. The westerly winds which blow from October to April do, no doubt, serve to distinguish this period of the

year; but they cannot materially affect the course of vegetation. At the Kingsmill Group, situated directly under the equator, the natives reckon by periods of ten months, a number evidently adopted for convenience of counting, and with no reference whatever to any natural seasons. The names of the Rotuman months are—

Ŏi-papa, ...	March (and September).
Taftáfi, ...	April (and October).
Hāua, ...	May, &c.
Kesépi, ...	June.
Fōsoŋhāu, ...	July.
Aθapuáŋa	August.

AUSTRALIA.

This land, of which we know not whether the proper designation be an island or a continent, is known as a region of singularities. Not the least of these are the combinations of what, judging from preconceived ideas, may well be termed contrarieties, in the physical traits, moral qualities, customs, and language of the aborigines. Thus they have, at once, the dusky hue and elongated visage of the negro, with the fine, straight hair of the European; they are excessively superstitious and yet almost devoid of religious (or devotional) feelings; with the strongest attachment to their native district, they can rarely be brought to spend more than three days in one spot; and though their idiom abounds in complex inflections, like those of the American Indians, it has less facility of composition than the English. During our stay in New South Wales, we had good opportunities for acquiring information concerning this singular variety of the human species. At Sydney, Hunter's River, and Wellington Valley, we found natives from all parts of the colony, from Moreton Bay on the north, to the Muruya River on the south, and from the coast to a distance of three hundred miles into the interior. The result of our examination, and of the comparison of dialects, was a conviction that all the natives of that part of New Holland were of one stock. Further comparisons induce us to extend this remark to the entire continent, though, before coming to any positive conclusion on the subject, it will be necessary to possess some more accurate knowledge than we now have, of the dialects spoken in Northern Australia, more especially of their grammatical characteristics.

The number of the aborigines is very small in proportion to the extent of territory which they occupy. It cannot be rated higher than two hundred thousand for the whole of Australia. Some estimates reduce it as low as seventy-five thousand. These calculations, of course, suppose that the unexplored region does not differ materially, as respects the density of the population, from that which is known.

PHYSICAL TRAITS.

The natives of Australia are of the middle height, few of the men being above six or under five feet. They are slender in make, with long arms and legs, and when in good condition, their forms are pretty well proportioned. Usually, however, their wandering life, irregular habits, and bad food keep them extremely meagre, and as this thinness is accompanied by a protuberance of the abdomen, it gives to their figures a distorted and hardly human appearance. The cast of the face is a medium between the African and the Malay types. The forehead is narrow, sometimes retreating, but often high and prominent; the eyes are small, black, and deep-set; the nose is much depressed at the upper part between the eyes, and widened at the base, but with this, it frequently has an aquiline outline. The cheek-bones are prominent. The mouth is large, with thick lips and strong well-set teeth. The jaws project, but the chin is frequently retracted. The head, which is very large, with a skull of unusual thickness, is placed upon a short and small neck. Their colour is a dark chocolate or reddish-black, like that of the Guinea negro, but varying in shade so much that individuals of pure blood are sometimes as light-coloured as mulattoes. That which distinguishes them most decidedly from other dark-skinned races is their hair, which is neither woolly, like that of the Africans and Melanesians, nor frizzled like that of the Feejeeans, nor coarse, stiff, and curling, as with the Malays. It is long, fine, and wavy like that of Europeans. When neglected, it is apt, of course, to become bushy and matted, but when proper care is taken of it, it appears as we have described. It is sometimes of a glossy black, but the most common hue is a deep brown. Most of the natives have thick beards, and their skins are more hairy than those of whites.

CHARACTER.

It is doubtful what grade of intellectual capacity is to be assigned to this people. Several who have been taken from the forest when young, and received instruction, have shown a readiness in acquiring knowledge and a quickness of apprehension which have surprised their teachers. Most of the natives learn the English language with great facility, and the children who were under the instruction of the missionary at Wellington Valley evinced, in his opinion, a greater aptitude for music than most white children. With all this, it must be said, that the impression produced on the mind of a stranger, by an intercourse with the aborigines, in their natural state, is that of great mental obtuseness,—or, in plain terms, an almost brutal stupidity. They never count beyond four, or, in some tribes, three; all above this number is expressed by a term equivalent to many. Their reasoning powers seem to be very imperfectly developed. The arguments which are addressed to them by the white settlers, for the purpose of convincing or persuading them, are often such as we should use towards a child, or a partial idiot. Their superstitions evince, for the most part, this same character of silliness. Some are so absurd as to excite at once laughter and amazement. The absurdity, it should be remarked, is not the result of an extravagant imagination, as with some portion of the Hindoo mythology, but downright childishness and imbecility. One instance, given on the authority of Mr. Threlkeld, missionary at Lake Macquarie, will probably be sufficient. In a bay, at the northwest extremity of that lake, are many petrifactions of wood, which the natives believe to be fragments of a large rock that formerly fell from heaven and destroyed a number of people. The author of this catastrophe was an enormous lizard of celestial origin, who collected the men together, and then caused the stone to fall. His anger had been excited against them by the impiety which they had evinced in killing vermin (lice), by roasting them in the fire. Those who had killed them by cracking were speared to death by him with a long reed which he had brought from the skies. When all the offenders were destroyed, the lizard reascended to heaven, where he still remains.

It is evident that the chief interest which can be taken in such a people will arise from the singularities that distinguish them from the rest of the human race. These singularities are especially

remarkable in their moral qualities. Although living constantly in what appears to us a most degraded state, and frequently suffering from actual want, they are nevertheless extravagantly proud. The complete personal independence to which they are accustomed gives to their ordinary demeanor an air of haughtiness and even of insolence. Nothing will induce them to acknowledge any human being (of their own age) their superior, or show any mark of deference. At Wellington Valley, the missionary, Mr. Watson, was the only one to whom they gave, in speaking, the title of Mr., and that merely from habit acquired in youth; all others, of whatever rank, they addressed by their names alone,—as Jack, Tom, Wright, Walker. This does not proceed from ignorance on their part, as they understand the distinctions of rank among the whites, and are continually witnesses of the subservience and respect exacted by one class from the other. They appear to have a sense—or it may almost be termed an instinct—of independence, which disposes them on all occasions to assert their equality with the highest. They frequently observe, on being asked to work, "white fellow works, not black fellow; black fellow gentleman." On entering a room, they will not remain standing, out of respect, but generally seat themselves immediately.

They are not great talkers, and dislike to be much spoken to, particularly in a tone of raillery. A gentleman told me that he was once amusing himself by teasing a native, in perfect good humor, when the man suddenly seized a billet of wood, threw it at him, and then rushed for his spear in a state of fury. When he was pacified, and made to see that no insult was intended, he begged that they would not talk to him again in that manner, or he might be unable to restrain his temper.

They are, in general, silent and reserved, and appear to look upon the whites with a mixture of distrust and contempt. To govern them by threats and violence is impossible. They immediately take to the "bush," resume their wandering habits, and retaliate by spearing the cattle of their persecutors, and sometimes murdering the men. They never, however, carry on any systematic warfare, and their dread of the whites is so great that large parties of them have been dispersed by the resistance of a few resolute herdsmen.

Though constantly wandering, they are not great travellers, usually confining themselves to a radius of fifty miles from the place which they consider more peculiarly their residence. If ever they venture beyond this, as they sometimes do, in company with a party

of whites, they always betray the greatest fear of falling in with any *maial*, or strange blacks, who, they take it for granted, would put them to death immediately. This extreme timidity is, indeed, one cause of the ferocity which the natives sometimes display. If a party of blacks in the interior, who are unacquainted with white men, be approached suddenly, and taken by surprise, they are commonly seized with a panic which deprives them of reason. Supposing that they are surrounded and destined to death, they seize their weapons, and rush forward in frenzy, to sell their lives as dearly as possible.

RELIGION.

The lack of religious feeling in these natives has already been mentioned. The missionaries have found it impossible, after many years' labor, to make the slightest impression upon them. They do not ascribe this to any attachment, on the part of the blacks, to their own creed, if such it may be called, for they appear to care little about it. Some of their ceremonies, which partook of a religious character, have been lately discontinued, but nothing has been substituted in their place. It is not true, however, as has been frequently asserted, that the natives have no idea of a supreme being, although they do not allow this idea to influence their actions. The Wellington tribe, at least, believe in the existence of a deity called *Baiamai*, who lives on an island beyond the great sea to the east. His food is fish, which come up to him from the water, when he calls to them. Some of the natives consider him the maker of all things, while others attribute the creation of the world to his son *Burambin*. They say of him, that Baiamai spoke, and Burambin came into existence. When the missionaries first came to Wellington, the natives used to assemble once a year, in the month of February, to dance and sing a song in honor of Baiamai. This song was brought there from a distance by strange natives, who went about teaching it. Those who refused to join in the ceremony were supposed to incur the displeasure of the god. For the last three years the custom has been discontinued. In the tribe on Hunter's River, there was a native famous for the composition of these songs or hymns, which, according to Mr. Threlkeld were passed from tribe to tribe, to a great distance, until many of the words became at last unintelligible to those who sang them.

Dararwirgal, a brother of Baiamai, lives in the far west. It was he who lately sent the small-pox among the natives, for no better

reason than that he was vexed for want of a tomahawk. But now he is supposed to have obtained one, and the disease will come no more. The *Bálumbal* are a sort of angels, who are said to be of a white color, and to live on a mountain at a great distance to the southeast. Their food is honey, and their employment to do good "like missionaries."

It is possible that some of these stories owe their origin to intercourse with the whites, though the great unwillingness which the natives always evince to adopt any customs or opinions from them militates against such a supposition. But a being who is, beyond question, entirely the creation of Australian imagination, is one who is called in the Wellington dialect *Wandong*, though the natives have learned from the whites to apply to him the name of devil. He is an object not of worship, but merely of superstitious dread. They describe him as going about under the form of a black man of superhuman stature and strength. He prowls at night through the woods around the encampments of the natives, seeking to entrap some unwary wanderer, whom he will seize upon, and having dragged him to his fire, will there roast and devour him. They attribute all their afflictions to his malevolence. If they are ill, they say Wandong has bitten them. No one can see this being but the *nûyargir*, or conjurors, who assert that they can kill him, but that he always returns to life. He may, however, be frightened away by throwing fire at him (though this statement seems inconsistent with that respecting his invisibility), and no native will go out at night without a firebrand, to protect him from the demon.

There is some difference in the accounts given of this character. By the tribe of Hunter's River he is called *Koin* or *Koen*. Sometimes, when the blacks are asleep, he makes his appearance, seizes upon one of them and carries him off. The person seized endeavors in vain to cry out, being almost strangled; "at daylight, however, Koin disappears, and the man finds himself conveyed safely to his own fireside." From this it would appear that the demon is here a sort of personification of the nightmare,—a visitation to which the natives, from their habits of gorging themselves to the utmost when they obtain a supply of food, must be very subject.

At the Muruya River the devil is called Túlugal. He was described to us, by a native, as a black man of great stature, grizzled with age, who has very long legs, so that he soon overtakes a man, but very short arms, which brings the contest nearer an equality.

This goblin has a wife who is much like himself, but still more feared, being of a cruel disposition, with a cannibal appetite, especially for young children. It would hardly be worth while to dwell upon these superstitions, but that they seem to characterise so distinctly the people, at once timid, ferocious, and stupid, who have invented them.

Their opinions with regard to the soul vary. Some assert that the whole man dies at once, and nothing is left of him. Others are of opinion that his spirit still survives, but upon this earth, either as a wandering ghost, or in a state of metempsychosis, animating a bird or other inferior creature. But the most singular belief is one which is found at both Port Stephens and Swan River, places separated by the whole breadth of the Australian continent. This is, that white people are merely blacks who have died, passed to a distant country, and having there undergone a transformation, have returned to their original homes. When the natives see a white man who strongly resembles one of their deceased friends, they give him the name of the dead person, and consider him to be actually the same being.

SOCIAL POLITY.

The Australians have nothing which can be called a government. They have not even any word, in the Wellington dialect, signifying a chief or superior, or any proper terms for the expressions "*command*," "*obey*," and the like. Each family, being the source of all its own comforts and providing for its own wants, might, but for the love of companionship, live apart and isolated from the rest, without sacrificing any advantage. Their wars, religious celebrations, and festive assemblies are the only occasions when co-operation is really necessary among them, and even these are regulated by different principles from those which prevail among other savages. They have not, properly speaking, any distinction of tribes. Two bodies of men, speaking the same dialect, are frequently seen drawn up in battle against each other; and those who, in one war, are fellow-combatants, may, a few days afterwards, be in opposite ranks.

They have, however, a social system of their own, regulated by customs of whose origin they can give no account, and to which they conform apparently because they have no idea of any other mode of life, or because a different course would be followed by the universal reprobation of their fellows. Of these customs, which partake of the

singularity that distinguishes every thing relating to this people, the following are the most remarkable.

1. The ceremony of initiation. When the boys arrive at the age of puberty (or about fourteen), the elders of a tribe prepare to initiate them into the duties and privileges of manhood. Suddenly, at night, a dismal cry is heard in the woods, which the boys are told is the *Būbū* calling for them. Thereupon all the men of the tribe (or rather of the neighborhood) set off for some secluded spot previously fixed upon, taking with them the youths who are to undergo the ceremony. The exact nature of this is not known, except that it consists of superstitious rites, of dances representing the various pursuits in which men are engaged, of sham-fights, and trials designed to prove the self-possession, courage, and endurance of the neophytes. It is certain, however, that there is some variation in the details of the ceremony, in different places; for among the coast tribes, one of these is the knocking out of an upper front tooth, which is not done at Wellington, and farther in the interior. But the nature and object of the institution appear to be every where the same. Its design unquestionably is, to imprint upon the mind of the young man the rules by which his future life is to be regulated; and some of these are so striking, and, under the circumstances, so admirable, that one is inclined to ascribe them to some higher state of mental cultivation than now prevails among the natives. Thus, the young men, from the time they are initiated till they are married, are forbidden to approach or speak to a female. They must encamp at a distance from them at night, and if they see one in the way, must make a long detour to avoid her. Mr. Watson told me that he had often been put to great inconvenience in travelling through the woods with a young man for his guide, as such a one could never be induced to approach an encampment where there were any women. The moral intent of this regulation is evident.

Another rule requires the young men to pay implicit obedience to their elders. As there is no distinction of rank among them, it is evident that some authority of this kind is required to preserve the order and harmony of social intercourse.

A third regulation restricts the youth to certain articles of diet. They are not allowed to eat fish, or eggs, or the emu, or any of the finer kinds of opossum and kangaroo. In short, their fare is required to be of the coarsest and most meagre description. As they grow older, the restrictions are removed, one after another; but it is not till they have passed the period of middle age that they are entirely un-

restrained in the choice of food. Whether one purpose of this law be to accustom the young men to a hardy and simple style of living may be doubted; but its prime object and its result certainly are to prevent the young men from possessing themselves, by their superior strength and agility, of all the more desirable articles of food, and leaving only the refuse to the elders.

2. The ceremony of marriage, which, among most nations, is considered so important and interesting, is, with this people, one of the least regarded. The woman is looked upon as an article of property, and is sold or given away by her relatives without the slightest consideration of her own pleasure. In some cases, she is betrothed, or rather promised, to her future husband in the childhood of both, and in this case, as soon as they arrive at a proper age, the young man claims and receives her. Some of them have four or five wives, and in such a case, they will give one to a friend who may happen to be destitute. Notwithstanding this apparent laxity, they are very jealous, and resent any freedom taken with their wives. Most of their quarrels relate to women. In some cases, the husband who suspects another native of seducing his wife, either kills or severely injures one or both of them. Sometimes the affair is taken up by the tribe, who inflict punishment after their own fashion. The manner of this is another of the singularities of their social system.

3. When a native, for any transgression, incurs the displeasure of his tribe, their custom obliges him to "stand punishment," as it is called:—that is, he stands with a shield, at a fair distance, while the whole tribe, either simultaneously, or in rapid succession, cast their spears at him. Their expertness generally enables those who are exposed to this trial to escape without serious injury, though instances occasionally happen of a fatal result. There is a certain propriety even in this extraordinary punishment, as it is very evident that the accuracy and force with which the weapons are thrown will depend very much upon the opinion entertained of the enormity of the offence.

When the quarrel is between two persons only, and the tribe declines to interfere, it is sometimes settled by a singular kind of duello. The parties meet in presence of their kindred and friends, who form a circle round them as witnesses and umpires. They stand up opposite one another, armed each with a club about two feet long. The injured person has the right of striking the first blow, to receive which the other is obliged to extend his head forward, with the side turned partially upwards. The blow is inflicted with a force commensurate with the vindictive feeling of the avenger. A white man,

with an ordinary cranium, would be killed outright; but owing to the great thickness of their skulls, this seldom happens with the natives. The challenged party now takes his turn to strike, and the other is obliged to place himself in the same posture of convenience. In this way the combat is continued, with alternate buffets, until one of them is stunned, or the expiation is considered satisfactory.

4. What are called wars among them may more properly be considered duels (if this word may be so applied) between two parties of men. One or more natives of a certain part of the country, considering themselves aggrieved by the acts of others in another part, assemble their neighbors to consult with them concerning the proper course to be pursued. The general opinion having been declared for war, a messenger or ambassador is sent to announce their intention to the opposite party. These immediately assemble their friends and neighbors, and all prepare for the approaching contest. In some cases, the day is fixed by the messenger, in others not; but, at all events, the time is well understood.

The two armies (usually from fifty to two hundred each) meet, and after a great deal of mutual vituperation, the combat commences. From their singular dexterity in avoiding or parrying the missiles of their adversaries, the engagement usually continues a long time without any fatal result. When a man is killed (and sometimes before) a cessation takes place; another scene of recrimination, abuse, and explanation ensues, and the affair commonly terminates. All hostility is at an end, and the two parties mix amicably together, bury the dead, and join in a general dance.

5. One cause of hostility among them, both public and private, is the absurd idea which they entertain, that no person dies a natural death. If a man perishes of disease at a distance from his friends, his death is supposed to have been caused by some sorcerer of another tribe, whose life must be taken for satisfaction. If, on the other hand, he dies among his kindred, the nearest relative is held responsible. A native of the tribe at Hunter's River, who served me as a guide, had not long before beaten his own mother nearly to death, in revenge for the loss of his brother, who died while under her care. This was not because he had any suspicions of her conduct, but merely in obedience to the requirements of a senseless custom.*

* It is said, however, that the harshness with which the Australian women are treated by their husbands sometimes induces them to retaliate by mixing poison with the food of the men. The custom referred to above may possibly have arisen from this cause, and would then be not so wholly unreasonable as it may, at first sight, appear.

The foregoing description will suffice to give a general idea of the character and customs of this singular race. For other details relative to their habits and usages, the reader is referred to the general history of the voyage. We must, however, add some remarks concerning a few of their weapons, which deserve notice for their peculiarity. The first is the spear or lance, which, in its shape and use, resembles that of the Polynesians. But it is thrown by means of an implement called a *wammera*, which is a straight stick, three feet in length, terminating at one end in an upturned socket, into which the blunt end of the spear is fitted, the spear itself being laid flat upon the *wammera*. Both are then grasped in one hand by the native, near the other end of the stick, or about three feet from the end of the spear, and when the latter is discharged, the stick is retained in the hand, and acts as a lever to increase its velocity.

The *boomerang*, or, as it is called at Wellington, the *bargan*, is perhaps the most curious implement ever employed in warfare. It is shaped somewhat like a sabre, being a flat stick, three feet long and from one to two inches in breadth, which is curved or crooked at the middle, so as to form a very obtuse angle. Any one who saw it for the first time would naturally set it down for a clumsy kind of wooden sword. It is, however, a missile, and, in the hands of a native, forms a tolerably efficient weapon, which is used not only in war, but in taking birds and other small animals. It is grasped at one end by the right hand, and thrown either upwards into the air, or obliquely downwards, so as to strike the earth at some distance from the thrower. In the former case, it flies with a rotary motion, as its shape would lead us to expect. After ascending to a great distance through the air, in the direction first given to it, it suddenly returns in an elliptical orbit, to a spot not far from the starting point. Though the curve thus described is one which might unquestionably be determined by mathematical calculation, we must suppose that it was accident which first taught the use of this extraordinary weapon. When thrown towards the ground, the elasticity given by its curved shape causes it to rebound and fly forwards; it continues in this direction, touching the earth in a succession of rapid leaps, like a ball fired *en ricochet*, until it strikes the object at which it is thrown.

MIGRATIONS OF THE OCEANIC TRIBES.

POLYNESIA.

As the examination of the customs and idioms of the Polynesian tribes leaves no room to doubt that they form, in fact, but a single nation, and as the similarity of their dialects warrants the supposition that no great length of time has elapsed since their dispersion, we are naturally led to inquire whether it may not be possible, by the comparison of their idioms and traditions, and by other indications, to determine, with at least some degree of probability, the original point from which their separation took place, and the manner in which it was effected. By this point is not meant the primitive seat of their race in the Malaisian Archipelago, though we may hereafter venture a conjecture with regard to this, but merely the island or group in the Pacific which was the first inhabited, and which bore to the rest the relation of the mother-country to its colonies.

The first result of a careful investigation is to produce the conviction that the progress of emigration was from west to east, and not in the contrary direction. This conclusion may be deduced merely from an examination of the comparative grammar and vocabulary of the various dialects. We see in those of the western groups many forms which are entirely wanting in the eastern tongues; others, which are complete in the former, are found in the latter defective, and perverted from what seems evidently their original meaning. The reader is referred to §§ 40, 41, 54, 55, of the Grammar, with respect especially to the desiderative and reciprocal forms of the verb, the passive voice, and the plural of the possessive and demonstrative pronouns.

Other comparisons serve to confirm this general deduction. We find in the west a comparatively simple mythology and spiritual worship, which, in the east, is perverted to a debasing and cruel idolatry. The fashion of tattooing, which, in Samoa and Tonga, is

intended to answer the purposes of decency, has degenerated elsewhere into a mode of ornament. Other facts, of a similar nature, might be mentioned, but it will hardly be thought necessary. One circumstance, however, must be noted, which becomes apparent in this investigation. The people of the Tonga or Friendly Group, though belonging to the Polynesian family, form a class apart from the rest. This is seen in their language, which differs strikingly, in several points, from the others, especially in the article, the pronouns, and the passive voice of the verb. Several of their customs are, moreover, peculiar, such as that of infant sacrifice, of cutting off a finger to appease the gods, their fashion of canoe-making, &c. It is evident that these islanders have received modifications in their language and usages from a source which has not affected the rest. We shall, for the present, leave this group out of the question, in our discussion, and recur to it hereafter.

Before proceeding farther, it will be necessary to examine the only argument of importance which has been urged against the migration of the eastern islanders from the west. This is the supposed prevalence of easterly winds within the tropics. Against this, many voyagers have adduced facts serving to show that these winds are by no means constant, and that they are frequently interrupted by others from the contrary direction; and some have suggested the connexion of these last with the northwest monsoon of the China and Malayan Seas.* The observations made during our cruise have served to confirm this opinion, and put beyond a doubt the fact that during the winter months of our hemisphere, westerly and northwesterly winds prevail in the Pacific as far east as the limit of the Paumotu Archipelago, and perhaps still farther. For those observations the reader is referred to the general history of the voyage. We will only mention here, as a single instance, that in the month of February, 1840, we were, for twenty days, kept wind-bound at the Navigator Islands by constant and strong winds from the northwest. A canoe driven off from that group at this time, would, in all probability, have brought up on some one of the Society or Hervey Islands. It is at this season, and with this wind, moreover, that the most violent gales are experienced. At such times the heavens are, for days together,

* See Dillon's Voyage, vol. ii. p. 124; Kotzebue's Voyage to the South Seas (Eng. trans.), vol. ii. p. 122; Beechey's Voyage, p. 164. Also C. W. Redfield, in Silliman's American Journal of Science, for October, 1843, p. 302.

obscured by clouds, which deprive the island-voyager of his only means of determining even the direction in which he is driven.

Mr. Ellis, whose writings form the most valuable contribution to the stock of knowledge which we possess concerning the South Sea Islands, observes that every native voyage of which we have any account, has invariably been from east to west.* This, though it expresses what is generally true, is not perfectly correct. The greater number of such voyages are, no doubt, in that direction, because the easterly winds blow for three-fourths of the year, and it is chiefly at this season that the natives put to sea in their canoes. But not to speak of instances of less importance, we have the remarkable case of Kadu, a native of Ulea, in the Caroline Archipelago, who was found by Kotzebue, in 1817, on the island of Aur, one of the Radack Chain, to which he had been driven in a canoe with three companions,—a distance of nearly fifteen hundred miles due east. Beechey, in like manner, found on Barrow Island, in the Paumotu Archipelago, some natives of Chain Island, who had been drifted by the westerly winds six hundred miles to the eastward. Though the distance is not so great in this, as in the former instance, the fact is hardly less important, from the circumstance that the occurrence took place near the eastern limits of Polynesia.

On our arrival at the Navigator Islands, we there first saw the newly published work of the Rev. John Williams, entitled, "A Narrative of Missionary Enterprise in the South Sea Islands." Of the mass of information which it contains, I was especially struck with that relating to the peopling of Rarotonga, the inhabitants of which consider themselves to be descended, in part, from emigrants from the Navigator Group. At another of the Hervey Islands, *Aitutaki*, the inhabitants believe that their ancestor ascended from a region beneath, termed, *Avaiki*.† This account called to mind a similar tradition of the Marquesans, who gave to the lower region the name of *Havaiki*.‡ It was impossible not to be reminded, at the same time, of the *Hawai'i* of the Sandwich Islands. All these terms are the precise forms which the name of the largest of the Navigator Islands (*Savai'i*) would assume in the different dialects. It seemed

* Polynesian Researches (Am. edit.), vol. i. p. 108.

† Missionary Enterprise, p. 57.

‡ Stewart's Voyage to the South Seas, vol. i. p. 273.

probable, therefore, that by following this clue, the different tribes of Polynesia might all be referred back to their original seat. On communicating these views to Mr. Williams, (but a few weeks before his lamented death,) he informed me that he had long entertained the opinion that the Samoan Islands were the source of population to the other groups of Polynesia. His intimate acquaintance with the language and traditions of three of the principal groups, and his general information on this subject, gave particular weight to his opinion. During the remainder of the voyage this investigation was pursued, and the results were found to accord perfectly with the view here expressed. In the writings of former voyagers many statements were found incidentally confirming the conclusion thus formed, and the more valuable as they were made with no reference whatever to such a supposition.

Before proceeding farther, a word of explanation becomes necessary, with regard to the name of the island above-mentioned. Throughout Polynesia, with the exception of Samoa, all the principal groups are known to the people of the other groups by the name of their largest island, used in a general sense, as we commonly say England for the whole group of British Islands. Thus the Sandwich Islands are termed *Hawaii*,—the Marquesas, *Nukuhiva*,—the Society Islands, *Tahiti*,—the Gambier Group, *Mangareva*, and the Friendly Islands, *Tonga*. The Navigators, only, have a distinct name for their group. This word, *Samoa*, signifies in Malay *all;* it probably had originally the same signification in this dialect, and was applied to the group, as we use the word "Union," in speaking of the United States. In process of time it lost its general meaning, as an adjective, and became a mere appellative. At present, the only term for *all*, in this idiom, is *uma*, which means, properly, *finished, complete*. Before, however, the name Samoa came into general use,—or while it retained its primary sense of *all*,—some other means of designating the group must have been necessary, particularly for natives of other islands. It is reasonable to suppose that the same mode was adopted here as elsewhere, and that the name of the principal island was used for this purpose.

By referring to the table of dialectical changes, given in the Comparative Grammar, § 2, it will be perceived that this name would, as has been already intimated, undergo certain alterations in the various idioms. The following are the regular forms as they may be deduced from the table:

1. Original form,	*Savaiki.*
2. Samoan dialect,	*Savai'i.*
3. Tahitian,	*Havai'i.*
4. Sandwich Island,	*Hawai'i.*
5. Rarotongan and Mangarevan,	*Avaiki.*
6. Nukuhivan,	*Havaiki.*
7. New Zealand,	*Hawaiki.*

It will be found that this is, so to speak, the key-word, which unlocks the mystery of the Polynesian migrations.

TAHITI, OR THE SOCIETY ISLANDS.

As our attention was not drawn to this subject of investigation (that which connects the Polynesians with Savaii) until after we left this group, we are unable here to add any thing to what has been given by others. Fortunately, this is amply sufficient for our purpose, and, as already remarked, has the great advantage of having been obtained and published without the possibility of a reference to any hypothesis like that now advanced.

Mr. Ellis, in his Polynesian Researches (vol. ii. p. 234, American edition) says:—"*Opoa* is the most remarkable place in Raiatea; of its earth, according to some of their traditions, the first pair were made by *Tii* or *Taaroa*, and on its soil they fixed their abode. Here *Oro* held his court. It was called *Hawaii;* and as distant colonies are said to have proceeded from it, it was probably the place at which some of the first inhabitants of the South Sea Islands arrived." As there is no *w* in the Tahitian language (at least in the usual orthography), it is here evidently written instead of a *v*. In another part of the same work, (vol. i., p. 105,) the author, in treating of the origin of the Society islanders, inclines to refer them to the Sandwich Islands, his principal reason being that "in some of their [the Tahitian] traditions *Hawaii* is mentioned as the ancient name of *Opoa* and *Oro*, who is by some described as both god and man, as having two bodies or forms, or being a kind of connecting link between gods and men, is described as the first king of Hawaii or Opoa in Raiatea." The Tahitian *v* is frequently sounded like *w*, and Mr. Ellis here evidently chooses the latter element in order to show more clearly the resemblance or rather identity of the name with the *Hawaii* of the Sandwich Islands. He was not, at that time, aware of the existence of a *Savaii* in the west; had he been so, we may conclude that the reason

which led him to derive the Society Islanders from the northern group, would have induced him to refer both the Hawaiis to that source.

Cook, in the history of his first voyage (vol. iii., p. 69), comparing the New Zealanders with the South Sea (i. e. Society) islanders, observes that "they have both a tradition that their ancestors, at a very remote period of time, came from another country; and, according to the tradition of both, the name of that country is *Heawije*." There is no *j* in either the New Zealand or Tahitian language. It may be a mistake, made in printing or copying, for *g*, the hard sound of which is frequently given by the Polynesians to their *k;* in this case *Heawige* would be the English orthography for the New Zealand word *Hawaiki.**

But the most important testimony is that furnished by a chart drawn by *Tupaia* (or *Tupaya*), the native who accompanied Captain Cook in his first voyage,—and published by J. R. Forster, in his "Observations made during a Voyage round the World." It contains the names of all the islands known to Tupaia, either from having visited them, or by tradition. The extent of information displayed in it is surprising. We find every important group of Polynesia, except the Sandwich Islands and New Zealand, laid down, though not accurately, yet with a certain attention to bearings and distances, which enables us to identify them. What gives its chief value to the chart, is the fact that, at the time it was drawn, more than half the islands which it contains were unknown to Europeans, and of those which had been discovered the native names of very few were ascertained. Much confusion has been made in the chart by a mistake of those for whom Tupaia drew it. Knowing that *toerau* in Tahitian signified the north (or northwest) wind, and *toa* the south, they concluded naturally that *apatoerau* and *apatoa* were names applied to the corresponding points of the compass; whereas *apatoerau* signifies, in fact, the point towards which the north wind blows,—i. e. the south, and *apatoa*, for the same reason, the north. By not understanding this, they have, so far as these two points are concerned, reversed the

* The *h*, at the beginning of a word, in the dialects of New Zealand and Tahiti, when it takes the place of the Samoan *s*, has a peculiar hissing sound, which some have represented by *sh*, others by *eh*, others by *he*, or *h'*, or simply *e*. Thus the word *hongi*, from the Samoan *songi*, meaning to salute by pressing noses, has been spelled by different writers, *shongi*, *ehongi*, *heongi*, *h'ongi*, and *eongi*. This is evidently the origin of the *He* in the word *Heawije*.

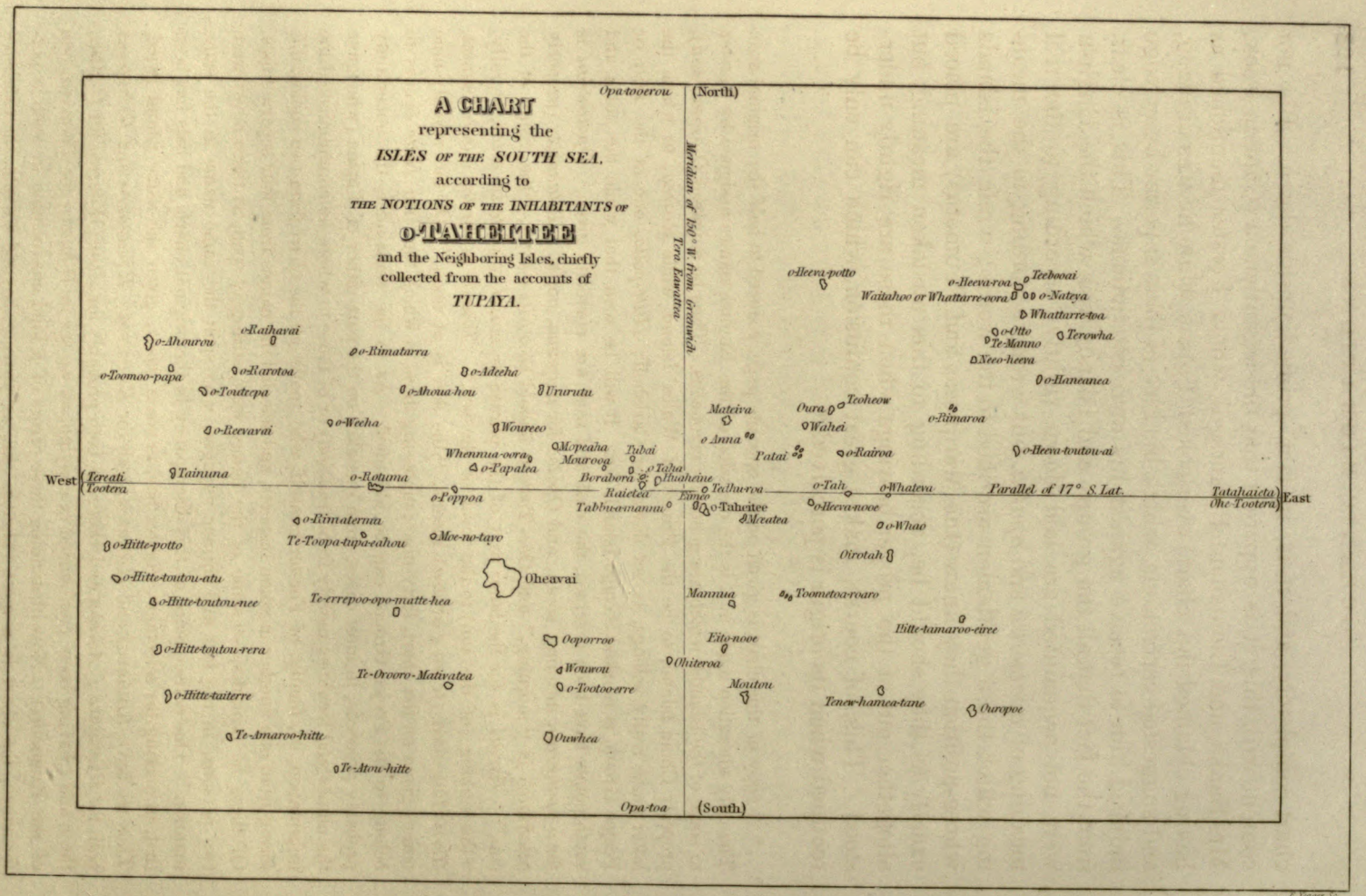

A CHART
representing the
ISLES OF THE SOUTH SEA,
according to
THE NOTIONS OF THE INHABITANTS OF
O-TAHEITEE
and the Neighboring Isles, chiefly
collected from the accounts of
TUPAYA.
Opa-tooerou
(North)
Meridian of 150° W. from Greenwich
Tera Eawattea
West
Tereati
Tootera
East
Tatahaieta
Ohe-Tootera
Parallel of 17° S. Lat.
Oheavai
Opa-toa
(South)
o-Ahourou
o-Raihavai
o-Rimatarra
o-Toomoo-papa
o-Rarotoa
o-Adeeha
o-Toutepa
o-Ahoua-hou
Ururutu
o-Reevavai
o-Weeha
Woureeo
Whennua-oora
o-Papatea
Mopeaha
Mourooa
Tubai
o-Taha
Borabora
Huaheine
Raietea
Tainuna
o-Rotuma
o-Poppoa
Tabbuamannu
Eimeo
Tedhu-roa
o-Taheitee
Meeatea
o-Rimaterma
Te-Toopa-tupa-eahou
Moe-no-tayo
o-Hitte-potto
o-Hitte-toutou-atu
o-Hitte-toutou-nee
Te-errepoo-opo-matte-hea
o-Hitte-toutou-rera
Te-Orooro-Mativatea
o-Hitte-taiterre
Te-Amaroo-hitte
Te-Atou-hitte
Ooporroo
Wouwou
o-Tootoo-erre
Ouwhea
o-Heeva-potto
o-Heeva-roa
Teebooai
Waitahoo or Whattarre-oora
o-Nateya
Whattarre-toa
o-Otto
Te-Manno
Terowha
Neeo-heeva
o-Haneanea
Mateiva
Oura
Teoheow
o-Rimaroa
o Anna
Wahei
Patai
o-Rairoa
o-Heeva-toutou-ai
o-Tah
o-Whateva
o-Heeva-nooe
o-Whao
Oirotah
Mannua
Toometoa-roaro
Hitte-tamaroo-eiree
Eito-nooe
Ohiteroa
Moutou
Tenew-hamea-tane
Ouropoe
E. Yager Sc.

chart completely, and it is, in fact, printed upside down. But not content with this, it is apparent that these gentlemen (Captain Cook, Mr. Banks, and Lieutenant Pickersgill, whom Forster mentioned as having obtained the chart) overlooked Tupaia while he was drawing, and suggested corrections, which his idea of their superior knowledge induced him to receive against his own convictions. This is clear, from the fact that all the groups and islands with which the English were not acquainted are laid down rightly, according to the real meaning of *apatoerau* and *apatoa*, but wrong according to the meaning which those gentlemen ascribed to the words; while the islands whose position they knew (the Marquesas and Paumotus) are placed exactly as they should be, according to this mistaken meaning, but altogether out of the proper bearings when these are rightly understood. This, of course, makes great confusion, which can only be rectified when its origin is perceived.*

* A copy of this chart is given on the opposite page, reduced to half the original size. The only alteration made in it is the omission of the English names assigned by Forster to some of the islands, which are generally erroneous. Thus he supposes *O-anna* (*aná*), properly Chain Island, to be the Prince of Wales' Island, while *Rairoa*, to which the latter name really belongs, is set down for Carlshoff; *Hitte-potto*, one of the *Hiti* or Feejee Group, is marked Savage Island, &c. It will be seen that while the north and south points have been reversed, the east and west are correctly given. *Opatooerau* is for *o apatoerau*, meaning south, and *Opatoa* for *o apatoa*, north. *Tatahaieta* (properly *tatahiata*) is "morning," and *Ohe-Tootera* should be *o hiti o te ra*, "the rising of the sun." *Tereati* is for the latter part of the phrase *te mairi raa i te iri a tai*, literally, "the sinking (of the sun) to the level of the sea." *Tootera* is for *toa o te ra*, sunset. *Tera Eawattea* (*te ra e avatea*) means, "the sun is at noon." Of the seventy-nine names given on the chart, forty-nine (supposing those in which the term *Hitte* occurs to belong to the Feejee Group) can be identified. As to the remainder, the uncertainty probably proceeds, in most cases, from mistakes on the part either of Tupaia (who gave the names and localities merely from tradition) or of those to whom he communicated the information, or, finally, of Forster himself, who made out the chart from two copies, differing from one another in some respects, and selected the names from four separate lists. Of these he remarks,—"some of the names were strangely spelt, as there never were two persons, in the last and former voyages, who spelt the same name in the same manner." One consequence of this discrepancy in the original charts and lists has been that, in making his selections, Forster has, in some cases, given the same island twice. Thus we have *Raihavai* and *Reevavai*, both for *Raivavai; Rimatarra* and *Rimatema* both for *Rimatara; Adeeha* and *Woureeo*, both probably for *Atiu* (*Woureeo* for *O-Atiu*, the *r* and *t* having been confounded in copying, as we see in *Whateva* for *Faarava*, one of the Paumotus). Notwithstanding these errors of a kind unavoidable in such a performance, the chart is a most valuable one, as proving, beyond a doubt, the extensive knowledge possessed by the Tahitians of the other Polynesian groups.

The westernmost group on this chart consists of eight islands, with compound names, all beginning or ending with *hitte*,—as *Hitte-potto*, *Te-amaroo-hitte*, &c. *Hiti* is the form which the Samoan word *Fiti* (*Feejee*) would take in Tahitian. One of these islands, *Ohiteroa*, answering to *Viti-levu*, has been removed from its proper place, as will be shown hereafter, by the same sort of "correction" as was applied to the Marquesas and Paumotu Groups.

To the east of this row of islets is another, still larger, with the names *Weeha*, *Rotooma*, *Heavai*, *Ooporroo*, *Wounou*, *Tootooerre*, and *Ounhea*. These are evidently *Uea* (Wallis's Island), *Rotuma*, *Savaii*, *Upolu*, *Tutuila*, and *Uiha* (one of the Habai cluster). The first and last, from the similarity of names, seem to have become confused together, and Vavau is laid down out of its place,—but there is reason to believe that it was formerly considered as belonging politically to the Navigator Group, to which it approaches nearest of any of the Friendly Islands. It should be observed that on many of the principal islands Tupaia made brief descriptive observations, which are given by Forster. *Heavai* is laid down five or six times the size of any other island, and Tupaia stated that it was larger than Tahiti,—adding this remarkable observation,—"it is the father of all the islands."

Combining these various traditions, we shall probably be thought justified in supposing that the first settlers of the Society Islands came originally from the Samoan Group, and landed or established themselves first at the place now called *Opoa*, on Raiatea, which they named *Havaii*, after the principal island of their native country. '*Oro* (or more properly *Koro*) may have been their chief at the time of the migration. Concerning the probable period at which this occurred, we shall offer some considerations in another place.

Additional evidence that the earliest Tahitian traditions are of Samoan origin may be derived from the work of Mr. Moerenhout (formerly American consul at Tahiti), entitled, "*Voyages aux Iles du Grand Océan*," in which we find an ancient mythological ode,—obtained from an old Tahitian priest,—which the author justly esteems of much importance. Its value is perhaps even greater than he supposed. It relates the creation of the world and of the inferior deities, as accomplished by Taaroa. The first part informs us that Taaroa existed from the beginning, and that he formed the world from his own substance. It concludes as follows:

MR. M.'S ORTHOGRAPHY.	NATIVE ORTHOGRAPHY.	TRANSLATION.
Tuaroa té paari	*Tuaroa te paari*	Taaroa the wise
fanau fénoua hoaïi ;	*fanau fenua Hawaii ;*	produced the land Hawaii ;
hoaïi noui raa,	*Hawaii nui raa,*	Hawaii great and sacred,
éi paa no Tuaroa,	*ei paa no Taaroa,*	as a shell (body) for Taaroa,
té oriori ra fénoua.	*tei oriori ra fenua.*	who created (or vivified) the world.

That, by *hoaïi*, Mr. Moerenhout means to spell (in the French orthography) *hawaii*, is evident from the fact that on page 558, of this volume, he requotes the passage which we have given above, and spells this word *ohaii*, and on page 221, of the second volume, he remarks that *Ohaii* is the name of the largest of the Sandwich Islands (*Hawaii*). Mr. Moerenhout renders *ohaii* by *universe*, and it is likely enough that this may be the meaning now attached to it by the Tahitian priests. The second part of the ode continues the work of creation, and ends with the line "*épau fenoua no hoaïi*" (or, *e pau fenua no Hawaii*),—finished is the land of Hawaii. The third part relates the origin of the gods who were born of Taaroa and his wives, after the creation of *ohaïi*, and ends with "*téi moua iri té atoua Roo aravi na é éroto épou fanau ouporou*," which should, perhaps, be "*tei mua iri te atua Roo a rave na ei rotopu fanau Uporu*,"—the god Roo remained in front, and seeing that which was within, produced Uporu. This version is obscure and may not be altogether correct; but *fanau ouporou*, like *fanau fénoua hoaïi*, can hardly be mistaken. *Upolu* is the second of the Samoan Islands, nearly equal in size and importance to Savaii. There can be little doubt that this is an ancient Polynesian mythos, relating to the supposed origin of the Navigator Islands, and that it was brought from thence by the first emigrants to Tahiti, where it has probably undergone only such alterations as the gradual change in the language rendered necessary.

NUKUHIVA, OR THE MARQUESAS ISLANDS.

That which first strikes us in this group, is the number of dialectical differences in the language as spoken at the various islands, and even between different districts of the same island. Mr. Alexander says,* "On the island of Nukuhiva, the inhabitants of the *Teii* and *Taipi* districts may be as readily distinguished as a Scotchman and a Yankee, while a *Tahuatan* may be distinguished from them

* Hawaiian Spectator, for January, 1838, p. 17.

both. The Taipi, like the inhabitants of the Hervey and Friendly Islands, uses the deep guttural *ng* (*ŋ*) for which the Teii uses *k*, and the Tahuatan, like the Hawaiian, uses *n*. To illustrate this a few examples will suffice:—

TEII.	TAIPI.	TAHUATA.	
hakiuka, . . .	*haiunga*, . . .	*hakiuna*, . . .	cattle.
haka, ...	*hanga*, ...	*hana*, ...	work.
mataki, . . .	*matangi*, . . .	*matani*, ...	wind.
moeka, ...	*moenga*, . . .	*moena*, ...	a mat."

By a short vocabulary of the language of *Fatuhiva*, obtained from a native at Tahiti, it appears that the *f* is in use in that island, and probably in the rest of the southern cluster, instead of the *h* which prevails in the northern,* as—

FATUHIVA.	NUKUHIVA.	
fafa, ...	*haha*, ...	mouth.
fetú, ...	*hetú*, ...	star.
fitu, ...	*hitu*, ...	seven.
fou, ...	*hou*, ...	new.

There is also a wide difference in the mode of enumeration at the two clusters, both in the words used and the value affixed to them, for which see the Grammar, § 31.

There is no other group of Polynesia in which variations to this extent prevail, and it is impossible to account for them satisfactorily merely from the division of the people into numerous tribes. This cause should operate much more strongly in New Zealand than at the Marquesas Islands, yet the same language and pronunciation prevail, as we were assured by the missionaries, with some trifling exceptions, from Cook's Strait to the North Cape. The most natural solution is that the two clusters in the Marquesan Group, received their population originally from different sources, and that the descendants of the first colonists, intermingling in various proportions, have formed several tribes, which, though bearing a general resemblance to one another, do not constitute a homogeneous whole, as in the other groups of Polynesia. The different counties of England and provinces of France are examples of the same effect produced by a similar cause. It has been found, moreover, that much of the social polity and many of the customs which prevail in the southern cluster of the Marquesas, are unlike those of the northern.

* This observation has been since confirmed from Mr. Crook's MS. grammar.

The traditions of the natives confirm the opinion here expressed. Mr. Stewart, in his interesting "Visit to the South Seas," (vol. i. p. 273,) gives us the belief of the Marquesans concerning the origin of their islands. As this account is derived from Mr. Crook, it belongs in all probability, to the people of the southern cluster. They believe "that the land composing their islands was once located in *Havaiki*, or the regions below,—the place of departed spirits,—and that they rose from thence through the efforts of a god beneath them."*

On the other hand, Captain Porter, in his Voyage to the Pacific, (vol. ii. p. 20), informs us that the natives of Nukuhiva have the tradition that "the first settlers came from *Vavao*, an island underneath Nukuhiva."

The language, so far as our materials enable us to judge, shows traces of a double origin, such as might be inferred from this tradition. The great mass of it is Tahitian, as may be seen in the Comparative Vocabulary. There are, however, several peculiarities in which it differs from this, and approaches that of the Friendly Group to which *Vavau* belongs. One of the most striking is the omission of the *r* (or rather *l*) which is universal in the Marquesan, and frequent in the Tongan, and which is unknown in the other dialects, as—

MARQUESAN.	TONGAN.	POLYNESIAN.	
aa, ...	*aa*, ...	*ala*, ...	to awake.
oyo or *oko*, . .	*oyo*, ...	*loyo*, ...	to hear.
maama, . .	*maama*, . .	*malama*, . .	light.
aiki, ...	*ciki*, ...	*aliki*, ...	chief.
akau, *kaau*, .	*akau*, . . .	*lakau*, . . .	tree.
eya, ...	*eya*, ...	*leya*, ...	turmeric.

There are also several words in the Nukuhivan which seem to be of Tongan origin, as—

MARQUESAN.	TONGAN.	TAHITIAN.	
ohana, . . .	*ohana*, . . .	*tane*, ...	husband.
ofa, ...	*ofa*, ...	*aroha*, . . .	love.
tanoa, . . .	*tanoa*, . . .	*umete*, . . .	kava-bowl.
hiapo, . . .	*hiabo*, . . .	*ahu*, ...	native cloth.
tuhuna, . . .	*tufuya*, . . .	*tahua*, . . .	artisan.
onohuu, . . .	*oyofulu*, . . .	*ahuru*, . . .	ten.
tikau, (Nuk.) .	*tekau*, . . .	*takau*, . . .	twenty.

* In Mr. Crook's Marquesan Dictionary we find the following definition: "*Haváiki* or *Haváii*, the regions below, the invisible world; *topa havaii*, to plunge into eternity; *ua mate havaii*, he is absolutely dead," &c. The omission of the *k* in these expressions shows that they are to be referred to the southern or Tahuatan cluster.

The natives of the Friendly Islands, as we have before remarked, have several peculiar customs, which they have derived, apparently, from their Feejeean neighbors. Some of the most remarkable of these are found also at Nukuhiva. Thus the Feejeeans, who take great pains in dressing their hair in a frizzled mass resembling a huge bushy wig, are accustomed, in order to preserve this from injury, to wear a kind of turban, or head-wrapper, of very fine white paper-cloth. The Tonga people, who have no such reason for the custom, have yet adopted it merely for ornament, and we find it also among the Marquesans. The description which Porter gives of the turbans worn by the latter, might stand, word for word, (except only the name,) for a description of the same article at the Feejee Group. Again, the Feejeeans set a singular value upon the teeth of the whale, which are used by them for ornaments, and also as a kind of circulating medium. In the Friendly Islands they are equally prized, but only as ornaments,—and the same is the case at the Marquesas. The statement of Captain Porter, that a ship might be stocked with provisions at this group for a few of these teeth is equally true, at this day, of the Feejee Islands. Nothing like this has ever been known at either Tahiti or Samoa.

On the whole, it seems probable that the northern portion of the Marquesan Group was first settled by emigrants from Vavau, and the southern by others from Tahiti, and that their descendants have since gradually intermingled. The Tahitians may have been the most numerous, and perhaps received additions from time to time, from their parent country, which is only seven hundred miles distant,—which would account for their language having become, in a great measure, predominant. It is to these, also, that the tradition with regard to Havaiki is probably to be referred.

The story of the Nukuhivans, as Commodore Porter received it from the chief Gattanewa (*Keatanui*), was to the effect that *Oataia*, with his wife *Ananoona*, came from Vavau eighty-eight generations back, (reckoned in the family of Gattanewa himself,) and brought with them bread-fruit and sugar-cane, and a great variety of other plants. They had forty children, who were all named after the plants which they had brought with them, with the exception of the first son, who was called *Po*, or night.* They settled in the valley of Tieuhoy

* There is, perhaps, a mistake here. Those divinities, in other groups, of whose origin the natives can give no account, are spoken of by them as *hanau-po*,—"born of night." *Hanau* has both an active and a passive meaning, and is used for "to bring

(*Taiohae*), but soon becoming very populous, they went off to the other parts of the island. Captain Porter, by an oversight unusual with him, is led to give only fifteen or sixteen years to a generation. He says (p. 49, note), "it must be observed that a man is here a grandfather at the age of fifty, and sometimes much less, and hence three generations exist within that period." Now it is not uncommon for men in any country to be grandfathers at fifty, but this makes only two generations of twenty-five years each. Moreover, in such a computation, we are not to consider only the age at which the first children are born, but that of the whole number. On this point some observations will be offered in treating of the Sandwich Islands. Allowing, for the present, the ordinary estimate of thirty years to a generation, it will give us two thousand six hundred and forty years since the arrival of Oataia from Vavau.

It seems probable, however, that the first part of the royal genealogical list of Nukuhiva will be found, like that of Hawaii, to be merely mythological; in which case, the foregoing computation will require a corresponding correction, and the time elapsed since the settlement of the island will be considerably diminished.

HAWAII, OR THE SANDWICH ISLANDS.

No one who has carefully compared the languages and customs of the two groups, has ever doubted that the natives of the Sandwich Islands were derived, either directly or indirectly, from the Society Group. The traditions of the natives seem, at first sight, to confirm this belief, for they generally state that the original settlers were from Tahiti (*mai tahiti*). We find, however, on further inquiry, that *tahiti*, in this language, means *foreign, abroad.* In the Hawaiian Vocabulary of Mr. Andrews, it is rendered "a foreign country;" and it is uncertain if the natives had, when they were first visited by whites, any knowledge of a particular island called by this name; while *Nukuhiva* and *Fatuhiva*, two of the Marquesas Islands, are mentioned in their traditionary songs, as among the places visited by voyagers from Hawaii in former days.* Nevertheless, the word *Tahiti* may, as Mr. Ellis suggests, have been originally used with reference to this island. We shall have occasion to remark, in the terms *Avaiki*

forth," as well as "to be born." Captain Porter, hearing the phrase *hanau-po* applied to Oataia and his consort would naturally translate the word in its active sense.

* See Ellis's Tour round Hawaii, pp. 287, and 313.

and *Tonga*, similar instances of the changes in meaning, from a limited and relative, to a general and absolute sense, which proper names undergo *at the second remove*. In this manner, it seems probable that the meaning given in Hawaiian to the word *Tahiti*, may have arisen. The Marquesans have been shown to be derived, in part, at least, from the island of that name, and they have always retained a knowledge of its existence. If, before they had been very long settled in the Marquesan Group, they sent forth a colony to the Sandwich Islands, the members of this colony would, at starting, have the knowledge or tradition of no less than three different places which they might term the mother-country, namely, *Savaii* (or *Havaiki*), *Tahiti*, and *Nukuhiva*. We may suppose that, in process of time, the first and most distant was wholly forgotten; the second, only retained as a general name for foreign country, and the third, remembered more distinctly, though not perhaps as the source from whence they were derived.

That when the first settlers reached the Sandwich Islands, they retained a knowledge of the original seat of their race in the Navigator Group, seems almost certain, from the fact that they gave to the largest island of their new country the name of the largest of the Samoan Islands, to which it bears, in shape and general appearance, a striking resemblance. Moreover, to the north point of this island they gave the name of *Upolu*, the second island of the Samoan Group, and a small rocky islet near *Niihau* was called *Lehua*, being that form which Lefuka, the name of one of the islands in the Friendly Group, would take in the Hawaiian language.

These names may serve as a clue to the manner in which the migration to this group took place. It is, *prima facie*, evident, that this could hardly have been by a canoe driven off to the northward, as it was crossing from one of the Marquesas Islands to another. The distance is nearly two thousand miles, and a canoe would not accomplish it in less than twenty days, with a constantly fair wind; but a southerly wind, for that length of time, is, in that region, something unexampled. On this supposition, moreover, they would, of course, be without provisions sufficient for such a voyage; and, in that case, it is inconceivable that dogs and pigs should have been kept alive till their arrival. Yet their traditions distinctly state that these animals have been on the islands since they were first inhabited. This is confirmed by the fact that they are of that peculiar breed proper to the South Sea Islands. But if we suppose that a party of

Marquesans, mostly of Tahitian descent, with some few of Vavauan origin, had set out in one or more large canoes, well provided with necessaries for a long voyage, to revisit the countries of their ancestors,—the Navigator and Friendly Groups,—we see at once how the involuntary emigration might have taken place. Proceeding with the regular southeast trades, till they had arrived nearly at their destination, they were struck (we may suppose) by a northwesterly gale, such as has been before described. To prevent being driven directly back, the natural proceeding would be to haul up as close to the wind as possible, which would give them a course nearly north-by-west. If the gale continued several days, with cloudy weather, they would lose their reckoning entirely, and would then, in accordance with the usual custom of the islanders, proceed onward in the same direction, till they reached the land.* And if, as we have supposed, they were then in search of the island and group of Savaii, it was natural enough that they should give to their new home, which resembled it in many respects, the same name.

Respecting the time when this migration took place we can form at least a plausible conjecture. The Hawaiians have a genealogy of their kings from the first Tahitian colonists down to the reigning sovereign. It comprises sixty-seven generations, whose names are given in full, in the *Moo-olelo*, a native history, before referred to. It might be doubted whether the natives could remember with accuracy so far back; but this doubt would cease on hearing one of them recite the genealogy in question. As given in the History, it stands as follows (beginning with the second king, the son of *Watea* and *Hoohotutalani*):

HUSBAND.	WIFE.	CHILD.
O Haloa,	*Hinamanouluae*,	*O Waia.*
O Waia,	*Huhune*,	*O Hinanalo.*
O Hinanalo,	*Haunuu*,	*O Nanatehili*, &c.

But in the native recitation, as we have heard it, the words *tane*,

* One reason of the great distance to which these chance-voyages of the natives extend, is found in the vague assurance which they have, that the ocean is covered with islands in every direction. Accordingly, when they are driven out to sea, and have lost the bearing of their own island, they do not cease their efforts in despair, or continue to beat up and down without an object,—but, selecting some course, they set their sail and steer boldly onward, husbanding their provisions as long as possible, in the hope of at length striking upon some unknown land. Mr. Williams gives several instances of long voyages made in this way by canoes running before the trade-wind.

husband, *wahine*, wife, and *tamaiti*, child, are introduced after each name in the respective columns; thus—

O Haloa te tane,	*O Hinamanouluae ta wahine,*	*O Waia te tamaiti.*
O Waia te tane,	*O Huhune ta wahine,*	*O Hinanalo te tamaiti*, &c.

This, it will be seen, makes of it a species of verse, with, in fact, a greater approach to rhythm than most of the native poems. Accordingly, the recitation is made in a kind of chant, to a regular tune, and any person who can retain in his memory a song of a hundred lines can have no difficulty in remembering this genealogy. There is no reason why it should not have been known to hundreds,—in fact to the whole priesthood of Hawaii,—and any lapse of memory in one would be corrected by the rest. The same observations will apply to the genealogies preserved in the other groups of Polynesia.

It is to be observed that this is not, properly speaking, a list of kings, but merely of generations. In those cases, which frequently happened, where two or more brothers succeeded one another on the throne, their names are given in the column of children. Thus *Liloa*, the eleventh in a direct line before Tamehameha, had two sons, *Hatau* and *Umi*, of whom the first succeeded him, but was deposed for his tyranny, and the kingdom transferred to Umi. Both these names, with those of their respective mothers, are given in the genealogy, but the former only among the children. For the same reason *Tiwalao* and *Talaniopuu*, who immediately preceded Tamehameha, are not given, because the line of descent is not traced through them, but through the younger brother of the latter, *Teoua*;* and his name is therefore in the list, though he did not actually reign. These explanations are necessary, because the number of years to be allowed to a generation will be at least double that which we should assign to a reign. Among a people like the Hawaiians, constantly engaged in wars, in which the chiefs are expected to take an active part, the average duration of a reign can hardly be estimated at more than fifteen years,—while there is no reason for assigning to a generation a shorter period than that at which it is commonly rated,—about thirty years. The people do, indeed, marry younger than in more northern regions; but this consideration is counterbalanced by the fact, which appears from the genealogical table, that, in many instances, the pedigree has

* This is a name which is given here in place of the unwieldy appellation of *Talanitupuapaitalaninui*, which appears in the genealogy.

been reckoned, not through the eldest, but through a younger son. Allowing, therefore, thirty years to a generation, and supposing the list to be a correct one, we should have, for the time which has elapsed since the settlement of the Sandwich Islands, about two thousand years ($67 \times 30 = 2010$).

But though there is no doubt of the ability of the natives to preserve a genealogy of this length, several circumstances incline us to question its entire correctness, and to doubt whether the first twenty-three names be not entirely supposititious. In the first place, the name of the king at the head of the list is *O Watea*, which is precisely the same in pronunciation with the *Oataia* of the Marquesans (ante, p. 128), the orthography only being different. The name of his wife is *Papa*, of whom it is said "she was the mother of these islands." This is the same name, and the same tradition that the Tahitians apply to the wife of their great deity, *Taaroa*. It is further related by the Hawaiians that *Watea* and *Papa* had a deformed child, whom they buried, and from it sprung the *taro*-plant; the stalk of this plant was called *haloa*, and this name was given to their son and heir who succeeded them. This fable is evidently derived from the Nukuhivan story that the children of Oataia were named after the various plants which he had brought with him from Vavau. Thus we have, in the commencement of the Hawaiian history, a singular mixture of Marquesan and Tahitian traditions. The twenty-second king was Atalana, being the name of the god who supports the island of Savaii (ante, p. 23). He had four children, all of whom were named *Maui*, with some epithet appropriated, in other groups, to a deity. The youngest, *Maui-atalana* succeeded him, and to him are attributed the same deeds that the Tahitians relate of their great deity *Maui*,—another name or manifestation of *Taaroa*. He was succeeded by *Nanamaoa*, from whom the real history of the islands seems to commence.

The probability is that the Sandwich Islands were first peopled by emigrants from the Marquesas, of the mixed race which is there found. When, after a time, the inhabitants had become numerous, and some family was raised to the supreme power, it became an object to trace the pedigree of the sovereign as far back as possible. After ascending as far as their recollections would carry them,—perhaps to one of the first settlers,—till they reached an ancestor whose paternity was unknown, they made him, according to the usual fashion in such cases, the son of a god, *Maui*. This god was represented as the son of another deity, *Atalana*, and not satisfied with this,

they added on as many names as they could recollect of the genealogy of the Marquesan kings, mixed with Tahitian deities and personified qualities. Thus the first name is, as above stated, the Nukuhivan *Watea;* the fourth is *Hinanalo*, a word which means *desire* in all the dialects except the Hawaiian; the tenth is *Manatu*, which means *memory* in the Samoan and Tongan languages; the eleventh is *Tahito*, or *ancient;* the twelfth and thirteenth are *Luanuu* and *Tii*, two of the principal deities of Tahiti, belonging to the class which they term *hanau-po*, "born of night." Moreover, the wives of the first five kings are said not to have been different persons, "but only different names of *Papa*, as her soul inhabited sundry bodies by transmigration," which sufficiently shows that this part of the genealogy was looked upon as merely mythological.

If this opinion be thought correct, it will be necessary to deduct twenty-two generations from the list (one of the twenty-three kings having been the brother of the preceding,) which will leave for the whole number forty-five. Multiplying this by thirty, we have thirteen hundred and fifty years from the commencement of the Hawaiian records (and perhaps from the settlement of the country, though that is uncertain), to the accession of Tamehameha,—or, reckoning to the present date, about fourteen centuries.

With the aid derived from Mr. Crook's manuscripts we are enabled to determine what evidence is afforded by the language of the two groups that the Hawaiians are of Marquesan origin. The most striking similarity is that of the numerals, which will be elsewhere displayed. In its alphabet, the Tahuatan idiom agrees in most points with the Hawaiian, and especially in using the *n* instead of the regular Polynesian *ŋ* (or *ng*), which the Tahitian omits altogether. Thus we have—

POLYNESIAN.	TAHITIAN.	TAHUATAN.	HAWAIIAN.	
soŋi, . . .	*hoi*, . . .	*honi*, . . .	*honi*, . .	to salute.
ŋutu, . . .	*utu*, . . .	*nutu*, . . .	*nutu*, . .	lips, beak of a bird.
mauŋa, . .	*moua*, . .	*mauna*, . .	*mauna*, .	mountain.
iŋoa, . . .	*ioa*, . . .	*inoa*, . . .	*inoa*, . .	name.
puŋa, . .	*pua*, . . .	*puna*, . . .	*puna*, . .	coral.
papaliŋa, .	*paparia*, .	*papaina*, . .	*papalina*,	cheek.
kupeŋa, . .	*'upea*, . .	*'upena*, . .	*'upena;* .	net.

In the original draft of his grammar, Mr. Crook gave two forms of the indefinite and definite articles, *a* and *ta*, *e* and *te*. The first two are used before nouns commencing with a consonant, or the vowels

e and *i*,—and the last two before the vowels *a*, *o*, and *u*, as *a hoe*, a paddle, *a ima*, a hand; *e atu*, a bonito (fish), *e upoko*, a head; and in the same manner, *ta hoe*, the paddle, *te atu*, the bonito, &c. Thirty years later (in 1829), on a second visit to Nukuhiva, he corrected this draft in many particulars, and among others, changed the *a* and *ta*, in all cases, to *e* and *te*, as in the Tahitian. It is, however, not unlikely that the first orthography was correct for the *southern* cluster of the Marquesas, and if so, we have the origin of the two articles in Hawaiian, *ta* and *te*,—the former being the most common, and the latter used chiefly before nouns beginning with *t*, *a*, and *o*.

The Tahitian uses for demonstrative pronouns *taua-nei*, and *taua-ra*, as *taua va'a nei*, this canoe; *taua taata ra*, that man. The Hawaiian omits the *ta*, and has simply *ua-nei* and *ua-la*, as *ua wa'a nei*, *ua tanata la*. The Nukuhivan has, according to Mr. Crook, *hua-nei* and *hua-na;* as, *hua va'a nei*, *hua anata na*. But it seems probable that the *h* here is superfluous. Mr. Crook spells the name of the island *Uahuka*, "Huahuga;" *ohikape*, the name of a fish, he spells "*hui-koppe*." However this may be, the similarity between this and the Hawaiian form is evident.

The Marquesan and Hawaiian are the only dialects which use the preposition *ma* before the locative adverbs, as—

TAHUATAN.	HAWAIIAN.	TAHITIAN.	
ma-mua, . .	*ma-mua*, . .	*tei mua*, . .	before.
ma-mui, . .	*ma-muri*, . .	*tei muri*, . .	behind.
ma-una, . .	*ma-luna*, . .	*tei nia*, . .	above.
ma-tai, . . .	*ma-tai*, . . .	*a-tai*, . . .	by the sea, sea-ward.

As a plural sign, to denote a company or party, the Tahitian has *pue;* the Nukuhivan (or Tahuatan) changes it to *poe*, like the Hawaiian. The first, to express "the party of artisans," would have "*te pue tahua;*" the second *ta poe tuhuna;* and the third, *ta poe tahuna*.

The prohibitive sign is, in Tahitian, *eiaha* (formerly *aua*), as *eiaha oe e amu*, eat thou not. The Tahuatan uses, instead of this, *moi*, followed by the conjunction *ia*, that; as, *moi ia kai oe*, beware that thou eat not. The Hawaiian abbreviates this to *mai*, as *mai ai oe*, eat not thou.

On the other hand, it will be seen, by referring to the Grammar, that in many respects the Nukuhivan, as might be expected, differs from the Hawaiian and resembles the Tahitian; and in a few parti-

culars (such as the omission of the *r* and the use of the *k*), it is unlike both.*

RAROTONGA, OR THE HERVEY ISLANDS.

The tradition given by Mr. Williams as prevalent in Aitutaki, one of the islands of this group, has already been noticed. Being desirous of knowing whether the same account was current in Rarotonga, I questioned, on the subject, a very intelligent native of that island whom I met at Upolu, whither he had accompanied the missionaries as an assistant. He informed me that the Rarotongans, like the natives of Aitutaki, considered *Avaiki* to be the country beneath, from which the first man, *Mumuki*, ascended, to look for food; and that *Aaitipi*, in the district of *Arorongi*, was the place where he came up. But whereabouts this lower country was, or how the ascent was accomplished, he could not explain. It has been observed, in another place, that, with all the islanders of the Pacific, who live between the tropics, the same word means *leeward*, *westward*, and *below*. A similar use of the words *up* and *down*, with reference to opposite points of the compass, is common to most, if not all languages. The trade-winds, at the Hervey Islands, blow usually from the southeast, and Savaii, which lies to the northwest, is therefore as nearly as possible "below" them. It is easy to see that an expression which had, at first, a metaphorical meaning, came, in process of time, to be taken literally.

But the most valuable and detailed account which we possess of the peopling of any island in the South Seas, is that given by Mr. Williams, at page 165 of his volume. The chief incidents are as follows: Karika, a chief of an island to the westward, called *Manuka*, first discovered Rarotonga, and finding it uninhabited, took possession of it. Again putting to sea, he encountered Tangiia, a Tahitian chief, who was fleeing from the pursuit of an enemy. As Karika was preparing to attack him, Tangiia made submission, and acknowledged himself the vassal of the other. They settled the land together, the former on the north (and west) side of the island, and the latter on

* For the opportunity of consulting the Marquesan Grammar and Vocabulary of Mr. Crook, I am indebted to the Rev. C. S. Stewart, of the United States Navy, to whom they were presented by the author. The permission to make this use of his manuscripts was previously accorded by Mr. Crook, whom we had the pleasure of meeting at Sydney, in New South Wales.

the east,—these being, it will be remarked, the sides facing towards their respective countries. To this day the people of the former division are called *Ngati-Karika*, and those of the latter *Ngati* or *Nga-Tangiia*. We have seen in New Zealand (ante, p. 32), a similar use of this prefix, *ngati*, to express a clan descended from a common ancestor.

It is said farther, that "the superior chieftainship is still vested in the Karika family; for although the *Ngati-Karika* have been beaten many times, indeed generally, by the descendants of Tangiia, yet the conquerors agree in allowing them the supremacy which they have possessed from time immemorial." In confirmation of this account, it is stated that the Tahitians have traditions respecting Tangiia, his birth-place, family, &c., and that he was a great traveller. It also appears (p. 47), that in former times, the intercourse between Rarotonga and the Society Group was very frequent, or, as the natives express it, that the islands were joined together. Mr. Williams supposes that Manuka is the same as Manu'a, one of the Navigator Islands, which there seems no reason to doubt.

On the chart of Tupaia, *Rarotoa* (the Tahitian pronunciation of Rarotonga) is laid down to the southwest of Tahiti, amid several other islands, the names of which cannot be identified, but which are probably intended for the rest of the group. Most of the South Sea Islands have two names, as *Ioretea* and *Raiatea*, *Aimeo* and *Moorea*, *Salafaii* and *Savaii*, and some of those given by Tupaia, being derived from tradition, may be at present out of use. *Adeeha*, however, which is laid down somewhat farther to the east, was probably intended for *Atiu*.

The signification of the word *Rarotonga* deserves notice. *Raro* means *below*, and hence *leeward* and *westward; tonga* means *south*, and from its position must be here an adjective. We may therefore render it the "southern leeward country," or the "southwestern land," which expresses very well its position relative to Tahiti.

It is proper to inquire whether the language of the Rarotongans offers any evidence to confirm this duplex origin of the people. What first strikes us, in looking over the vocabulary, is the peculiarity of the alphabet. It has the *k* and *ng* (or *ŋ*), the former of which is wanting in both the Samoan and Tahitian, and the latter in the Tahitian alone. But there is every reason to believe that the rejection of these two consonants from those languages is a matter of comparatively late occurrence. On the other hand, the Rarotongan lacks the

f and the *h*, of which the former is found in the Samoan, and both in the Tahitian. With these exceptions, however, which affect neither the substance nor the form of the language, but only its pronunciation, the Rarotongan is almost pure Tahitian. Were the *k* and *ŋ* dropped from the former, and the *f* and *k* inserted in their proper places, the languages would be so nearly alike, that a translation of any work from one into the other would probably be unnecessary.

The Rarotongan has, however, a few peculiarities, in which it differs from the Tahitian; and in these it generally agrees with the Samoan. Thus the latter uses the nominative sign *'o* frequently and the former rarely; in this respect the Rarotongan accords with the Samoan. The Samoan has two adverbs of a peculiar character, which are affixed to verbs to express facility or difficulty, as *fai-ŋofie*, easy to do, *fai-ŋatá*, hard to do. The Rarotongan has the same, as *rave-ŋoie*, easy to do; *rave-ŋata*, hard to do. These are not in the Tahitian. There are also several words which the Rarotongan seems to have derived from the Samoan, as—

SAMOAN.	RAROTONGAN.	TAHITIAN.	
fili, ...	*iri*, ...	*maiti*, ...	to choose.
filoi, ...	*iroi*, ...	*anoi*, ...	to mix.
liliŋi, ...	*ririŋi*, ...	*ninii*, ...	to pour out.
'o ai, ...	*ko ai*, ...	*'o vai*, ...	who?
noanoa, . . .	*akanonoa*, . . .	*fetii*, ...	to tie.
fa'alava, . . .	*tarava*, ...	*o'a*, ...	rafter.
manaia, . . .	*manea*, ...	*purotu*, . . .	handsome.
maualalo, . . .	*moraro*, ...	*haahaa*, . . .	low.

With regard to some of these it will be observed that the Rarotongan differs from the Samoan not according to the usual dialectical changes, but irregularly; and this is what frequently happens where words of one language are adopted into another from oral communication,—as we observe in the Norman French portion of our own tongue. But as the Tahitian is itself an offspring of the Samoan, it may be thought that the Rarotongan words given above are merely old and obsolete Tahitian. In that case, we should probably find them in the Hawaiian, which is, like the Rarotongan, of Tahitian derivation. As we do not, the presumption is that they are some of the words which the descendants of Tangiia have learned from those of Karika.

Mr. Williams informs us (p. 169), that the present high chief, Makea, is the twenty-ninth in descent from Karika. This would

give, according to our computation ($29 \times 30 = 870$), nearly nine hundred years since the settlement of the Hervey Islands.

MANGAREVA, OR THE GAMBIER ISLANDS.

In the manuscript vocabulary of the Mangarevan dialect, which I owe to the kindness of M. Maigret, formerly missionary to this group, is found the following definition: "*Avaiki*,—bas, en bas; *ko runga tenei, ko avaiki tena*,—ceci est le haut, cela est le bas." From this it would appear that *Avaiki*, which, in the Hervey Islands, is used to signify the region beneath, has come to denote, in the Gambier Group, simply *below*, or *that which is below*. Examples of similar changes are not uncommon in the other dialects. At the Navigator Group, the wind which blows from the direction of the Tonga Islands (i. e. from the south) is called the *Tonga* wind. At the Hervey and Society Islands, this same word (*tonga* and *toa*) is used as the general term for south wind.

A genealogy of the kings of Mangareva, drawn up by a native pupil of M. Maigret, with a few of the traditions respecting them, offers some points of considerable interest. The number of kings whose names are given is twenty-seven. The first was *Teatumoana*, a name which means "Lord of the Sea." From him, the history says, "all the inhabitants of the land are descended. He had no father, or perhaps he was a foreigner." From him the line continues unbroken till the ninth king, *Anua;* he was succeeded by his son-in-law, *Toronga*, the name of whose father is not known. He was not, it appears, acknowledged by many of the chiefs, and a civil war ensued. One of the principal rebels, named *Uma*, was worsted, and, it is said, "took refuge on the sea, and fled to a foreign land." Afterwards Toronga was killed by another chief who endeavoured to obtain his body in order to eat it; but the son of the murdered king secreted his father's corpse and buried it. The names of the son and grandson of Toronga are given, but their reigns must have been very short,—perhaps merely nominal,—for one of the chief combatants in the civil war succeeded finally in gaining the supreme power. His name was *Koa*, the thirteenth on the list, and from him the reigning sovereign derives his authority. His principal opponent, *Tapau*, fled to a foreign land, or abroad. After this follows an account of the numerous dissensions which took place in the different reigns, and the annalist remarks, "formerly they fought much; formerly

they ate each other." The twenty-second king, *Temangai*, was deposed, and obliged to flee abroad. The usurper *Teitiou* succeeded, but "his reign was short; he was conquered suddenly." His name, it should be remarked, does not appear in the list,—which shows, with several other circumstances, that it is, in fact, a genealogy, and not a complete enumeration of all who have held the sovereign power. The present king, *Maputeva*, is the fourteenth in a direct line from *Koa*, who gained the supremacy after the death of Toronga, the son-in-law of Anua, the eighth in descent from Teatumoana. The son and grandson of Toronga may be omitted, in which case it will appear that twenty-five generations, or seven hundred and fifty years, have elapsed since the arrival of the first colonists. Therefore if we suppose, as all the circumstances indicate, that they came from Rarotonga, they must have left that island about four generations, or one hundred and twenty years, after it was settled. This would account for some of the peculiarities in the dialect of Mangareva. The only points of any importance in which it differs from the Rarotongan are, first, in the use of *raŋa* instead of *aŋa*, to form the participial noun, as *te ope raŋa*, for *te ope aŋa*, the act of finishing; and secondly, in the use of *mau* as a plural prefix. In both of these points it resembles the Tahitian. Now if the Rarotongan emigrants who settled in Mangareva came, as is most probable, from that side of Rarotonga which faces towards the latter group, (i. e., the eastern side,) they were of the *Ngati-Tangiia*, or Tahitian party, and may, at that time, have preserved some peculiarities of their original tongue which were afterwards lost, in Rarotonga, on a more complete intermixture with the *Ngati-Karika*, or Samoan party.

In the foregoing traditions, the existence of cannibalism, at a very early period, will be noticed, as also the custom, with conquered chiefs, of betaking themselves to the open sea to escape the vengeance of their adversaries. It was in this manner that *Temoe*, or Crescent Island, a coral islet which lies about thirty miles to the southeast of the Gambier Group, was peopled between sixty and seventy years ago. A defeated party, fleeing from Mangareva, were drifted to this island, and remained there, with their descendants, till the arrival of the Catholic missionaries, who, hearing of their situation, sent for them and restored them to their original homes. This well-authenticated fact shows the manner in which most of the South Sea Islands have probably received their first inhabitants. What makes it more valuable, as an illustration, is the circumstance that the

course of the emigrants here was directly contrary to that of the trade-winds. True, the distance is not great; but it must be remembered that the voyage was made on rafts, the only means of transportation possessed by the Mangarevans,—bearing about the same relation, as regards safety and speed, to a canoe, as the latter does to a steam-ship.

RAPA.

This island, in our general summary, was included in the Austral Group, though not, perhaps, with strict propriety, as it is situated four degrees apart from the rest, and a different dialect is spoken on it. It lies fifteen degrees southeast of the Hervey Islands, from which it probably derived its population. I obtained at Tahiti, from a native of Rapa, a brief vocabulary of the language spoken there, which turns out to be, with a few verbal exceptions, pure Rarotongan, and this in its minute peculiarities. The Rarotongan, for example, uses *mei* for the directive particle signifying motion towards a person, where the other dialects have *mai;* the Rapan has the same. The particle *ka* is used before verbs in the same manner by both, &c.

THE AUSTRAL ISLANDS—RIMATARA, RURUTU, TUPUAI, AND RAIVAVAI.

These islands lie south of the Society Group, and west of Rarotonga, and are nearly equidistant from both. The probability is that they were settled from both directions, and at a very late day. The evidence in favor of this view is the following. Tupuai is situated between Rurutu and Raivavai, and about eighty miles from each. Mr. Ellis (Polynesian Researches, p. 281) says: "Tupuai is stated, in the introduction to the Voyage of the Duff, to have been at that time but recently peopled by some natives of an island to the westward, probably Rimatara, who, when sailing to a spot they were accustomed to visit, were driven by strong and unfavorable winds on Tupuai. A few years after this, a canoe sailing from Raiatea to Tahiti, conveying a chief who was ancestor to Idia, Pomare's mother, was drifted on this island, and the chief admitted to the supreme authority." Mr. Ellis adds—"The subsequent visits of missionaries, with the residence of native teachers among the people, have furnished additional evidence, that the present Tupuaian population is but of modern origin, compared with that inhabiting the island of

Raivavai on the east, or Rurutu and Rimatara on the west." But that an island twelve miles in circuit, and of considerable elevation, could have remained long undiscovered in the midst of an inhabited group, is quite inconceivable. We should be compelled, for this reason only, to suppose that the other islands, also, had not been very long peopled.

The evidence from their language confirms this opinion. Mr. Williams (Missionary Enterprises, p. 449) says: "The Austral islanders, including Rurutu, Raivavai, Tupuai, and Rimatara, have a [dialectical] distinction of their own, but have been taught to use the Tahitian Scriptures, which they read fluently, and understand as well as if written in their own tongue.* The peculiarity of this dialect appears in the rejection [from the Tahitian] of the *f* and *h*, without supplying any substitutes; and trifling as this may appear, the difference of sound it occasions is amazing." Now this peculiarity is precisely what would be caused by the union of some emigrants from Rarotonga, who would not be able to pronounce those letters, with others from Tahiti. This will appear clearly from the following examples, extracted from the same author (p. 451):—

	house.	good.	woman.	man.	cloth.	to believe.	spirit.
Tahitian:	*fare*,	*maita'i*,	*vahine*,	*taata*,	*'ahu*,	*fa'aroo*,	*varua*.
Rarotongan:	*are*,	*meitaki*,	*vaine*,	*tayata*,	*kakau*,	*akaroŋo*,	*vaerua*.
Austral:	*are*,	*maita'i*,	*vaine*,	*taata*,	*'au*,	*a'aroo*,	*varua*.

It will be observed that, by striking out from the Tahitian line of words all the letters which are not contained in the Rarotongan, we obtain the words of the Austral dialect. The same result will follow nearly, if we strike out from the Rarotongan the letters which are not contained in the Tahitian. There will still, however, be a slight difference in some of the words, as in those for "good," "cloth," and "spirit." The Austral dialect, it appears from this, has only six consonants, *m*, *n*, *p*, *r*, *t*, and *v*, a smaller number, probably, than is found in any other tongue. The guttural catch, marked by the inverted comma, should, however, be added, as constituting a distinct element.

The island of *Rurutu* is laid down twice on Tupaia's chart, once under its proper name (*Ururutu*), and in its proper place, according to the real bearings (see p. 6), and again under the mistaken name of *Ohiteroa* (Great Feejee), and in the mistaken position which Tupaia's English friends induced him to assign to it. The error

* This even the Rarotongans could not do. See Williams, p. 103.

originated in the following manner. Tupaia accompanied Cook in his voyage from Tahiti to New Zealand, in the course of which Rurutu was discovered. As they were approaching it, Tupaia informed them, says Parkinson, "that it was an island called *Oheiteroah*, being one of the cluster of nine which bore the title of *Oheite* added to them." The mistake of the Tahitian geographer probably arose from being informed by his friends, who could only have communicated with him, at that time, in his own language, that this island lay from Tahiti nearly in the direction of *Apatoa*, which they supposed to mean *south*, when it really signifies *north*, or *northwest*. As he could not doubt their assurance, he would probably take no pains to verify the fact by further inquiries,—and he might feel that any hesitation in giving the name of the island would throw some doubts upon the accuracy of the geographical knowledge on which he had prided himself. However this may be, the circumstance of the island being laid down in another place, under its own name, in company with Rimatara, Raivavai, and the Hervey Islands, shows clearly enough that he was mistaken, and that he never discovered the island to be really that which he knew by its proper appellation O Rurutu.

On the whole, if we admit that Rarotonga was peopled not quite nine hundred years ago, and Tupuai only about a century before its discovery, we cannot suppose that more than two or three centuries have elapsed since the other Austral islands received their first inhabitants.

PAUMOTU, OR THE LOW ARCHIPELAGO.

Pa'umotu is the Tahitian pronunciation of *Paku-motu*, which is the proper native appellation of the archipelago. This very term may serve as a good exemplification of the composition of the dialect. Its meaning seems to be "cloud of islands," for *paku* signifies, in this language (but in no other of Polynesia), *a cloud*, and *motu* signifies here, as in Tahitian, *an island*. Like this compound name, the whole language is constituted of two elements,—the one similar to the Tahitian, the other peculiar, and unlike any that we find elsewhere. The words which come under the latter description are not only numerous, but they are such as are usually original in a language, and very rarely introduced from abroad,—such as man, woman, fire, water, good, bad, and the like. They seem to form

a part of some primitive tongue, which has been corrupted and partially destroyed by an infusion of Tahitian. This intermixture must have taken place some time ago,—at least before the settlement of the Austral Islands,—for the form in which the Tahitian words exist is that which they had before the disuse of the *k* and *ng*, which has made so great an alteration in the language. Many of the Tahitian words, moreover, are perverted and disfigured as they would be in the pronunciation of foreigners (see Grammar, § 1). The grammatical construction, however, so far as we are able to determine it, coincides with the Tahitian; as we find in the Vitian, though the mass of words is peculiar, the grammar is chiefly Polynesian.

From what source this foreign element which is here apparent was derived, cannot now be determined. A comparison of the peculiar words in the Paumotuan with the corresponding terms in various other languages of Oceanica has led to no satisfactory result. Perhaps, when the idioms of Melanesia are better known, the attempt may be renewed with more success.* Future inquirers, also, among the natives of the archipelago, may possibly obtain some clue to their origin; for it seems certain that their migration cannot be referred to a very early period. If they inhabited the coral islands before the arrival of the Polynesian colonists at Tahiti and Nukuhiva, how did it happen that, being not only the best warriors, but the most skilful navigators of that part of the ocean, they did not at once seize upon these and the other high islands which are planted on the outskirts of the Paumotus on every side, and which contrast so strongly, in their beauty and fertility, with those bare and dismal abodes? Had they once been in possession of any of these larger islands, the half-starved crews of a few wandering Samoan canoes could never have succeeded in expelling them.

Another evidence that their migration to their present seat is not of old date is the fact that they have not yet completed the settlement

* Mr. Moerenhout, whose opportunities for acquiring a knowledge of the customs of these islanders have been peculiarly good, states (Voyages, vol. i., p. 159) that their large double canoes are made to sail with either end foremost, and that in tacking they merely shift the sail and rudder from one end to the other. In this respect they differ from the proper Polynesians, and resemble the Feejeeans and Caroline islanders. The fact is also important, as showing that their method of canoe-building was not borrowed from the Tahitians, and that their ancestors had thus a means of transportation such as would enable them to reach these islands from a great distance, without the necessity of stopping at intermediate points.

of their country. All the westernmost islands, as far east as *Hau*, or Bow Island, are inhabited, and before the late devastating wars of *Nganá*, their population was tolerably numerous. As we advance towards the east and southeast, we find islands on which there are no inhabitants; and these gradually increase in number, until at length the eight nearest to the Gambier Group are all in that condition. Searle's Island, when discovered by Wilson in 1797, was deserted, though he found some traces to show that it had been visited. Thirty years later, Beechey found there a scanty population, as did we in 1839. They could not have exceeded a hundred in number, and of course were in no condition, as yet, to send out colonists to the vacant islands south of them.

The following list of Paumotuan words, with the corresponding terms in Polynesian, is given to confirm what has been said of the difference of the two languages.

PAUMOTUAN.	POLYNESIAN.	
keiyi, . . .	*ivi*, . . .	bone.
paku, . . .	*ao*, . . .	cloud.
ruki,* . . .	*pouli*, . . .	dark.
yaike, . . .	*kuli*, . . .	dog.
neki, . . .	*afi*, . . .	fire.
paru, . . .	*ika*, . . .	fish.
mananía, . .	*tamahine*, . .	girl.
wiru, . . .	*lelei, maitaki*, .	good.
torêu, . . .	*lasi, nui*, . .	great.
penu, . . .	*ulu, upoko*, . .	head.
korereka, . . .	*iti, riki*, . .	little.
hakói, . . .	*tane*, . . .	man (vir).
kawake,* . . .	*masina, malama*, .	moon.
toite, . . .	*ua* or *usa*, . .	rain.
takarari, . . .	*tai, moana*, . .	sea.
piko, . . .	*moe*, . . .	to sleep.
mayéu, . . .	*alelo*, . . .	tongue.
mohoki, . . .	*lakau*, . . .	tree.
komo, . . .	*vai*, . . .	water.
rohaki, . . .	*matayi*, . . .	wind.
erire, . . .	*fafine*, . . .	woman.
rari, . . .	*tasi*, . . .	one.
ite, ...	*lua*, . . .	two.
yeti, . . .	*tolu*, . . .	three.
ope, ...	*fa*, . . .	four.

* Some of these words have been lately introduced into the Tahitian. See the Comparative Grammar, § 81.

PAUMOTUAN.	POLYNESIAN.	
yeka, . . .	*lima*, . . .	five.
hene, . . .	*ono*, . . .	six.
hito, . . .	*fitu*, . . .	seven.
hawa, . . .	*valu*, . . .	eight.
nipa, . . .	*iva*, . . .	nine.
horihori, . . .	*fulu*, . . .	ten.
penu, . . .	*lau*, . . .	hundred.

NEW ZEALAND.

In our remarks on Tahiti, we have had occasion to quote the tradition given by Cook as prevalent among the New Zealanders,—namely, that their ancestors came, like those of the Tahitians, from a country called Heawije. During our stay at the Bay of Islands, the opportunity was improved of making inquiries of the natives on this subject, and the replies obtained were more satisfactory than we had anticipated. The old men stated, as the traditionary belief, that the first *maori* (natives) came from *Hawaiki*, a country to the east. The principal men who arrived were *Rongokako*, *Tanetuturi*, *Tanepepeke*, *Tanevitika*, *Taneweka*, *Tanetewaiura*, *Tanenuiarangi*, *Kopaia*, and *Koruaupoko*. The names of the canoes were *Tahi-nui* (or *Tai-nui*), *Tearawa*, *Horouta*, and *Takitumu*. The first places at which they established themselves were *Kawia*, on the west coast, *Maketu*, near the East Cape, *Turanga* or Poverty Bay, and *Ahuriri*, near the eastern entrance of Cook's Strait.

The natives have also an account of the arrival of a party from the same place, Hawaiki, at a very late date, by which the *kumara*, or sweet potato, was first introduced into the islands. This party arrived in the time of *Teraraku*, the great grandfather of *Pomare*, the present chief of the Bay of Islands, or about a hundred years ago. The name of the chief who arrived was *Pani*, with his sister *Hinakakirirangi*. By one account they were in a single canoe, made of a number of pieces lashed together, which is the mode of building in the Navigator Islands. But another native, of whom we made the inquiry, said that they had several canoes, and gave the same names that we had already received for those belonging to the first emigrants. There was evidently some confusion in this, and it seemed, at first, not improbable that the latter account was the correct one, and that the first tradition was too particular and detailed to apply to the

earliest settlers in the country. Farther inquiries, however, did not support this view. It has been seen that the name of one of the leaders was Rongokako, and one of the places first settled was Turanga, or Poverty Bay. On referring to our list of tribes, we found that that which occupies this bay is termed *Wanau-a-Rongokata*, "offspring of Rongokata." This name is probably the same as that given above. In taking down at one time, several hundred appellatives, (the names of the tribes, their localities and their principal chiefs,) it was impossible to avoid some mistakes in spelling, especially as the pronunciation of the natives frequently misleads, the *k* being sounded like *t*, the *r* like *d*, and the final vowels slurred over. But this ancestor of one of the largest tribes in New Zealand could certainly not have been a foreigner who arrived in the country only three generations back, when it was fully peopled. This circumstance, together with the fact that Cook, who visited New Zealand only forty or fifty years after the coming of the party with the *kumaras*, and when the memory of it was still recent, heard the same account of the origin of the New Zealanders, seems to make it certain that the tradition, as first given, is substantially correct.

It will be observed that the natives speak of Hawaiki as lying to the east. This may be explained by the manner in which the migration probably took place. A fleet of canoes, of the large kind used in war, as is shown by the fact of their having names, set sail (we may suppose) from Savaii to Tonga, between which places a constant communication has been kept up from the earliest times. Before they reached their destination, a gale in the direction of the southeast trades struck them, and obliged them, in order not to be driven towards the Feejee Islands, to lie up to the southwest. In this way they were carried into the zone of westerly winds south of the tropics, and finally brought to New Zealand. It will be observed that this is precisely the manner in which we have been led to suppose that the first emigrants reached the Sandwich Islands, in the opposite direction (ante, p. 130). The last bearing which they could have had of their native country, before they lost their reckoning entirely, must have been when they were driven off to the westward, and it is therefore not surprising that they should consider it as lying to the east. Kotzebue informs us that Kadu, the native of Ulea, whom he found living on one of the Radack Chain, fifteen hundred miles east of Ulea, supposed himself to be to the west of that island, because he was first driven off in that direction.

As to the time which has elapsed since their arrival, our conclusions, being formed on grounds of a vague and general character, must be merely approximative. The New Zealand dialect differs quite as widely from the Samoan, as does the Tahitian, although the points of difference are not identical. Each idiom has pursued its peculiar course in departing from the common type; but the distance which both have attained is nearly the same. Judging from this fact alone, we might be induced to suppose that the emigrations by which New Zealand and Tahiti were peopled, took place about the same time.

Now, as regards the latter island, we have seen that all the groups of eastern Polynesia (Rarotonga, Nukuhiva, Hawaii, &c.) have derived from it, either entirely or in great part, their population, language, customs, and mythology. We observe, moreover, that one general stamp pervades them all, in these respects, and that they differ very strikingly, in many points, from the natives of the western group (Samoa and Tonga). It seems certain, therefore, that between the time of the settlement of Tahiti by Samoan emigrants, and the sending forth of the colonies which peopled the surrounding groups, sufficient time must have elapsed for the language to have undergone considerable alteration, and for their religious belief, tabu-system, and much of their social polity to have taken a new and peculiar form. If the Rarotongans have been established nine centuries in their present abode, and the Hawaiians fourteen, it seems impossible, on any calculation of probabilities, to allow less than three thousand years to the Tahitian people.

CHATHAM ISLAND.

Our information concerning this island, was derived from an English sailor, at the Bay of Islands. He said that he had lived for some time upon it, and found the natives similar to the New Zealanders, but less civilized. They had the tradition that their ancestors were from the East Cape of New Zealand, and were driven in their canoes out to sea by a northwest gale. In this condition they fell in with Chatham Island, and established themselves upon it. This took place, as near as our informant could learn, about ninety years ago. It is probable that this account is in the main correct, with the exception of the time, which they could hardly have had the means of computing with much accuracy. These original inhabitants of Chat-

ham Island must not be confounded with the New Zealanders who have lately been carried thither by trading vessels, and who are now probably in possession of a great portion of the island.

FAKAAFO, OR THE UNION GROUP.

As the conclusions with regard to the origin of the natives of this group, and those of Vaitupu, are based upon the facts stated in my journal, it has been thought best to give them in full, as written at the time; and as these two groups are probably the only ones in which the Polynesian race is now to be seen in its primitive state, these extracts may be otherwise interesting, more especially as showing the grade of civilization which has been attained by such small and isolated communities, under the peculiar disadvantages arising from the nature of the islands which they inhabit.

"Monday, January 25, 1841. At daylight we were in sight of a low island which is laid down in this position, with the name of the Duke of York's Island. It was so called by Admiral Byron, who discovered it in the year 1765, on his way to the Ladrones. As we approached, its appearance brought to mind another of Lord Byron's discoveries, the largest Disappointment Island, to which it bore a strong resemblance. It was an oblong ring of small coral islets, linked together by reefs, and surrounding a lagoon. Most of the islands were well wooded, and one in particular was covered with a dense forest of cocoa-nut trees. From this circumstance, and from the small number of birds about the ship, we were disposed to believe that the island might prove to be inhabited, notwithstanding the contrary statement of its discoverer. We were not, therefore, surprised, when a column of smoke, ascending from one of the islets, gave evidence of the presence of natives.

"The vessels took their stations for surveying, and we were slowly standing along the island, when three canoes put off towards the ship. The mizzen-topsail was backed, to allow them to come up with us, which they did in a style that again reminded us of the Disappointment Islands;* for they broke out into an uproarious song or cantila-

* Extract from journal at the Disappointment Islands: "On throwing a small present into one of the canoes which was alongside, the giver was rewarded by a song of gratitude, which two of the natives immediately commenced. It was a monotonous but not unmelodious chant, and reminded us of the tones of the Catholic service." Some natives on shore afterwards evinced their gratitude in the same manner.

tion, which they kept up, with some intervals of shouting and clamor, until they left the ship.

"The canoes were all double, and of course had no outriggers. They were made of pieces of wood lashed together, like those of Samoa, and were ornamented with a few shells of the white ovula, commonly used for this purpose throughout the Friendly Group.* The blades of their paddles were not oval, as in Tonga and Feejee, but oblong and slender, like those of the Navigator islanders.

"There were eight or ten men in each canoe, and as they drew near, their color and features proclaimed that they belonged to the Polynesian race. There was little in either to distinguish them from the people of Samoa and Tonga. They wore the *maro*, or girdle, made of braided matting, like that of the Paumotu islanders. Around their heads, covering the forehead, they had narrow strips of the same matting tied, and one, who appeared to be a personage of note, had stuck in it several of the long red feathers from the tail of the tropic bird. Many of them had shades or eye-screens of thick braid, tied on the forehead, very similar to those used by weak-sighted people among us. Their hair was cut an inch or two long all over the head. Some of them wore shells, and pieces of sponge suspended by a string to the neck, and one had a large blue bead worn in a similar manner,—showing that they had already had intercourse with foreigners. Indeed, their manners left no doubt on this point. Before they reached the ship they held up rolls of matting, making signs of a wish to barter. In one canoe, the head man unrolled his wares, and spread them out to our view, with the dexterity of a practised auctioneer. All this time they were chanting their noisy song, without intermission.

"They came alongside very readily, but no inducements could prevail upon them to venture on board. Our interpreter was a Samoan native, whom we shipped at Oahu; but though it was soon evident that their language was allied to his own, it was still so different that he found himself frequently at a loss.† Their refusal to come on

* The term Friendly Islands was at that time used by us, as it had been by many voyagers, to designate the whole archipelago of Tonga, Samoa, Niua, Uea, &c. It has since been thought best to restrict it to the first-named group.

† The chief difference is the use at Fakaafo of the *k*, which the Samoan dialect omits. We have frequently observed that a very slight change of dialect is sufficient to confuse, at first, a native of one of these islands; while a foreigner, who has a general smattering of one dialect, can usually accommodate himself without difficulty to such alterations.

board was caused by a singular apprehension that the ship would rise and bear them to the skies, from which they averred that we had descended. One of them, who had an ulcerated arm, had the courage, at last, to climb up to the gangway, and offer it to be cured, but he could not be prevailed upon to advance farther.

"A brisk trade was, in the mean time, carried on through the ports for various articles of their manufacture. Besides matting, they had nets, fish-hooks of bone, miniature canoes three or four feet long, wooden boxes, paddles, &c., but no articles of food. A few of them, in their eagerness to traffic, climbed up the sides of the ship. While matters were in this state, a signal-gun was fired for the schooner. For a second they appeared stupified, and then such a hubbub arose as threw all their previous clamor into the shade. Those who were clinging to the ship leaped directly into the water, and scrambled to their canoes. All then seized their paddles and started for the land with the haste of desperation.

"In a few minutes the boats were in readiness to go ashore, and we pushed off towards the nearest islet. The entrance through which the canoes had disappeared into the lagoon was some distance further on; but when we arrived at the shore, the natives were already on the beach prepared to receive us. They had recovered from their terror, and greeted us with every sign of friendship. We landed with some difficulty on a shelf of coral (such as surrounds most of these low islands) on which a slight surf was breaking. Before we reached the dry beach we were met by ten or twelve islanders, who testified by various signs their pleasure at our visit.

"Their deportment evinced a singular union of confiding warmth and respectful fear. Some were shy, and retreated as we approached; others, more bold, put their arms round our necks, and urged us to accompany them to their village. None of them, however, could remain quiet, and their agitation was evinced frequently in their peculiar mode,—by singing. Several times, while asking an islander the names of objects in his language, after telling me three or four, he would burst out into a song, which nothing could induce him to stop. This, though ludicrous enough, was very annoying. At other times they would speak for several minutes with surprising volubility, quite regardless of its effect upon us; or they would break out into hearty laughter without the least apparent cause. Their principal object appeared to be to trade, and they were continually repeating the word *kafilou*, which, at first, we supposed to be the name of some

article that they particularly desired. But as every thing seemed to be indifferently *kafilou*, we at last concluded that it was a general designation for property or merchandise.

"After remaining an hour on the beach, we complied with their invitation to visit their village. This was on the inner, or lagoon side of the islet. It was composed of twenty or thirty houses, about as large as those of the Sandwich islanders, of oblong shape, with eaves sloping nearly to the ground. The height of the ridge-pole was from ten to fifteen feet, and it projected at each end about a foot beyond the walls of the house, being covered over the whole length with thatch. This thatch was of pandanus-leaves, laid on so loosely that a considerable thickness was necessary to exclude the rain. The inside of the houses was very clean, but we saw no furniture in any. It had probably been removed on our coming on shore. In one part of the town was a small open space strewed with sand and pebbles, which they called the *malae*. When I asked for the *fale atua* (house of God) they appeared to understand me, and pointed to some place at a distance.

"The most curious structures in the village were three small quays or piers of coral stone, five feet wide and two or three in height, built out into the lagoon, to the distance of about ten feet. On the end of each was a small house, standing partly on piles over the water. We could not learn if they were intended for landing-places, though this purpose seemed hardly probable. On going to them, we saw the three canoes that had visited the ship lying off about pistol-shot distance in the lagoon, filled with women and children. The natives had evidently adopted this as the best mode of placing their treasures beyond our reach, in case we should prove hostile.

"We saw no arms among the people, nor in any of their houses,—neither were any scars visible upon their naked bodies; so that we have some grounds for believing that this simple people are, as yet, strangers to the miseries of war. When we asked for their chief, some pointed to an old, portly man, who appeared to have the most consideration among them; but others declared that there was none present, and that the great chief (*aliki*) lived on an island in a south-east direction, but whether they meant merely an islet on the other side of the lagoon, or a more distant island, we could not determine.

"Our impression was that we saw the entire population of the island. Those who came off to the ship, twenty in number, were all whom we saw on shore, and it seemed likely that had there been others on

different parts of the island, they would have made their appearance before we left. They were so healthy and well-conditioned, that we must suppose them to be well supplied with the articles of food on which they subsist. These are probably nothing more than fish and cocoa-nuts; at least, we saw no edible fruits but these last, and no fowls or hogs. Three young pigs which we had on board were left here, and the natives readily took charge of them, but did not evince that surprise which might have been expected at the sight of an unknown animal.

"The name of their island was *Oatáfu* (or perhaps, *Atafu*); that of the island where the high chief was said to reside was *Fakaafo*. I could not learn that they knew of any country but their own. They repeated after me the names *fanua Samoa, fanua Tongatabu, fanua Viti*, and asked in what direction they lay, and if we came from them. Their decided belief, however, was that we came from above, in the sky, and were divinities. This they repeated to us frequently, and we could not convince them to the contrary. Indeed it is natural to suppose that their constant singing arose merely from a desire to propitiate our favor, according to their simple mode of worship. When a number of us had collected in the *malae*, the two oldest men seated themselves on a mat, and taking each two short sticks, began drumming on another larger one which lay on the ground before them, at the same time chanting a song, or perhaps a hymn. Another wrapped a mat about his middle, and went through the motions of a dance, which had a resemblance to those of New Zealand.

"As we were about to quit the place, a hatchet which had been brought on shore was missing, and was supposed to be stolen. As soon as this was made known, a tremendous excitement ensued. The old chief started up and made a speech, delivered with amazing volubility and strength of utterance, while his features worked with fearful agitation. We could guess at the purport of his argument from what followed, for his people separated in all directions, and presently afterwards the missing article was returned.

"The natives accompanied us in a body to the landing-place, and saw us safely into the boat. As they stood around, we had an opportunity of observing with attention their physiognomy and proportions. They were a well-formed race, of a yellow-copper complexion, with features varying considerably in stamp, but all of the proper Polynesian type, particularly as seen in the Friendly Islands, with whose inhabitants they might readily be confounded. Their tattooing,

however, was distinct and peculiar, showing that they have been a separate tribe long enough to have altered their customs considerably in this respect. The principal mark was a sort of triangle, with the apex downwards, imprinted on each haunch. A double row of lines, with little crosses between, was drawn down obliquely upon each cheek, and others of the same kind, beginning in the small of the back, came round to the breast. This part of the body was stamped also with many triangular spots, of which the largest were about an inch long; and some of them had, besides, rude figures, representing tortoises, imprinted on the breast and sides. The arms down to the elbow were tattooed in the same manner with rows of small triangles."

During the three following days we were engaged in working past the Duke of Clarence's Island, also discovered by Byron, and lying to the southeast of the preceding. No inhabitants were seen upon it, though we afterwards learned that it was well peopled.

"Friday, January 29. The night was cloudy, and so dark that objects were discovered with difficulty at a little distance from the ship. About two o'clock the noise of surf was distinguished, and shortly after land was seen about a mile off. We lay to till morning, and then proceeded to examine what might be fairly called our discovery,—for, though we afterwards learned that it had been visited by a whaler, no information had been given to the public by which it could be placed on a chart. It was a coral island, larger than any of those we had seen since we left Oahu,—perhaps twelve miles in circumference. Its form was that of a bow, or rather a hollow crescent, the interior being occupied by a lagoon. About half the circumference was composed of coral reef, over which the sea beat; the rest was made up of a dozen or more detached islets, varying from a mile to a few rods in length. The land appeared to be higher than is usual on these low islands, being elevated, in some parts, as much as twenty feet above the sea. Many of the islets were covered with groves of cocoa-nut trees.

"We were not long in doubt as to its being inhabited. About sunrise a fleet of eighteen canoes, carrying four or five persons each, put off from one of the islets, and paddled out to sea. Their object seemed to be fishing, and we were much surprised to observe that our presence appeared to produce no excitement among them. They pursued their occupation without taking the least notice of us. This, however, may have been merely a ruse to gain an opportunity of quietly observing us. The canoes, like those we saw at Oatafu, were made of several

pieces of wood, joined together by lashings of sinnet, and resembled in every respect those of Samoa.

"As the natives showed no disposition to come near us, two boats were sent to open a communication with them. At first they were shy, and kept away, until some of our Sandwich islanders stripped off their frocks, to display their dusky skins, and hailed them in Hawaiian. They then approached, and entered into a trade, exchanging their mats and carved boxes, which must have cost them weeks of labor, for a few fish-hooks or other trifles. When the boats pulled towards the ship, they followed, and on coming near began their song, at the same time holding up mats and paddles, and shouting '*kafilou, tamatau*,'—*trade, fish-hooks*. They were dressed exactly like the natives of Oatafu, and resembled them in personal appearance. Their fine forms and manly looks were subjects of general admiration, and their hearty laughter, when any thing struck them as ludicrous, gave an impression of their good nature, which was, perhaps, deceptive. They were very eager for trading, but could not be induced to venture on board.

"Preparations were immediately made for landing, and we pushed off in three boats towards a knoll at the southwest point of the island. Four or five of the canoes accompanied us. As we drew near, we found a surf breaking on the reef, so heavy that we hesitated to enter. By way of encouraging us, the natives got their canoes upon one of the heaviest rollers, and paddling with great energy, rode safely in to the beach. Finding that no better landing-place was to be had, we followed their example, and met with as good success.

"The islet was pretty high, and covered with a grove of cocoa-nut trees, but there were no houses on it, and the natives gave us to understand that their village was towards the southern end of the island, some distance off. In answer to our inquiries, it appeared that the name of the island was Fakaafo, the same as that which the natives of Oatafu mentioned as the residence of their king. The name of the Duke of Clarence's Island, which we passed yesterday, was found to be Nukunono. The natives spoke of their own island under the title of *Fanua loa*, or the 'great land,' thus showing that they were not acquainted with any larger. They appeared, indeed, to know the names of Viti, Tongatabu, and Samoa, but not the direction in which they lay. The two other islands of their group were the only ones with which they had any intercourse.

"Their chief, whose name was Toupe, was said to be at the village.

The principal person present was an old man, whom they called *Taufaingá*. They said that he was a priest, and was *fakatapu* (sacred), or *fakai o debolo* (like a god). This word *debolo* surprised us, being nearly the form of the Sandwich Island term for devil; but our inquiries could elicit nothing more from them than that '*O Debolo*' was an ancient god (*atua tafito*). The name of the god of the island was *Tu-Tokelau*, or *Tui-Tokelau*, and his residence was in the skies. The great deity of Polynesia was also mentioned by them, with the customary addition, '*Tangaloa i lunga i te langi*,' Tangaloa above in the heavens. We were supposed to have come from the same place, and they could not be convinced that we were not deities, but men only (*tangata lava*).

"Notwithstanding this impression, their thievish disposition manifested itself very strongly. Several trifling articles were pilfered, and if any thing was dropped by accident, or suffered to be out of sight for a moment, one of the natives instantly covered it with his foot, or with the branch of a tree.

"At length they began to move towards their canoes, saying that they were hungry, and must go to the town. We therefore returned to our ship, and remained on board until the following day, when we again started, at about noon, for the islet on which the town is situated. When we came near, a crowd of natives appeared on the beach awaiting our approach. We landed with some difficulty from the surf, and walked towards them. Behind a little pile of cocoa-nuts and mats were seated about twenty old men, and the rest of the crowd (above a hundred in number) stood in the rear-ground, all singing, shouting, and gesticulating, in a state of the highest excitement. As we came up, they spread mats for us, and insisted upon our sitting down, at the same time giving us to understand that the articles collected there were a present to us. Their chief, who was seated foremost, was an elderly man, with a grave and sickly look,—his legs much swollen with the elephantiasis. He was very pale, and trembled with fear and agitation, which could not be quieted until the captain sat down by him, and succeeded in assuring him of our peaceful intentions; and even then he continued to repeat tremulously the words '*nofo kilalo; mataku au*,' sit down; I am afraid,—with others which we could not understand. Their evident desire was that we should take the presents and depart, for they frequently pointed to the sun, which was now past the meridian, and said '*ua po*,'—it is night. When we expressed a wish to go into the town,

they opposed it, saying '*e sa*,' it is sacred or prohibited. After a time, however, when they had become accustomed to our presence, we took the liberty of turning our steps in that direction, and they accompanied us. The entire islet was covered with cocoa-nut trees, under the shade of which the houses were scattered, a few yards from one another. They were very numerous, the village being quite a large one, but we had no opportunity of counting them. They were similar in construction to those of Oatafu, but larger and better built.

"Near the centre of the town was a large building, which they called the *malae*, and declared to be the house of their god, *Tui-Tokelau*. They were very unwilling that we should enter it, but yielded at last to our representations, and accompanied us in, though with evident reluctance. The house was oblong, about forty feet by thirty, and at the ridge-pole about twenty feet in height. The roof, which curved inward somewhat like that of a Chinese pagoda, descended at the eaves to within three feet of the ground, below which the house was open all around. The circumference was supported by many short stanchions, small and roughly hewn, placed a few feet apart; but the ridge-pole rested upon three enormous posts, of which the largest was about three feet in diameter. The roof was loosely thatched with cocoa-nut leaves, not disposed with that neatness for which the Samoans are distinguished. Around the inside of the eaves, a row of mother-of-pearl shells was suspended, and a few of the posts were bound round with sinnet, which were the only attempts at ornament that we observed. In the centre of the house, about the largest post, were piled confusedly together a dozen massive benches, or large stools, two feet high, as many broad, and about three feet long; they were of clumsy make, very thick and heavy, each one being apparently carved from a single block. The natives called them 'seats of the god,' and we supposed that they might be for the elders of the village, when they meet in council, or for religious celebration.

"At the foot of this pile of benches lay a piece of timber, which was recognised as the windlass of a vessel. It was about four feet long by one in diameter, and was much worn, as though it had been exposed to the action of the waves. When we asked from whence it came, they replied, from the sea; and in answer to farther inquiries, related that a few years ago (three or four), a vessel was lost in the surf, that two men got ashore, one of whom was named *Fakaaukamea*, (the other's name we omitted to write,) and that both have since died. On examining further it appeared that the windlass was not the only

relic of the wreck. Three cross-beams, about twenty feet long, and six inches thick, which were fastened to the centre-posts ten feet from the ground, had evidently been cut and planed by regular tools, and we found, on inquiring, that they were also from the vessel. As the names of the two survivors had both a Polynesian character, it occurred to us that they might possibly have been Sandwich islanders, and from them the natives may have obtained the word *debolo* which so much puzzled us. The Hawaiians, being Christians, would naturally apply the word to the native gods as a term of contempt, and the islanders, not understanding of course its precise force, might adopt it as synonymous with their word *atua*, deity.

"Leaning against the largest post of the house were several spears or clubs, all much worn and battered, which the natives said were likewise from the sea; they have probably drifted here from Samoa or the Feejee Group. It is remarkable that they were the only arms that we saw on the island, and that the natives appeared to have no specific name for these, calling them simply *lakau taua*, 'wood of war.'

"These were the only articles of consequence within the *malae;* but in front of it was an object which attracted our attention from its shape, and from the fact, which we soon learned, of its being the god himself,—the great *Tui-Tokelau.* Whatever may have been inside was so thickly covered that it appeared like a pillar of matting, ten feet high and as many in circumference. The natives seemed so unwilling to have us examine it closely, that we did not choose to indulge our curiosity at the expense of their feelings.

"At a little distance from the *malae* was a well about fourteen feet deep, neatly walled up, and surrounded by a high fence. There were not more than thirty inches of water in it, and from the care which was evidently taken of the place, it is probable that the pure element is an article of much rarity and value among them. Beyond this, along the shore of the lagoon, was a row of canoe-houses, perhaps fifty in number. The canoes themselves were in the centre of the lagoon filled with women and children. All, however, had not availed themselves of this refuge, for in some of the houses were found children and a few women, some of the younger ones being remarkably pretty. The old queen, herself, was discovered hidden under a mat, and betrayed great terror on being exposed to view.

"In one part of the village we found two drums, one of them being a mere trough or hollow log, like those of the Friendly Islands. The

other was a cylindrical frame set upright on the ground, with a piece of shark's skin stretched tightly over the top. Its shape reminded us of the West India tomtom, and it was beaten, like our drums, with two sticks. As soon as its sound was heard, a few of the natives commenced a dance, apparently to divert us, for they laughed heartily at the same time. The motions of the dance were similar to those we had seen at the other islands, but, like their singing, more varied and pleasing.

"The natives appeared to be still anxious for our departure, and kept urging us to our boats, pointing to the sun with the words *ua po* (it is night), and frequently repeating *fiaula, fiaula lava*, which we interpreted 'very much tired.' At the same time they continued to bring us articles for trade, which they exchanged for any trifle we chose to offer them, preferring, however, knives and fish-hooks. Many of their manufactures gave evidence of considerable ingenuity. The principal were mats, boxes, fish-hooks, files, saws, drills, and ornaments for the person. The mats were of two kinds, for beds and for clothing; the former were three or four feet square, coarse, and braided of cocoa-nut and pandanus-leaves. The maros, or girdles, were from six to eighteen inches wide, some of them very fine in texture, with fringes on the sides and ends. Their length varied from a few feet to five or six yards. The cinctures worn by the women were a singular fabric. They consisted of a great number of long leaves (probably pandanus) tied at one end to a cord, and then slit into fine strands. The leaves were dry, and appeared to be kept well oiled, probably to render them flexible. They were so many, and so closely packed, that the dress, when rolled up, formed an enormous bundle of straw, of a weight which, one would have thought, must have rendered it exceedingly inconvenient.

"The boxes were cylindrical, in the shape of small buckets, neatly hollowed from a solid piece, and of different capacities, from a gill to a half-gallon. They were used by the natives in their canoes, to hold their fishing-tackle and other light articles that they wished to preserve from the wet. The lids were made to fit tight with a rim, like those of our snuff-boxes. The fish-hooks were of bone, shark's teeth, and shell, many of them as small as our trout-hooks, and made with remarkable neatness. The files and saws were of shark's skin, stretched on sticks,—its roughness being sufficient to wear down the soft wood and bone to which it is applied. The construction of their drills was quite ingenious, but could hardly be understood without a

drawing. Their ornaments were necklaces of bone and shell, earrings of the same, and, what was peculiar, false curls tied on a string to be bound around the head. Perhaps this ornament owes its origin to the circumstance that these natives have thinner hair than those of other islands, and appear to be inclined to baldness. This, and the curling of their hair, may result from their being so much exposed, while fishing, to alternations of sun and rain.

"The only edible fruits which the island produces are those of the cocoa-nut and the pandanus; and the fact that the hard and distasteful nuts of the latter are eaten, may lead us to believe that the natives are sometimes sufferers from want of food. The rest of their sustenance is drawn from the sea, on which we may suppose that they spend a good part of their time. Their fine athletic forms and hearty looks certainly did not give an idea of famine; and it would be an interesting subject of inquiry to discover the causes which prevent the population from increasing so as to press too closely upon the means of subsistence.

"Judging from what we saw, we are inclined to rate the inhabitants at between five and six hundred. The number of men who met us on the beach was not far from one hundred and fifty, which, by fair estimate, would give the above total. This little spot of ground may therefore be considered, in proportion to its extent, very well peopled, as the whole superficies of dry land in all the islets cannot exceed two square miles. We are, moreover, inclined to believe that the natives whom we saw at the first island (Oatafu) belonged properly to this, and were merely temporary residents at the other. This impression proceeds partly from their own declaration that they had no chief with them, and partly from the circumstance that they had none but double canoes, which are best adapted for a sea-voyage. The scantiness of their numbers would also favor this supposition, and from it we may understand how the occasional absence of the people, on their return to Fakaafo, might have caused the island to be reported as uninhabited.

"At length, after a stay of about three hours, it was determined to gratify the increasing impatience of the natives to be rid of us. We thereupon moved towards the boats, which were moored just outside the coral shelf, in the surf. As this was at times pretty heavy, we were obliged to wait for a lull, and watch our opportunity to spring on board. The natives who accompanied us were assiduous in rendering assistance, which was not perfectly disinterested, for they took

the opportunity of our confusion to run away with a cutlass and some other articles belonging to the men. These thefts, committed in the most barefaced and audacious style, gave evidence of what might be anticipated from them if unrestrained by fear.

"In pulling off, we had an opportunity of observing the large piers or moles of coral stone, eight or ten feet high, and from twenty to thirty long, extending out into the shallow water on the reef. Almost the whole of the islet was walled up in this manner, but for what object we could not form a satisfactory opinion."

VAITUPU, OR THE DEPEYSTER ISLANDS.

"March 14, 1841. A little before noon, land was announced, and by two o'clock we were close to an extensive ring of low wooded islets, situated on a coral reef surrounding a lagoon, about twenty-five miles in circuit. When we arrived within a league of the largest islet, two canoes were perceived paddling towards us. Our anticipations were highly excited, for we expected here to make our first acquaintance with the peculiar race which inhabits the Caroline Islands, and which was to be the subject of our examination during the rest of this cruise.

"Only one of the canoes came to the ship. It was about twenty feet long, made of a single log hollowed out, but the sides were raised by two narrow planks fastened on to the keel with lashings of sinnet. The outrigger and paddles did not differ materially from those we had seen in other islands. There were five men in the canoe, and they came alongside with a confidence which showed that they were acquainted with ships. They refused, however, to come on board, but held up cocoa-nuts, mats, rolls of sinnet, and other articles, making signs of a wish to trade. On our asking them, in Samoan, the name of their island, though with little expectation of being understood, they replied immediately *Funafuti*. Farther questioning soon made it evident that they spoke a Polynesian dialect, and George, our Samoan native (who had become accustomed to the slight change of idiom at Fakaafo), easily conversed with them.

"In person these natives were inferior to those of Samoa. They were of middle size, with skins of as deep a brown as those of the Hawaiians. The features were also more like those of the latter people than any other, but they had all a greater luxuriance of beard than we have seen elsewhere, except at the Feejee Islands. Their

hair, also, was thick, bushy, and tangled. They wore it pretty long, and one of them had it parted in five large tufts about his head.

"Their clothing consisted of a strip of fine matting worn as a *maro*, and a coarser piece tied about the hips. The former was braided of the pandanus-leaf. It was about ten feet long by eight inches in width, being much narrower than those worn at Fakaafo. It had, however, a thick fringe on each side, which increased its breadth, and made it more serviceable as a covering. There were also slips of pandanus-leaf, a foot long, colored red, attached to the girdle by way of ornament, and having much the appearance of ribbons.

"The natives had two or three rolls of coarse sinnet, which they sold us, with a few large wooden shark-hooks. From their equipment we presumed that they had set out with the intention of fishing, before they perceived our ship. Besides these, the only articles they possessed were their weapons, and the fact that they would not leave their homes unarmed gives reason to suppose that they were on bad terms with some of their fellow-islanders. They had with them only spears and knives. The former were merely poles of cocoa-nut wood sharpened at one end. The knives were also of wood, in the shape of a short sabre; along each side was a row of small shark's-teeth, fastened on with thread and gum. From the appearance of the weapon, we should suppose it might be very formidable among a naked people like these; but it is rather fitted to inflict ragged and dangerous gashes, than for destroying life.

"One of the men declared himself to be a chief, and was treated as such by his companions. On being asked how many houses there were on shore, he answered immediately fifty (*e lima ŋafulu*). This probably referred only to his own village, for the circumstance of their being sometimes at war makes it likely that the inhabitants do not live, like the peaceful natives of Fakaafo, united in one town.

"When they had been alongside about half an hour, we left them, and stood on to meet the schooner, which had passed to the other side of the island. By nightfall we came up with her, and both vessels proceeded on their course for Depeyster's Island,* situated about fifty miles to the northwest. After being delayed three days by baffling winds, we at length reached it, on the morning of the 18th, having,

* The name of Depeyster was given to this island (*Nukufetau*) by the discoverer. We have extended it to the whole group, of which *Vaitupu*, sometimes called Tracy's Island, is the principal.

at the same time another island in sight to the northeast. We steered towards the former, which, on approaching, proved to be very similar in size and character to Ellice's Cluster. When we were within two miles of the northeastern shore, some canoes put off towards us. They had sails of the usual triangular shape, set with the apex downwards. When they were near the ship, we judged from the features and tattooing of the crews that they would prove to be of the same stock with the people of the last-visited island,—a conjecture which was soon verified by their speech, and by the information which they gave us in answer to our questions.

"In color they were as dark as New Zealanders. They were mostly of the middle size, and tolerably well shaped, but we observed none of those models of manly beauty that are seen among the Samoans. Their most striking peculiarities were in the hair and skin. The former was thick and bushy; it was worn in various fashions, some of which reminded us of the Feejeeans. One individual had it twisted in a great number of small ringlets, which hung about his head in mop-like profusion. Others had it done up in a few large locks, eight inches long, not unlike so many fox-tails. These were either worn loosely, or tied up in a bunch together, on the crown of the head; and though the natural color of their hair was black, these locks, probably by means of some dye, had been brought to a reddish-brown hue, which heightened the resemblance above-noted. The skin was, in all, remarkably coarse and rough to the touch, but many had it disfigured in a singular fashion. In some it was covered with a scurf, as though the whole cuticle were peeling off; in others, where the process seemed farther advanced, the scurf had disappeared, and left the skin marked with circular and waving lines, like an intricate embroidery. In those individuals who were thus affected,—perhaps one-fifth of all the natives we saw—the skin was of a much lighter color than in the others, with a peculiar, livid hue. The natives called the affection *lafa*, the name which the Samoans apply to the circular marks which they burn in the skin.

"It is difficult to understand why these natives should be so well supplied with beard, beyond what we have seen in any other tribe of the Polynesian race. Even the natives of Fakaafo, to whom they appear to be most nearly allied, are as ill-furnished, in this respect, as the Samoans. We should be tempted to suppose that some mixture of races had taken place, but for the fact that their language, so far as we had an opportunity for judging, was pure Polynesian.

"At one time it was announced that a white man was in a canoe coming towards the ship. On going aft, we saw him, dressed in the native style, but better covered than the rest, sitting in the stern of his canoe, and gazing quietly at the ship, with no appearance of excitement. When we called to him, he answered in the native tongue, and finally came near, and climbed up the side of the ship. We then saw that he was an albino, but that our mistake was by no means surprising. His color was a ruddy blonde, his hair of a flaxen white, his eyes light blue, and evidently very weak, since, besides being screened by a large shade, they were constantly half-closed. His skin was also quite tender, which obliged him to wear the additional mat over his shoulders, and, in spite of this precaution, it was spotted with large brown speckles. We learned that he had children who were dark, like the other natives, and that his parents were the same.

"In the tattooing of the natives there was considerable variety, at least in the parts of the body to which it was applied. All had the arms tattooed more or less. The sides, from the arm-pits to the waist, were also marked. Some had lines across the back, and on the abdomen, and, in many, the loins and thighs were tattooed nearly down to the knee. The markings were either in straight lines, or in zigzag, or in curved figures about an inch or two long, which the natives told us were intended to represent pigeons (*lupe*).

"For dress, the men wore three kinds of mats, all braided from slips of the pandanus-leaf. The first was the *maro* (or *malo*) which has been already described. The second was a girdle of thick fringe, from six inches to a foot in breadth, tied about the loins, so as partially to conceal the maro. This they called *takai*. The third kind were mats three or four feet wide, and five or six long, which were wrapped about the body, so as to cover it from the waist to the ancle. The mats were dyed, on the outside, in red, yellow, and black colors, disposed in squares, diamonds, and other figures, so as to have a very pretty effect. They appeared to be reserved for state occasions, as the only person who wore one was the old chief, but many were brought off for sale.

"Their ornaments were not very numerous. They all had the lower rim of the ear pierced, and the aperture distended to the size of an inch in diameter. Around the rim thus separated, they had half a dozen little rings of tortoise-shell, so neatly made that it was difficult to discern the point of juncture where the ring was opened when

taken from the ear. Some had mother-of-pearl and other shells suspended from the neck, and every one had a cocoa-nut leaflet also tied around the neck, which we supposed might be a sign of amity; for in approaching the ship, they seemed anxious to keep it in view.

"Among our visiters in the canoes was one woman, who refused to come on board. She was of the medium size, with a rather pretty face, and a pleasing expression of countenance. She wore a very long and thick cincture, made of slips of pandanus-leaf fastened to a cord. It might be called a girdle of fringe two feet in width; and its appearance was that of a dense mass of straw tied about the body, covering it from the breast to the knees. The native name for this dress was *fou*. What chiefly surprised us was, to observe that she was tattooed, like the men, on her arms and sides. In this respect, also, these people differ from the other Polynesian tribes, among whom the women are tattooed very slightly, if at all.

"Our first question to the natives was about the name of their island, which we found to be *Nukufetau*. They were well acquainted with Ellice's Cluster (*Funafuti*); indeed, one of them declared himself to be the son of a chief on that island. The island to the northeast was also known to them, and called Vaitupu.* We asked them if these were all the lands with which they were acquainted, when, to our surprise, they pointed to the east, and said that beyond Vaitupu there were three islands, *Oatafu*, *Nukunono*, and *Fakaafo*. I inquired if this was all, and they added, with some hesitation, the name of *Orosenga*, the smallest of the Navigators; but they knew of no other island of this group, nor even of the general term Samoa.† They appeared to recognise the words *Tongatabu* and *Hapai*, and their acquaintance with Rotuma was shown in an accidental manner. Some bananas were hanging at the stern of the ship, which one of them begged for, calling them *futi o Rotuma*, bananas of Rotuma.

* This name was originally spelled by us *Oaitupu*, which was probably a mistake for *'O* (or *ko*) *Waitupu*, the *v* and *w* being interchangeable in this, as in all the other Polynesian dialects. We heard the name pronounced only once, and that in the midst of much noise and confusion. Dillon, who heard of this island at Rotuma, writes the name *Vythoobo*, and Cook gives, in the list of islands received from the natives of Tonga, one called *Vytooboo*, which is undoubtedly the same. The name means "growing water," and has, perhaps, reference to the wells or pits of fresh water, which are so important on these coral islets.

† It did not occur to us to use the name *Savaiki* (for *Savaii*), which they would perhaps have recognised.

At Fakaafo we were told of an island existing somewhere, called *Pukapuka;*—these people recognised the name at once, and assured me that it was an island well inhabited.* This was the only name mentioned by them which we were not able to identify.

"We asked who was the god of the island, and where he lived. They told us that his name was *Foilape*, and that he resided on shore. We asked if *Tui-Tokelau* also lived there, and they replied immediately in the negative, saying that he was the god of Fakaafo. When the name of *Tangaloa*, the great divinity of Polynesia, was pronounced, they appeared to be both surprised and annoyed; at last, one of them said that Tangaloa was a god *tabu* to their country, and refused to speak further about him.

"They informed us that ten vessels had visited their island, and added that a ship of *wiwi* people had lately spent some days about the island in fishing. As the term *wiwi* is that applied by the New Zealanders to the French (from their word of affirmation†), we thought it probable that the case might be the same for these islands. It is known that French whaling-vessels resort chiefly to this part of the Pacific for their cargoes.

"The only eatables which the natives had with them were cocoa-nuts, and the fruits of the pandanus. But they assured us that *taro* (*Arum esculentum*) grew on shore, and also a much larger root, called *pulaka* (probably *Arum macrorhizum*). Later in the day, a root of *taro* was brought off to us, proving the correctness of their assertion; otherwise we might reasonably have doubted whether a plant, which requires, above all others, a rich muddy soil and fresh water, could be produced on one of these low rocky islets. Yams and bananas they knew by name, but had none; of pigs, they said there was abundance on the island of Vaitupu,—but they had no knowledge of fowls.

"As we sailed by one of the islets, a considerable town was seen on shore, situated on an open space between the trees and the

* There is an island of this name in the Paumotu archipelago. It is hardly probable, however, that it can be the one referred to.

† This mode of designation, though it may appear whimsical at first, is yet that which was adopted, in former times, by the French themselves, as appears in the appellations of *Langue de oui* and *Langue d'oc* given to the northern and southern divisions of their country, and marking the difference of dialect between them. It is not very flattering to our national pride to know that the Americans, as well as the English, are distinguished, in some of the islands, by a name derived from their most common imprecation.

beach. As well as could be judged from a distant view, the houses were large, but of rude construction. The natives frequently pointed on shore, and urged us to accompany them to their village. As an opening was seen into the lagoon, an officer was sent in a boat to examine it. On his return, he was accompanied by an old chief, who introduced himself, in plain terms, as the *god* of the island. He was a large, stout man, apparently about fifty, with good, prominent features, and short hair nicely brushed and oiled. His legs were much swollen with the elephantiasis. Besides the maro and girdle, he wore a large colored mat around his waist. His body was anointed with cocoa-nut oil, and his whole appearance showed that he had come on a visit of state. He informed us that his proper name was *Faikatea*, but that he was also the veritable *Foilape*, the great deity of the island. After remaining a few minutes, and receiving some presents, he pointed to the sun, and explained that he must take his leave, in order to arrive at the island before night. He also urged us to accompany him, but finding us not disposed to accept the invitation, he put off in his canoe, and was followed, at little intervals, by the rest of the natives. Many of us were struck with the extraordinary likeness which this personage bore to the head chief of Fakaafo; it was so plain, that, taken in connexion with other circumstances, the opinion of a family relationship between the two sovereigns seems not unreasonable.

"We cannot be expected to form any very near estimate of the number of inhabitants on the island. We presume it to be pretty densely peopled. The village which we passed was quite large, and houses were observed on most of the islets. Perhaps forty canoes visited the ship during the day, having about two hundred persons on board, all of whom, with one exception, were grown men; so that we are justified in assigning at least a thousand inhabitants to the island.

"The resemblance, or more properly, the identity of the dialect of these natives with that of the Union islanders, leaves little room to doubt that one was derived from the other; and the fact that the people of Fakaafo had no knowledge of these islands, while on the contrary their own group is well known to those of Vaitupu, seems to indicate that the former was the source of population to the latter. At the same time, it is not unlikely that the Union islanders themselves may have been a colony from *Orosenga*, in the Samoan Group."

To the foregoing, which was written immediately after leaving the

islands, nothing need be added here with regard to the origin of the natives. But some evidence has since been found, showing that the supposition which attributed the darker complexion and more abundant beard of the natives of Vaitupu to a mixture with the Melanesian tribes in their vicinity, was well-founded. Quiros, who visited the island of Taumaco in the year 1610, took from them a slave, a native of the island of *Chicayana*, which lies four days' sail from Taumaco, and carried him to Lima. From him, when he had learned to converse in Spanish, Quiros obtained much information concerning the islands in the neighborhood of Taumaco. Among others he heard of *Guaytopo*, an island which Pedro said was larger than Chicayana. He described it as lying two days' sail from the latter island, and three from Taumaco. The women there wore a veil of blue or black called *foafoa*. A large vessel from *Guaytopo*, with more than fifty persons in it, sailing to an island called *Mecayrayla* to get tortoise-shell, of which they make ear-rings, and other ornaments, was driven out of its course and carried backward and forward till all but ten died. These arrived at Taumaco. They were white, *except one who was of a dark color*. Likewise, in his own island of Chicayana, Pedro had seen arrive from thence a vessel of two hulls (i. e. a double canoe) full of people white and handsome.*

There can be no doubt that *Guaytopo* is *Vaitupu* (or *Ko Waitupu*). Besides the similarity of name, we have the fact of the men wearing ear-rings of tortoise-shell (a very unusual ornament in Polynesia), and of the women being dressed in a veil having the name of *foafoa*, which is, no doubt, the long fringe of pandanus-leaves called *fou*, which they wear at this day. The circumstance of the dark-colored man being in the canoe with the nine white (i. e. light-colored) people, shows that the natives of Vaitupu had then blacks living among them. It is very probable that they were slaves obtained in their wars with the neighboring islands, and if so, they would probably be introduced by few at a time, and might thus produce no change in the dialect of the group, while, by intermarriage with the natives, they might nevertheless give rise to some peculiarities in their physical characteristics, as well as their customs. The name of *Mecayrayla*, the island to which they were sailing, may be a mistake in copying or printing from Quiros's manuscript. We heard the natives of Funafuti speak frequently of a place called *Nuku-rairai*, or *Nuku-lailai*, which we at

* Burney's Voyages, vol. ii. p. 269.

one time took to be an islet in their cluster, and at another, in that of Nukufetau,—but it may have been a small island, which we did not see, at a little distance from both.

GENERAL ILLUSTRATIONS.

Besides the particular facts with respect to each group, which we have adduced in support of our opinions concerning the migrations of the natives, there are others of a more general character, which may serve to illustrate and confirm these conclusions. Those which we shall notice here are the names of the months, those of the principal winds, and the numerals.

MONTHS.

The following are the names of the months in the three most important groups of Polynesia:

SAMOAN.	TAHITIAN.	HAWAIIAN.	
Fa'aafu,	*Fa'a-ahu*,	*Matalii*,	February.
Lo,	*Pipiri*, / *Tuaoa*,	*Taelo*,	March.
Aununu,	*Aununu*,	*Taulua*,	April.
Loamanu,	*Apaapa*,	*Nana*,	May.
Palolo-mua,	*Paroro-mua*,	*Welo*,	June.
Palolo-muli,	*Paroro-muri*,	*Ititi*,	July.
Mulifá,	*Muriaha*, / *Taaoa*,	*Taaona*,	August.
Lotuaya,	*Hiaia*,	*Hinaia-eleele*,	September.
Taumafa-mua,	*Tema*,	*Tamahoe-mua*,	October.
Taumafa-muli,	*Teeri*,	*Tamahoe-hope*,	November.
Utuva'a-mua,	*Tetai*,	*Itua*,	December.
Utuva'a-muli,	*Avarehu*,	*Welehu*,	January.

The Samoans and Hawaiians have only twelve months in their year; the Tahitians reckon thirteen. Mr. Ellis, however, (Polynesian Researches, vol. i. p. 79), informs us that their calculations were not very exact, and that they omitted or added the additional month, according as the length of the year seemed to require. In general, very little attention is paid by the South Sea islanders to the division of time, and as we draw nearer to the equator, this little diminishes. Thus at Rotuma they have a year of six months, and when this is completed they begin to number over again; while at the Kingsmill

Islands, which lie exactly under the line, the months had no name, but were merely numbered first, second, third, and so on up to ten, when they recommenced,—thus losing every distinction of seasons or years.

A comparison of the foregoing lists will show that the Tahitians derived their names for the months from the Samoans, and the Hawaiians from the Tahitians. *Afu*, in Samoa, means "perspiration," and *faa-afu* must therefore mean "causing to perspire," a name sufficiently applicable to their February, which answers to our August. In the Sandwich Islands, however, whether because the meaning in that hemisphere was no longer suitable, or for some other reason, it was changed to *Matalii*, or the Pleiades, by whose rising the natives of Polynesia determine the commencement of their year. Between *Faaahu* and *Aununu*, Mr. Ellis gives two names, *Pipiri* and *Taaoa*, but it would appear that the latter is the intercalary month, which is inserted or omitted at pleasure. Forster, in his list, makes it answer to August, which accords with the Hawaiian *Taaona*,—no doubt the same word.

Palolo, in Samoan, is the name of a kind of sea-worm which makes its appearance in shoals in the reefs, at a certain period of the year, and is esteemed a great delicacy by the natives. This worm is not known at the Society Islands, but the name is still retained, with no meaning whatever attached to it,—a striking evidence of the derivation of the Tahitians from Samoa.* The word *Muriaha* in Tahitian is an alteration of *Murihá*, which was in use when Forster was at Tahiti; this has been caused by the custom of *te pi*, for which see the Comparative Grammar, § 81. In the Hawaiian we observe a number of corruptions. *Welehu* is evidently the same as the Tahitian *Avarehu; Tamahoe* is probably from the Samoan *Taumafa*, and pos-

* There is some obscurity with respect to the use of this term in Samoan. The two months called *Palolo-mua* and *Palolo-muli*, are June and July, but the animal does not make its appearance till October and November. In the Feejee Islands, where it is also found, the last-named months are called *Mbalolo-lailai* and *Mbalolo-levu*, or, little and great *Mbalolo*. It seems probable that at a former period the name *Palolo* was applied in Samoan to these months, and that for some unknown reason, perhaps connected with their superstitions, the term was shifted to another part of the year, and its place supplied by *taumafa*, which means *to eat*, in the language appropriated to chiefs. This must have happened before the departure of the Tahitian colonists. For a description of the *Mbalolo*, and the ceremonies which take place on its appearance at the Feejee Islands, see page 67.

sibly *Itua* (or *Ituva*) for *Utuvaa*. These changes are of a kind unusual in the Polynesian dialects, and are an evidence of what many circumstances would lead us to suspect,—that the first settlers of Hawaii were people of low rank, and imperfectly versed in those branches of knowledge which are usually left, in these islands, to the chiefs and priests.

WINDS.

We have already had occasion to speak of the term *tonga* as applied in the Samoan, New Zealand,* Rarotongan, Tahitian (*toa*), and Hawaiian (*tona*), to the south wind. It must, of course, have been derived from the first-named group, which is the only one that lies to the north of the island (Tonga) from which the wind is named.

Another word which requires to be noticed is *tokelau*, (in Samoan, *to'elau*, in Rarotongan, *tokerau*, in Tahitian, *to'erau*, in Nukuhivan, *tokoau*, and in Hawaiian *to'olau*.) In Samoan and Tongan this word signifies the east or southeast trades; in Tahitian and Rarotongan it is the northwest monsoon; in Nukuhivan it is the north wind; and in Hawaiian it is the name given to the north or northeast side of an island, opposite to *tona*, or the southwest. The secret of these changes of meaning is probably to be found in the concluding syllable *lau*, which is presumed to be the same with the Malaisian word *laut*, meaning *sea*. Throughout the countries occupied by this race, we find this term applied to the wind, or the point of the compass, in the direction of the open sea. Thus in Malay, *laut*, by itself, is used for the northwest wind,† that being the wind which, at the peninsula of Malacca, blows from the open sea, or across the Bay of Bengal. *Timor* in Malay, signifies *east*, and *timor-laut*, northeast,—the wind from this direction coming down the China Sea. In the island of Celebes it is curious that the Bugis, who live on the east side, have for the word east *alao*, and the Macassars, who inhabit the west coast, have a similar word, *ilao*, for the west.‡ In the Philippines, *balas* signifies northeast wind, and *balac-laot*, northwest,§—that being the wind from the North Pacific. In all these cases, the proper transla-

* In Professor Lee's Vocabulary, *tonga* is given, by mistake, as the word for east-wind.

† Rienzi, Océanie, vol. i. p. 93.

‡ Crawfurd's Indian Archipelago, vol. ii. p. 127.

§ Humboldt on the Kawi, vol. ii. p. 250.

tion would evidently be "sea-wind," and this is, no doubt, the true meaning of *tokelau*. At the Navigator and Tonga Islands, the open sea lies to the east; at Tahiti, it is to the northwest; at the Marquesas to the north, and at the Sandwich Islands, the natives had traditions of the existence of islands to the southeast, south, and southwest; they therefore gave the name of *toolau* to the opposite portion of the horizon. The first part of the word, *toke* or *toe*, in most of the Polynesian dialects, signifies *cold* or *chilling*. In New Zealand *hau-toke*, "cold air," is *winter*. *Toke-lau* may therefore be rendered "coolness from the sea," an expression which applies very well to this wind at all the islands.

Malangai seems to be the proper name for the trade-wind. This is its signification in Rarotongan, Mangarevan, Tahitian, and Hawaiian. In the first two it becomes *marangai*, and in the last *malanai*. The Tahitian had formerly *maraai*, which has been changed to *maraamu* by a singular principle, for which see the Grammar, § 81. In Samoan and Tongan this word is not used, its place being supplied by *tokelau*. In New Zealand, where there are no trades, it is still applied to the wind from the east.

NUMERALS.

A peculiarity of some of the numerals in the eastern dialects of Polynesia supplies us with a strong confirmation of the views expressed respecting the emigration of the Hawaiians from Tahiti, by way of Nukuhiva. By referring to the Grammar, § 31, it will be seen that several of the higher numbers, such as *tekau*, *rau*, *mano*, which properly signify, *ten*, *hundred*, *thousand*, have acquired, in the Tahitian, Rarotongan, and Mangarevan, the meaning of *twenty*, *two hundred*, *two thousand*. The probable origin of this change is there explained, and need not be repeated here. In Hawaiian all these words are again doubled, and stand for *forty*, *four hundred*, and *four thousand*. *Tauna* is the unit of this quaternary system, and may be rendered *one quadruple*, using this term in a corresponding sense to *couple*. At the Marquesas there are different methods for the two clusters which compose that group. In the southern or Tahuatan cluster, in counting large objects they begin with *tahi*, one, and thence proceed to *onohuu*, ten, *takau*, twenty; *au*, two hundred, &c. For small objects, as fish and most kinds of fruit, they begin with *tauna*, a couple, whence *takau*, ten couples, *au*, one hundred couples, &c.,—

being in fact the same as the former, with the omission of *onohuu*. For breadfruit they reckon by *pona* (knots), of four each, in which case *takau* stands for *ten ponas* (i. e. forty, as in Hawaiian); *au* should properly be *one hundred ponas*, but for some unknown reason they have inserted a term *tauau* for this number, and use *au* to express *two tauaus*, i. e. *eight hundred ponas; mano* is *ten aus* or *eight thousand ponas*. From this it will be seen how far they have departed from the original decimal system. In the northern or Nukuhivan cluster, in counting all objects, large or small, except breadfruit, they begin with *tahi*, one, and proceed to *onohuu*, ten,—*takau*, (or, according to some, *tikau*,) twenty, *taufá* (or *tohá*), forty, *au*, four hundred, *mano*, four thousand, &c. For breadfruit, they use the *pona*, or "knot," and reckon *taufá*, ten knots, *au*, one hundred knots, &c. The Hawaiian system has evidently been formed by combining both of the Marquesan methods. It takes the *tauna* or pair of the Tahuatan, doubles its value, and makes it the basis of enumeration, like the *pona* used for breadfruit. *Ta'au* (for *takau*), signifies *ten tauna*, or forty, and is used in counting fish, while *tanahá*, answering to *taufá*, is used for the same number in counting other objects, and above this, all the numbers are the same as in Nukuhivan.

The Nukuhivan numerals also afford some evidence of their derivation from the Tongan. The word for ten, *onohuu*, is the form which the Tongan *ongofulu* would take in this dialect. *Tikau*, used at Nukuhiva instead of the Tahuatan *takau*, is probably a corruption of the Tongan *tekau*. Langsdorf, who was at Nukuhiva with Krusenstern, in 1804, gives for ten, *ongofulu*,—for twenty, *itua-fulu*,—for thirty, *tolu-ongofulu*,—for one hundred, *tehau*,—and for one thousand, *afei*. These are so near the Tongan terms that, but for the acknowledged accuracy of that writer, we might suspect them to have been derived from a native of the Friendly Islands, and inserted in the Marquesan vocabulary by mistake. The use of the *l* is also a remarkable circumstance, for though the Nukuhivans sometimes employ this sound (or that of *r*), yet Langsdorf gives no other example of it in his list of words. It is possible that Cabri, the French sailor, from whom he derived much of his information, had previously been at Tonga, and acquired the numerals of that dialect; and finding them so nearly like those of the Nukuhivan as to be readily understood there, had not taken the trouble to change them.

VITI AND TONGA.

From the description which has been given of the natives of the Feejee Group, it is evident that they cannot properly be ranked with either of the two neighboring races, although they approach nearest to that which inhabits the islands to the west of them. In color, they are neither yellow nor black, but a medium between the two, a sort of reddish brown. Their hair is neither woolly nor straight, but long and frizzled. In form and feature they hold the same undecided position, and however it may be in reality, in appearance they cannot be better described than as a mulatto tribe, such as would be produced by a union of Melanesians and Polynesians.

In character, they seem to have inherited the intellect, quick, apprehensive, and ingenious, of the latter, with the ferocity, suspicion, and dissimulation of the former; and they have one advantage over both, in uniting the arts proper to each. Like the blacks, they use the bow in war, and manufacture pottery; while they understand and practise the Polynesian methods of making paper-cloth, cultivating *taro*, preparing *kava*, tattooing, &c.

The composition of the language not only supports the opinion of their hybrid origin, but can in no other way be explained. Four fifths of the words are unlike those of any other idiom with which we are acquainted.* The other fifth, with most of the grammatical peculiarities, are Polynesian. But of these words, many are so altered, according to certain rules, that no native of Polynesia could pronounce them. Thus the *p* is almost always changed to the double consonant *mb*, as—

VITIAN.	POLYNESIAN.	
mba, ...	*pa*, ...	fence.
mbalōlo, ...	*palōlo*, ...	a kind of sea-worm.
tambu, ...	*tapu*, ...	sacred.
tumbu, ...	*tupu*, ...	to grow.
mburo'tu, ...	*pulōtu*, ...	Elysium.

The *t* frequently becomes *nd*, as—

ndalo, ...	*taro*, ...	arum.
ndaliŋa, ...	*taliŋa*, ...	the ear.
ndondonu, ...	*totonu*, ...	straight.
nduna, ...	*tuna*, ...	eel.

* It must be remembered that we have no grammar or extensive vocabulary of any proper Melanesian language.

The *k* sometimes becomes *ŋg*, as—

VITIAN.	POLYNESIAN.	
waŋga, ...	*vaka*, ...	canoe.
ŋgele, ...	*kele*, ...	earth, clay.
ŋguŋgu, ...	*kuku*, ...	to grasp, hold.

The *r* (or *l*) is sometimes changed to *ndr* (properly *nr*); as—

andra, ...	*ala*, ...	awake.
ndravu, ...	*lefu*, ...	ashes.
ndrau, ...	*lau*, ...	leaf.

Besides the words so altered, a far greater number of Polynesian terms are found in the Vitian perfectly pure, and many of these are such as signify the commonest objects; while they are strangely intermixed with other words not found in any language of the Malay family. Thus the word for *father* is Polynesian, and that for *son* is not; *eye, ear, land, water, house, to sleep, to die*, are all expressed by terms of Polynesian origin; while *tooth, tongue, sea, fire, cloth, to eat, to go*, are from some other source.

That the inhabitants of this group are a race of mixed origin, was a conclusion to which we arrived while on the spot. It was not, however, till some time after our return, while engaged in examining and comparing the dialects and traditions of the Oceanic tribes, that an opinion was formed as to the manner in which the intermixture may have taken place. As this opinion is a novel one, and may, at first sight, seem improbable, it will be proper to state, in their order, the observations which led to its adoption.

1. In drawing up the Comparative Grammar of the Polynesian dialects, it was impossible not to be struck with the numerous instances in which the Tongan departed from the rules which govern the rest, to agree with the Vitian. Some of these have been noted in the Grammar, §§ 11, 56. A few of the most striking may be mentioned here. The Polynesian dialects, in general, have several suffixes, terminating mostly in *ina* and *ia*, which are joined to verbs to form the passive. The Vitian has the same particles, but used for a different purpose, viz.: to mark the transitive state of a verb. The Tongan, in this, agrees for the most part with the latter. Again, the regular Polynesian article is *te* (or in Samoan *le*, which is probably a modern form). That the Tongan once had this article is apparent from the fact that it is still found joined to some of the numerals, as *tekumi*, ten (applied to fathoms), pl. *ŋakumi*, tens; *teau*, hundred,

pl. *ŋeau*, hundreds. In the general speech, however, this article is no longer used, its place being supplied by the Vitian *a*. As regards pronunciation, in the eastern or Lakemba dialect of the Vitian, the *t* before *i* is pronounced like *tç* (*ch*), or like *ti* in *Christian*. It is the same in Tongan, but in no other of the Polynesian tongues. Finally, there is a large class of words in which the Vitian uses the soft *th* (*ð*) or the *s*, and the Tongan, which wants these letters, has in their place an *h*, while the Samoan and all the Polynesian dialects have nothing whatever; as,

VITIAN.	TONGAN.	SAMOAN, ETC.	
ðake, . . .	*hake*, . . .	*ake, a'e*, . . .	upwards.
ðivo, ...	*hifo*, ...	*ifo*, ...	downwards.
viða, . . .	*fiha*, ...	*fia*, ...	how many?
ðama, . . .	*hama*, . . .	*ama*, ...	outrigger.
voðe, ...	*fohe*, ...	*foe*, ...	paddle.
uða, ...	*uha*, ...	*ua*, ...	rain.
ðakau, . . .	*hakau*, . . .	*akau, a'au*, . .	reef.
moðe, . . .	*mohe*, . . .	*moe*, ...	to sleep.
sala, ...	*hala*, ...	*ala*, ...	path.
sui, ...	*hui*, ...	*ivi*, ...	bone.

These instances of resemblance, affecting whole classes of words, and important grammatical characteristics, cannot be explained on the supposition of an ordinary intercourse, such as is at present maintained between the two groups. Nothing but an intimate connexion, and some intermixture, would have availed to produce such an effect.

2. In bringing together the materials for the Polynesian Lexicon, the meaning of the words *fiti* (or *viti**) and *tonga* became apparent. The first means properly *to rise*, applied to the sun. The second is the noun formed by adding the suffix *ŋa*, to the verb *to*, which signifies to set, as the sun. The first is found in the dialect of Fakaafo as *fiti*, in Nukuhivan as *fiti* or *hiti*, in Tahitian and Hawaiian it is *hiti*, in Rarotongan *iti*, and in New Zealand *witi*,—in all with the same meaning. The second (*to*) occurs with the sense of *to set*, in Tahitian, Rarotongan, Paumotuan, and New Zealand; and in other dialects it has, though not the same, somewhat similar meanings. In Tahitian, (which omits the *ŋ*,) the suffix *ŋa* becomes *a*, and thus we have, in the translation of the New Testament, Matt. xxv. 27, "*mai te hitia o te ra i te tooa o te ra*," "from the east to the west,"—literally,

* The Polynesian *f* becomes invariably *v* in the Vitian language.

from the rising of the sun to the setting of the sun, (*ab oriente ad occidentem.*)* It appears, however, that in the first expression (*hitia*) the suffiix *a* is not necessary,—for in Matt. viii. 11, we have "*mai te hiti o te ra e te tooa o te ra,*" "from the east and the west,"—literally, from the *rise* of the sun, &c. It should be observed that the double *o* in *tooa* is written by the missionaries to distinguish it from *toa*, south, but the pronunciation of both is the same, and, in propriety, the spelling should be alike. Restoring therefore the latter phrase to what it would be in Samoan, or in the original form, we shall have "*mai te* FITI *o te la e te* TOŋA *o te la.*" But the addition "*o te la*" is not necessary to the sense. In Hawaiian *hitina* alone is the regular term for *east.*

We have, therefore, to account for two facts, each of them sufficiently strange; first, that two groups, situated four hundred miles apart, and inhabited by different races, should bear names which are plainly correlative; and secondly, that these names should be the exact opposite to what their meaning would seem to require,—the *Tonga*, or western country, lying to the east, and the *Fiti*, or eastern land, to the west.

3. A remarkable mythological tradition, given by Mariner, as prevalent in the Tonga Islands, though its real purport appears to have been forgotten in the lapse of time, affords a clue to the origin and explanation of these phenomena. It is, in substance, as follows:— Tangaloa and his two sons dwelt in *Bolotoo* (or, more correctly, *Bulótu*). He commanded them, saying, "Go and take with you your wives, and dwell in the world at Tonga; *divide the land into two portions, and dwell separately from each other.*" They departed accordingly. The name of the eldest was *Tubó* (*Tubou*); that of the youngest *Vaka-akau-uli*, who was an exceedingly wise young man, and first formed axes and invented beads and cloth and looking-glasses. The other acted differently, being very indolent, sauntering about and sleeping, and envying the works of his younger brother. His evil disposition led him, at last, to waylay his brother and kill him. Thereupon Tangaloa came from Bulótu with great anger, and after rebuking the murderer for his crime, called together the family of his younger son, and directed them to launch their canoes, and sail to the east (*ki tokelau*, toward the trade-wind), to the great land there, and dwell

* "From sunrise until sunset,
All earth shall hear thy fame."
Macaulay's "Prophecy of Capys."

there. "You shall be white, as your mind is good; you shall also be wise, making axes and all kinds of valuable things, and large canoes. In the mean time, I will tell the wind to blow from your land to Tonga, so that you shall come hither to trade, but your elder brother shall not go to you with his bad canoes." To the elder brother he said,—"You shall be black, as your mind is bad, and you shall be destitute; few good things shall you have, nor shall you go to your brother's land to trade."*

The natives told this story to account for the difference in color and civilization, between themselves and their European visitors, considering themselves to be the descendants of the elder brother, and the latter of the younger. Mariner was much struck with its singularity, and suspected that it was of modern manufacture, and a corrupted form of the scriptural account of Cain and Abel, learned from some of their foreign visitors; but he says "the oldest men affirmed their positive belief that it was an ancient traditionary record, *and that it was founded in truth.*" There is certainly no intelligible reason why they should have attempted to deceive him on the point of its antiquity, or been themselves deceived. But if it were really an ancient story, it could not have referred *originally* to the whites, however it may be applied to them at present. The probability is, as before observed, that it is an ancient mythos, under which the early history of the islanders is veiled, though, in the passage of centuries, the real parts have been forgotten, and the story has received, of late, a new application. The original scene is probably on the Feejee Group. A party of Melanesians, or Papuans, (the elder brother) arrive first at this group, and settle principally on the extensive alluvial plain which stretches along the eastern coast of *Viti-levu*. Afterwards a second company of emigrants, of the Polynesian race, perhaps from some island in the East Indies, called *Bulotu*, make their appearance, and finding the western coast (a mountainous and comparatively sterile region) unoccupied, establish themselves upon it. The two thus divide the land between them, and are known to one another as eastern people and western people,

* See "An Account of the Natives of the Tonga Islands, compiled by J. Martin, M. D., from the communications of William Mariner." Constable's Miscellany, vol. ii. p. 112 and Appendix, p. 40, where it is given in the original Tongan.

or *Viti* and *Tonga*.* After several generations, the blacks (or Viti), jealous of the increasing wealth and power of their less barbarous neighbors, rise upon, and partly by treachery, partly by superior numbers, succeed in overpowering them. Those of the Tonga who are not made prisoners, launch their canoes, and betake themselves to sea, after the usual custom of vanquished tribes. In this way they reach the islands of the Friendly Group, which receive from them the name of Tonga, the largest (the "great land") being distinguished by the epithet *tabu*, or sacred. The trade-wind blows directly from this group towards Viti, and the natives of the latter group never visit the Friendly Islands, except in Tonga canoes, by which alone the intercourse between the two is maintained. The consequences of this course of events would be as follows:

1. During the residence of the two races on the same group, the close connexion which would necessarily exist between them could not fail to have some influence on the language of each; of which we see the traces in the Tongan dialect.

2. It is not to be supposed that all, or even the greater part of the Tonga people would be able to make their escape. Those who remained would be reduced to captivity, and the women would become the wives of the conquerors. The result would be a people of mixed race and language, in both of which the Melanesian element would predominate. Such are the Feejeeans at this day.

3. The words *viti* (or *fiti*) and *tonga* would no longer be applicable as regards their signification of *east* and *west*. One of two results would necessarily follow. Either the words would cease to be employed to distinguish the two tribes, or they would lose their proper and original meaning, and become mere appellatives. The latter, as might be expected, has occurred. The two words are unknown in the Vitian and Tongan languages, except as the names of the groups.†

4. The Samoan people are so near the others, and maintain so constant a communication with them, that the same result must necessarily follow in their dialect, as we find to be the case. *Fiti* and *Tonga* are used in it only as proper names. But it is deserving of remark,

* So in the English Heptarchy, Essex and Wessex, Norfolk and Suffolk. It is worthy of remark that, at the present day, the western coast of Viti-levu is known by the general name of *Ra*, a word which properly means *below*, and hence (like the Polynesian *lalo*) *leeward* and *westward*.

† The word *Norman* is a striking example of a similar change of meaning.

that in nearly, if not quite, all the dialects derived from the Samoan, as before stated, these words exist; consequently the people speaking those dialects, (the Tahitians, New Zealanders, Nukuhivans, &c.,) must have emigrated before the words became obsolete in Samoan,—consequently before the Tongans had been *long* settled in the group which they now occupy.

5. But, on the other hand, it has been several times remarked, that *tonga* in Samoan signifies, at present, the south (or *Tonga*) wind,—and the word has the same meaning in the Tahitian, New Zealand, Rarotongan, &c. Consequently, the emigration by which these islands were peopled must have taken place after the Friendly Islands were occupied by the Tonga people.*

In the last two paragraphs are given the reasons for supposing that Tahiti (and perhaps Nukuhiva and New Zealand) were peopled shortly after the flight of the Tonga people from Viti and their settlement in their present seat. This deduction calls to mind the information which we received from the missionaries at the Samoan Islands, that, on some of the hills in the interior, were extensive walls, bearing the marks of great antiquity. The traditionary account which the natives gave of them was that they were fortifications erected during a war between their ancestors and the Tonga people. It certainly is not unlikely that this war resulted from the settlement of the latter in the Friendly Islands. These islands are at no great distance from Samoa, and may have been shortly before colonized from thence, and considered as dependencies. A fleet of large canoes, such as are used by the Tonga and Viti people, suddenly arrives, bringing an army of fugitive, but brave and experienced warriors, desperate from their recent losses. The Samoan colonists, surprised and unused to war, are conquered without difficulty. Some of them seek refuge in the mother country, and the natural consequence ensues,—a furious contest between the Samoans and the intruders in the Friendly Islands. The latter, though probably inferior in numbers, would be (as they still are) far better navigators and more skilful warriors than their northern neighbors. They would naturally be the assailants, and might, at first, commit great ravages, and perhaps, partially conquer some of the hostile islands. Many of the vanquished

* Thus we can account for the singular circumstance that *toa* in Tahitian, and *toŋa* in Rarotongan should signify both *south* and *west*. In the latter sense, it is the noun of *to*, and means properly *sunset;* in the former, it is from the island of *Tonga*, and is derived from the Samoan use of the term.

people, as usual in such cases, would take to their canoes, and spread the Samoan race and language over the distant islands of the Pacific.

If the Tonga fugitives, as thus supposed, found the islands in which they took refuge already partially settled, and reduced the inhabitants to subjection, it would account for the fact that the distinction of classes or caste is maintained with much more rigor among them than on any of the other groups of Polynesia. Besides the three classes of *riki*, *matabule*, and *mua*, (or chiefs, councillors, and common people,) all of whom are free, and capable of holding land and office, there is a fourth class, called *tua*, who are serfs, affixed to the soil, and incapable of rising above their actual position.

Another peculiarity in the social system of the Friendly islanders may be explained in accordance with the views here expressed concerning their early migrations. There is on this group a chief called *Tui-tonga*, who is esteemed divine, and believed to be descended from a god of Bulotu. He takes rank before all the other chiefs, the king not excepted, and receives from them peculiar marks of reverence, though his actual authority is less than that of many others. *Tui-Tonga* means "Lord of Tonga." The word *tui* (lord) is seldom used alone, but generally with the name of a place following it. This place, so far as our information extends, is never a group or large island, but always some dependent islet or district. Thus there is no *Tui-Viti*, *Tui-Vavau*, *Tui-Upolu*, but we have *Tui-Ndrekete*, *Tui-Belehaki*, *Tui-Aana*,—these being districts on the larger islands. We may suppose that while Tonga was merely a district of Viti-levu, its chief would be termed *Tui-Tonga*,—and he would most probably be a descendant of the leader under whom the first emigrants came from Bulotu. In the great changes which would naturally be produced by their expulsion and flight to the Friendly Islands, some other chief might seize the supreme power, leaving to the dispossessed sovereign his title, rank, and the respect which he would derive from his supposed descent.

A fact which gives probability to this supposition is the custom which exists of strangling the wife of Tui-Tonga, at the burial of the latter. This is, as has been stated, the regular custom among the Feejeeans at the burial of a chief, and the wife considers it disgraceful to survive her husband. If, while the Tonga people lived on the Feejee Group, their head-chief was accustomed, from motives of policy, to seek the alliance of his dusky neighbors, it would account for the custom being introduced into his family; and, once introduced,

a sentiment of reverence for his high rank and attributes would not allow it to be discontinued.

But if the Tonga people once resided on the Feejee Islands, we should expect to find some evidence of the fact at the latter group, in the names of places and the traditions of the people. And in this we are not disappointed. Whether the Vitians have any recollection of the war of the two races, such as the Tongans retain embodied in their mythology, is not known. The views which are now advanced did not occur to us until after our return, and, of course, no inquiries were made on the subject while we were at the islands. But many facts were noted bearing incidentally upon it, and among them the following may be cited, as strongly confirmatory of these opinions.

1. On the west coast of Viti-levu, exactly at the place where our hypothesis supposes the Tongans to have first established themselves on that island, is a large district called *Vei-Tonga*, which means "*to Tonga*," or perhaps, originally, *to westward*. We did not visit it, nor learn any thing concerning its inhabitants. Nearly opposite to this, on the east coast of the same island is a bay called *Viti-levu*, which may, in like manner, have been the pristine seat of the Melanesian emigrants, from which the name has finally been extended to the whole island.

2. We have spoken in another place of the clan or tribe called *Levuka*, the original inhabitants of the island of Mbau, who are distinguished from the other Vitians by their enterprise and intelligence, and carry on most of the trade between the different islands. They are distinctly stated by the natives to be of Tongan descent, though in appearance they do not differ from the other islanders. The principal town on the island of Ovolau is also called *Levuka*, and the people are equally remarkable for their intelligence and good disposition. It does not appear that there is, at present, any connexion between them and the tribe mentioned above; but the identity of name and similarity of character would lead us to suspect that such a connexion may have formerly existed. Another name which is equally diffused in Viti is *Namuka*. This is the name of an island in the western part of the group, south of Viti-levu, of another in the eastern part, near Lakemba, and of a district upon the last-named island, to which the spirits of the dead are supposed to repair before they descend to their final residence in the *Mbulu* or Hades. Both these names are found in the Tonga Group, where they are applied to the two largest islands of the Habai Cluster (*Lefuka* and *Namuka*),

which are, politically, next in importance to Tongatabu. The mere similarity, or rather identity, of names is, of itself, sufficiently remarkable, and when coupled with the assertion of the Feejeeans that the Levuka people are of Tongan derivation, will be admitted to need some explanation. If we suppose that these appellations were those of two principal divisions of the Tonga (or western people) when they resided on Viti, we can understand that the fugitives would be likely to preserve the same names in their new homes, while those of them who remained in Viti, subject to their dusky conquerors, would naturally keep together as much as possible, and in this way their mixed progeny might retain somewhat more of Tongan blood, and with it more of the bold, enterprising character of their ancestors, than the other natives. England offers us, in the province of Cornwall, an example of a people, who, though they have forgotten their original tongue, and are much intermingled with their Saxon conquerors, retain yet many of the peculiarities of the Celtic character.

These are not the only instances of similarity in names between the two groups. *Mango*, *Fotua* (*Votua*), and *Fiva* (*Viva*), which are the names of islands in Tonga, are also found in Viti. The ruling family of Tonga, whose name is *Tubou*, have a tradition, as one of the members of it informed us, that this name was originally derived from *Tumbou*, the principal town on the island of Lakemba.

3. The mythological history of *Ndengei*, the principal deity of Viti, appears to refer to events in the early history of the two races. The word *Ndengei* is supposed by some to be a corruption of the first part of the name *Tanga-loa* (great *Tanga*), the chief divinity of Polynesia. He is represented as making his appearance after the islands were peopled. He was first seen on the west coast of Viti-levu, dressed in the *malo*,—a girdle worn after a peculiar fashion. From thence he came to Mbengga, and from Mbengga to Rewa. After remaining there for a time, he removed to Verata, formerly the principal town on the island, leaving Rewa under the government of a *Tongan* divinity, called *Wairua*. Now as none of the black tribes, except the Vitians, wear the *malo*, which seems to be peculiar to the Polynesians, it is natural to suppose that the former (the Viti) derived this fashion of dress from the latter. Hence this mythos may be explained as follows. After the Vitians had settled upon and partially populated Viti-levu, another people appeared at Ra, on the western coast, wearing the *malo*, and having for a divinity *Tanga-loa*. From Ra they advanced to Mbengga, and from Mbengga to Rewa,

in search of a better land (for it is expressly stated that the god would not dwell at Mbengga because the ground was stony). During their residence at Rewa, the intercourse between them and the *Viti*, whose head-quarters were at Verata, was naturally much greater than before; and it resulted in the latter adopting the religion and garb, as well as many of the customs of their more civilized neighbors,—a fact typified in the removal of Ndengei to Verata, leaving Rewa under the charge of the Tongan deity *Wairua*. There is no such god as this in the Tongan pantheon, and no such word in their vocabulary; but in the dialect of New Zealand, *wairua* signifies a spirit, and is applied to all divinities. Such may have formerly been its meaning in Tongan.

That the Tonga people really advanced from Ra to Mbengga and Rewa, is indicated by several facts. The western island of Namuka, of which we have before spoken, is situated within the same reef as Mbengga, and is politically, as well as by situation, in close connexion with it. About three miles west of Rewa is an extensive and fertile tract of land, enclosed between two arms of the *Wailevu*, or great river, and known as the island or district of Tonga.

The adoption by the Vitians of the religion and some of the arts of their Polynesian countrymen, probably preceded the war in which the latter were vanquished and partially expelled from the group. Of course, the amalgamation of the victors and the conquered people would greatly contribute to the civilization of the former, and to their improvement as a race.

It has been intimated, however, that the black settlers on the Feejee Group were not, probably, of the pure Melanesian or negro race, but Papuans,—that is, having some mixture of Malay blood, as is seen in the inhabitants of the north coast of New Guinea. This opinion is founded partly on the fact that the negro tribes rarely have canoes fitted for a long voyage; and partly on the presence, in the Vitian language, of several words of Malaisian origin, which are either not found at all in the Polynesian, or, if found, are in a different shape, as—

VITIAN.	MALAISIAN.	POLYNESIAN.	
lako, ...	*laku*, ...	*alo*, *haele*, . . .	to go.
ratu, ...	*ratu*, ...	*aliki*, ...	chief.
vula, ...	*wulan*, *bulan*, ...	*masina*, *malama*,	moon.
kurukuru, . .	*gugur*, *grugrug*, (Bali.)	*fatutili*, ...	thunder.
ndra, ...	*darah*, (Mal.) *rah*, (Bali.)	*toto*, ...	blood.

VITIAN.	MALAISIAN.	POLYNESIAN.	
ndovu, ...	*tabu*, (Bugis)	*tolo, to*, ...	sugar-cane.
voli, ...	*bali*, (Jav.)	*fakatau*, ...	to trade.
vala, ...	*balas*, (Jav.)	*fetaki*, ...	retaliation.
vosa, ...	*bosa*, ...	*leo*, ...	voice.
koro, ...	*nägoro*,*	*nuku, apo*, . .	town.

The last two are perhaps accidental coincidences, for the Malaisian words are of Sanscrit origin, and their introduction into the Javanese is supposed to be comparatively modern, though, on this point, we have no certainty.†

To the above list may be added the affixed possessive pronouns, which, in the singular, at least, are plainly of Malaisian origin.

It may be thought that if the Vitian has thus derived some of its words directly from the Malaisian, it may owe to the same source all those which we have considered to be of Polynesian origin. But a little reflection will show that this supposition is altogether improbable. The Vitian agrees with the Polynesian, not only in many words that are not found in any proper Malaisian dialect with which we are acquainted, but also in many minute grammatical peculiarities. We may mention, for example, the use of the nominative particle *ko* (Comparative Grammar, § 17), of the causative and reflective forms (§ 54), of the passive or transitive suffixes (§ 56), and of the relative particle (§ 60), none of which are known to exist in any language of the Indian Archipelago. The argument, moreover, from the composition of the language, is offered merely to prove that the Vitians are of mixed descent, while the opinion expressed as to the probable mode in which this mingling of races has been effected, rests upon the peculiar evidence derived from the native traditions and customs, and the relative meaning or similarity in the names of places and tribes.

The supposition of the existence of people of distinct races, like the Viti and Tonga, in the same group, is countenanced by facts observed at a short distance from the Feejee Islands. We have already spoken of the island of Tanna in the New Hebrides, which has, about five miles from its coast, two islets inhabited by Polynesians, whose

* The words here given in the various Malaisian dialects are taken from the Comparative Vocabulary in Crawford's Indian Archipelago, vol. ii.

† If the Vitian word *vosa* be really from the Javanese *bosa*, it will then be derived from the Sanscrit *bhasha*, which is also the original of the Latin *vox*, and the English *voice*.

language is spoken by the dusky natives of Tanna, along with their own. Should the latter conquer the islets in question, and compel the inhabitants to coalesce with them, the result would probably be a progeny of mixed race and language, like the Feejeeans. Again, Quiros, who discovered the island of Taumako, north of the New Hebrides, found it "inhabited by people of different kinds. Some were of a light copper color, with long hair, some were mulattoes, and some black, with short, frizzled hair."* It is evident, moreover, that if on any group we might expect to find a people of mixed lineage, it would be on that which lies midway between the two races of pure blood.

TIKOPIA.

A similarity of names, together with some dialectical peculiarities, has led to what may be considered at least a plausible conjecture with regard to the origin of the population of this islet, removed so far beyond the usual limits of the Polynesian race. An island in the windward chain of the Feejee Group is called *Tikombia*, a name which, according to the usual permutation of letters, is identical with *Tikopia*. In the "Philology of the Voyage of the Astrolabe," vol. ii. p. 161, we have a vocabulary of two hundred and fifty words of the language spoken by this people. From this, it appears that their dialect approaches nearer to the Tongan than to any other, but yet differs from it in several points of some importance. The similarity appears very clearly in the numerals, as—

TIKOPIAN.	TONGAN.	SAMOAN, ETC.	
tasa, ...	*taha*, ...	*tasi*, *tahi*, . . .	one.
siva, ...	*hiva*, ...	*iva*, ...	nine.
teau, ...	*teau*, ...	*selau*, ...	one hundred.
ua yeau, . . .	*ua yeau*, . . .	*lua lau*, ...	two hundred.
toru yeau, . . .	*tolu yeau*, . . .	*tolu yalau*, . . .	three hundred.

The Tikopian differs from the Tongan in using the *s* where the latter has *h*, as in the words for *one* and *nine* given above, and in employing the definite article *te*, which has become obsolete in the Tongan.

But it is remarkable that in this brief vocabulary several words

* Burney's History of Voyages, vol. ii. p. 290.

are found which are not Polynesian, and which seem to be of Vitian origin, as *sori*, to give (Vit. *soli*); *ŋasau*, arrow (Vit. *ŋasau*, a reed, hence, an arrow); *muna*, to speak (Vit. the same); *tinana*, mother (Vit. *tinana*, his mother); *furau*, a stranger (Vit. *vura*, a visitor—*vulaŋi*, a stranger).

These peculiarities may be accounted for, by supposing that the ancestors of the Tikopians belonged to the Polynesian people who formerly inhabited a part of the Feejee Group. They may have been established in the above-mentioned island of Tikombia. On their conquest and expulsion from that group, instead of accompanying the rest of the fugitives to the Friendly Islands, they may have been separated from them by some accident, and carried by the southeast trades to the island which they now occupy. Of course, their dialect, which was originally the same as the Tongan, would, in time, become different from it, chiefly by not undergoing the euphonic alterations to which the latter has been subjected.

It should be observed that *tonga*, in Tikopia, signifies *east*, which may be accounted for from the fact that the natives are aware of the existence of the Tonga Islands, and their position relative to their own country. They informed Dillon* that, in the days of their ancestors, their island was invaded by a fleet of five large canoes from Tongatabu, the crews of which committed great ravages.

TARAWA.

Our inquiries into the migrations of the Micronesian tribes have been confined to the groups of Tarawa and Banabe, the latter being noticed only so far as it is connected with the former. The account which Kirby (the British seaman of whom some account is given on p. 90) heard from the people of Apamama concerning the first settlement of the Kingsmill Islands is so plain and unexaggerated in its details, that it has the air of an historical narrative. They assert that the first colonists arrived, in two canoes, from *Bánep*, an island lying far to the southwestward, whence they were obliged to betake themselves to sea, as the only means of escaping death from their conquerors in a civil war. They drifted upon these islands, and had just commenced their settlement, when two other canoes arrived from a land to the southeast, called *Amoi*. The new-comers were lighter

* Voyage for the Discovery of La Pérouse, vol. ii. p. 112.

in color and handsomer than their predecessors, and spoke a different language. For some time the two parties lived together in harmony; but after two or three generations the warriors of the Banep party, influenced by the beauty of the Amoi females, rose upon and killed the men, and took the women for wives. From this source all the inhabitants of the Kingsmill Group are descended.

The tradition states further that the natives of Amoi brought with them the breadfruit, and those of Banep the taro; but the cocoa-nut and pandanus were found upon the islands.

If we are to consider this account as an historical fact, every circumstance points to the Navigator Islands, (Samoa,) as the source of the *Amoi* people. The Tarawan language has no *s*, nor any substitute for that letter; and the change from *Amoa* to *Amoi* (or rather, perhaps, *Amoe*) is not so great as proper names frequently undergo in the pronunciation of foreigners. *Bānep* is probably the same as *Bānabe;* for the direction which Kirby assigned to it was found to be a mistake. At Makin the natives knew of the same island, and described it as lying to the northwest.

The evidence of language confirms this tradition, so far as the means of comparison exist. For the Samoan these are ample, and the resemblance of many of its words to the corresponding terms in the Tarawan dialect is evident on the most cursory inspection. The following are a few instances. It must be recollected that the Tarawan has neither *f*, *l*, *s*, nor *v*. The first it sometimes omits, and sometimes supplies by *b;* the *l* is changed to *r* or *n;* the *s* is dropped entirely, and the *v* is changed to *w*. The concluding vowel was frequently omitted by the interpreters, though it probably is not by the natives. Where the *k* has been dropped by the Samoan from a word in which it originally existed, the Tarawan sometimes inserts, and sometimes omits it.

SAMOAN.	TARAWAN.	
amo, . . .	*amo*, . . .	to carry on the back.
tau, ...	*tau*, . . .	to take.
pu, ...	*pu*, . . .	the conch-shell.
taŋi, . . .	*taŋi*, . . .	to cry.
pou, . . .	*pou*, . . .	post.
afi, ...	*ai*, . . .	fire.
fafine, . . .	*aine*, . . .	woman.
ŋafa, . . .	*ŋā* (*i. o. ŋaa*) . .	fathom.
fanúa, . . .	*benúa*, . . .	country.
fulufulu, . . .	*buruburu*, . .	fur.

SAMOAN.	TARAWAN.	
ipu, ...	*ibu*, ...	cup.
taliŋa, . . .	*tariŋa*, *taniŋa*, .	ear.
malulu, . . .	*maruru*, . .	soft.
vae, ...	*wai*, . . .	foot.
veti, ...	*witi*, . . .	to carry in the arms.
laŋo, . . .	*naŋ*, . . .	fly.
motu, ...	*mōt*, . . .	to break, broken.
ate, ...	*at*, . . .	liver.
ma'alili (for *makalili*),	*mariri*, . . .	cold.
'imoa (for *kimoa*), .	*kimoa*, . . .	rat.
'ie (for *kie*), . .	*kie*, . . .	mat.
i'e (for *ike*), . .	*ike*, . . .	mallet.

This list might be lengthened to two or three hundred words, but the preceding will be sufficient to show the changes which the Samoan words undergo when adopted into the Tarawan.

For the dialect of Banabe, the other supposed constituent of this tongue, our means of comparison are much more limited. About a hundred words, obtained from O'Connell and Mr. Punchard (see p. 80), both of whom had a very imperfect knowledge of the language, are all that we possess which can be relied on. These words are, no doubt, somewhat altered in their pronunciation from the proper sound. This is especially the case where a *d* or *t* occur, which are frequently changed by them to *dj* or *ch* (*tç*). This was an alteration very often made by Grey and Kirby, at the Kingsmill Islands, but the knowledge acquired during our intercourse with the natives enabled us to detect it.

It happens that most of the words which we have in the language of Banabe, are such as, in the Tarawan, have been derived from its Samoan parent. There are, however, a few exceptions. In the Tarawan, *mō* signifies *front* or *face*, and is used for *chief*, in which case it is commonly connected with *apa* (pronounced by Kirby *ap*), meaning land, island, town,—as, *mō-n' te apa*, "chief or *front* of the land." Both the interpreters pronounced this *mōntçap* (or *mōntshap*). In *Banabēan* the word for high chief, according to O'Connell, is *mūndjab*, which is probably the same, in composition as in meaning, with the Tarawan term. Land, or country, in Banabean, is *djab;* in Tarawan it is *te apa*, pronounced by Kirby *tçap*. The pronoun *I* in Tarawan is *ŋai*, but in Grey's pronunciation always *nai;* in the dialect of Banabe it is also *nai*, according to Mr. Punchard. An *old cocoa-nut* is called by the natives of Taputeouea, *penu;* Kirby pro-

nounced it *pen*, and Mr. Punchard the same for the Banabean. To *drink* is in Tarawan *nima*, in Banabean, *nim*. In the latter language, according to O'Connell, *ediomet* signifies a priest, but is frequently used for a chief of the lower order. In Makin, where there are no priests, the *tiomat* are the gentry or petty chiefs.

These examples will probably be sufficient to show that the evidence of language favors the opinion of the twofold origin of this people. How far this evidence is supported by that derived from their customs and character, will sufficiently appear from the description given of them elsewhere.

The fact that a chance communication between the Kingsmill Group and Ascension Island has taken place very lately, though in the opposite direction to that here supposed, was learned from M. Maigret, French missionary at the Sandwich Islands, to whom we are indebted for much valuable information. During his stay at Banabe, in 1837, he saw a man who had been drifted thither in a canoe from an island called *Máraki*, and who informed M. Maigret, among other things, that his people were accustomed to make a sweet drink called *takárave*, unlike any thing to be found at Ascension. *Máraki* is one of the Tarawan group, and their *kárave* (with the article, *te karave*,) is a beverage made of the sweet juice drawn from the spathe of the cocoa-nut tree.

But an examination of the Tarawan vocabulary has led to other conclusions not less unexpected than curious. A great number of words in this dialect are found to have an evident affinity to the corresponding terms in the Vitian,—the difference being only such as would be produced by the different pronunciation of the two languages. Thus the *ð* of the Vitian is changed in the Tarawan to *r*; the *v* to *w* (or it is omitted); the *l* to *r* or *n*; and the compound letters *mb*, *nd*, *ndr*, are reduced to the simple elements *b* or *p*, *d* or *t*, and *r*, or else omitted entirely, thus—

VITIAN.	TARAWAN.	SAMOAN.	
taði, . .	*tari*, . .	*tei*, . . .	brother.
aða, . .	*ara*, . . .	*iŋoa*, . .	name.
ðama, . .	*rama*, . .	*ama*, . .	outrigger.
uaða, . .	*ōra*, . . .	*maui*, . .	low-tide.
viða, . .	*ira*, . . .	*fia*, . . .	how many?
vela, . .	*wīrara*, . .	*anuanua*, . .	rainbow.
ova, . . .	*uōua*, . .	*'au'au*, . .	to swim.
lako, . .	*nako*, . .	*alo, sau*, . .	to go, come.
loka, . .	*nōk*, . . .	*ŋalu*, . .	surf.

VITIAN.	TARAWAN.	SAMOAN.	
wili, . .	*wíriki*, . .	*faitau*, . .	to reckon.
kini, . .	*kiniki*, . .	*felau*, . .	to pinch.
kana, . .	*kana*, . .	*'ai*, . . .	to eat.
kai, . . .	*kaen*, . .	— . . .	native.
lo, . . .	*ro*, . . .	*malú*, . .	quiet.
waka, . .	*waka*, . .	*a'a*, . . .	root.
kari, . .	*kare*, . .	*valu*, . .	to scrape.
toka, . .	*toka*, . .	*nofo*, . .	to stay, reside.
nanóa, . .	*kua-nanóa*, .	*ananafi*, . .	yesterday.
lolo, to fast, .	*rō*, . . .	*oye*, . . .	famine.
mamári, thin. .	*mamár*, . .	*vaivai*, . .	weak, feeble.
amu, . .	*amu*, . .	*au*, . . .	thy.
na, . . .	*na*, . . .	*te*, . . .	future particle.
ni, . . .	*ni*, . . .	*o*, . . .	of.
mbai, . .	*bai*, . . .	*lava*, . .	very.
mbo, . .	*bo*, . . .	*iloa, fetai*, . .	to find, meet.
mboŋi, . .	*boŋ*, . . .	*po*, . . .	night.
tamba, . .	*tapa*, . .	*fasi*, . . .	place.
mbuto, . .	*bútara*, . .	*pouli*, . .	dark.
ndai, . .	*tai*, . . .	*pepelo*, . .	false.
ndaindai, . .	*taitai*, . .	*nanei*, . .	presently.
ndomi, . .	*toma*, . .	*miti*, . .	to suck.
ndoka, . .	*toka*, . . .	*foŋa*, . .	top.
ndaku, . .	*aku*, . . .	*tua*, . . .	back.
ndrā, . .	*rārā*, . .	*toto*, . . .	blood.
aundre, . .	*aura*, . .	*pupula*, . .	to shine.

This list could be greatly extended, but the foregoing will be sufficient to show that the Vitian and Tarawan have derived many of their words from a common source, and that this source is not the Polynesian. We have no means of determining if these words are found in the language of Banabe, but it certainly is not improbable. We have seen, in the description given of the natives of that island, that they are of two classes, differing so much in color and features as to make a difference of origin highly probable. The one, which includes all the chiefs and free natives, is evidently of the yellow Micronesian race; the other is ascribed, both by Admiral Lütke and O'Connell, to the Papuan or Melanesian. At present they speak one language, which is, perhaps, formed by a fusion of their original idioms. In this case, a part of the Banabean tongue would have a cognate origin with the greater part of the Vitian. The words of Melanesian origin, in the former tongue, would be brought by the

emigrants to the Kingsmill Group, and there, perhaps, undergo some farther alteration by a mixture with the Samoan.

It will be remembered that O'Connell, in speaking of the voluntary emigrations which take place from Banabe (ante, p. 85), observes that those who compose them are mostly of the lower classes, (i. e. the *Nigurts*, of Papuan origin.) From the superior numbers of the latter, it would probably be the same with a fugitive war-party. In this way we may account for the brownish complexion, midway between the yellow of the Polynesian, and the dusky hue of the Feejeean, which distinguishes the natives of most of the Kingsmill Islands. It is evident, moreover, that in such an emigration, the strict subordination between the higher castes of chiefs and gentry, and their numerous serfs, would not be easily maintained. The former would be compelled, either to unite and become confounded with the latter, a measure abhorrent to all their prejudices,—or to separate from them entirely. The latter course is certainly that which they would be likely to pursue, if it were possible; and we may thus account for one cluster of the Kingsmill Islands (that of Makin) being inhabited by people of a lighter hue than the rest, with many customs and traits of character distinguishing them from the southern natives, and assimilating them to the proper Micronesian race.

It will be observed that some of the words given above, as common to the Vitian and Tarawan, are of Malaisian origin, (though distinct from the Polynesian,)—as, *tari*, younger brother; *ara*, name; *amu*, thy, &c. This is readily accounted for from the mixed nature of the Papuan language, as elsewhere described (p. 184.) In this way, also, are explained some grammatical peculiarities, such as the affixed possessive pronouns common to both, and evidently from the same source; as,

VITIAN.	TARAWAN.	
táma, . . .	*táma*, . . .	father.
tamáŋgu, . . .	*tamáu*, . . .	my father.
tamámu, . . .	*tamámu*, . . .	thy father.
tamána, . . .	*tamána*, . . .	his father.

Of the time which has elapsed since the islands were peopled, we have no means of forming a positive judgment. But from the distinctness with which the native account of this event is detailed, with the paucity of other traditions, and from various concurring circumstances, it seems probable that the arrival of the first colonists took

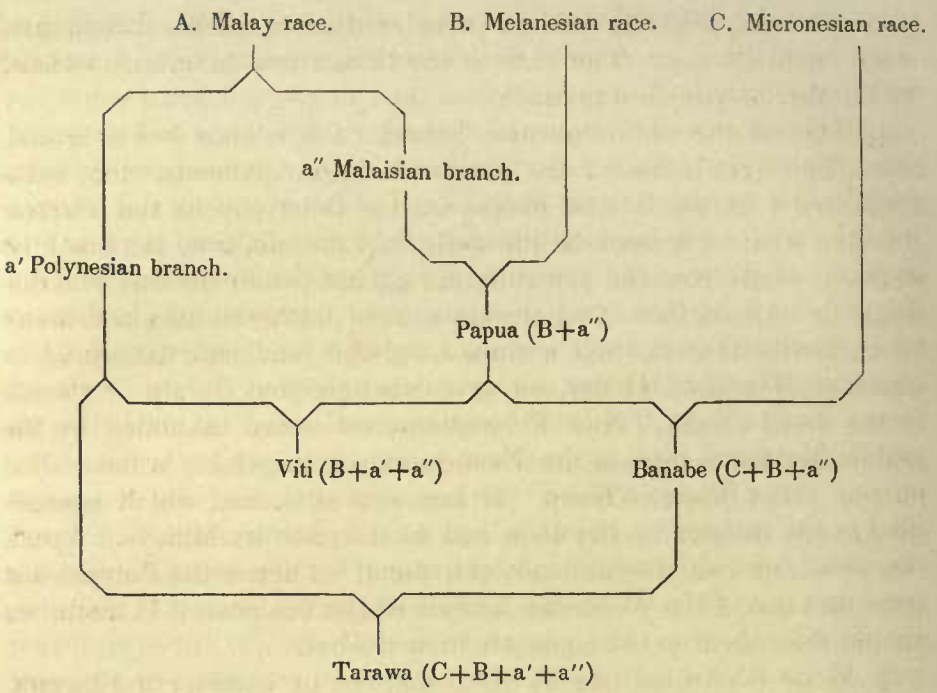
place at a comparatively modern period, not more, perhaps, than five or six centuries ago. The natives say that, a few generations back, the number of people was much less than at present, wars were less frequent, and the communication between the islands was free and safe. The grandfather of the present king of Apamama, more than a hundred years ago, visited every island of the group, for the purpose of seeing what he considered the world. At present, from the hostility which prevails between the different clusters, such an undertaking would be impossible. We have elsewhere (p. 120) stated our reasons for believing that the name *Samoa*, for the Navigator Group, from which *amoi* is probably derived, is of late adoption.

One word of the Tarawan language, *viti*, may be noticed as an evidence of the communication which exists among the tribes of the Pacific. The Feejee Group, Rotuma, Vaitupu, and the Kingsmill Group, are situated nearly in a line from north to south, with intervals of about five degrees between them. They are inhabited by different races, having distinct languages and customs. At Vaitupu, the natives called some bananas which we had on board (a fruit that does not grow on their island) *futi o Rotuma*, or bananas of Rotuma, showing that they had intercourse with the latter island. They also called an iron axe *toki fiti*, i. e. Feejee axe, and we may presume that they first acquired a knowledge of iron at Rotuma, to which island it had been brought from Viti. From Vaitupu the metal was probably carried, in like manner, to the Kingsmill Islands, where the word *fiti* became *biti*, and was used no longer as an epithet, but as a common noun.*

SYNOPSIS OF MIXED LANGUAGES.

The table and formulæ which follow are to be considered merely as expressing, in a succinct form, the conclusions with respect to the composition of some of the Oceanic languages which have been stated in the course of this essay as the result of our investigations.

* See what is said (pages 130, 139,) concerning the change in meaning which proper names undergo at the *second remove*.



In this table the Micronesian race is regarded as perfectly distinct from the others, which is not altogether correct; as it is no where to be found (as far as our information extends) in a pure state, but always with a greater or less mixture of the Malay. Moreover, it must be borne in mind, that the view here given of the composition of the Banabean tongue rests, in part, on a mere assumption, which, though probable, is not to be regarded as proved.

ORIGIN OF THE POLYNESIANS.

That the Polynesians belong to the same race as that which peoples the East Indian Islands is, at present, universally admitted. If any doubt had remained on this point, the labors of Wm. Von Humboldt and Professor Buschman, would have been sufficient to set it at rest. Having traced all the principal tribes of Polynesia back to the Samoan and Tongan Groups, it next becomes a question of interest, how far the information which we now possess will enable us to verify the supposed emigration of the first settlers in these groups from some point in the Malaisian Archipelago. From the almost total ignorance in which we yet remain of the dialects spoken in the eastern part of this archipelago, our means of forming a judgment are

very limited. Nevertheless we may venture to offer a conjecture, based upon such an amount of evidence as seems to bring it at least within the bounds of probability.

1. The natives of Tonga and Samoa, as has been before stated, refer the origin of their race to a large island, situated to the northwest, called by the former *Bulótu*, by the latter *Pulótu* and *Purótu*. As the *l* and *r* are used indifferently in these dialects, it would be doubtful which was the proper spelling; but the Feejeeans, who distinguish between these two elements, have borrowed this and many other traditions from their eastern neighbors, and call the island in question *Mburótu*. Hence we may conclude that *Burotu* or *Purotu* is the correct form. Now the easternmost island inhabited by the yellow Malaisian race, in the East Indian Archipelago, is that called on our maps *Bouro* or *Booro*. It lies west of Ceram, which is occupied in the interior by Papuans, and on the coast by Malays. Apart, therefore, from any resemblance of name, if we derive the Polynesians from that one of the Malaisian Islands which lies nearest to them, we should refer them to the above-mentioned *Bouro*.

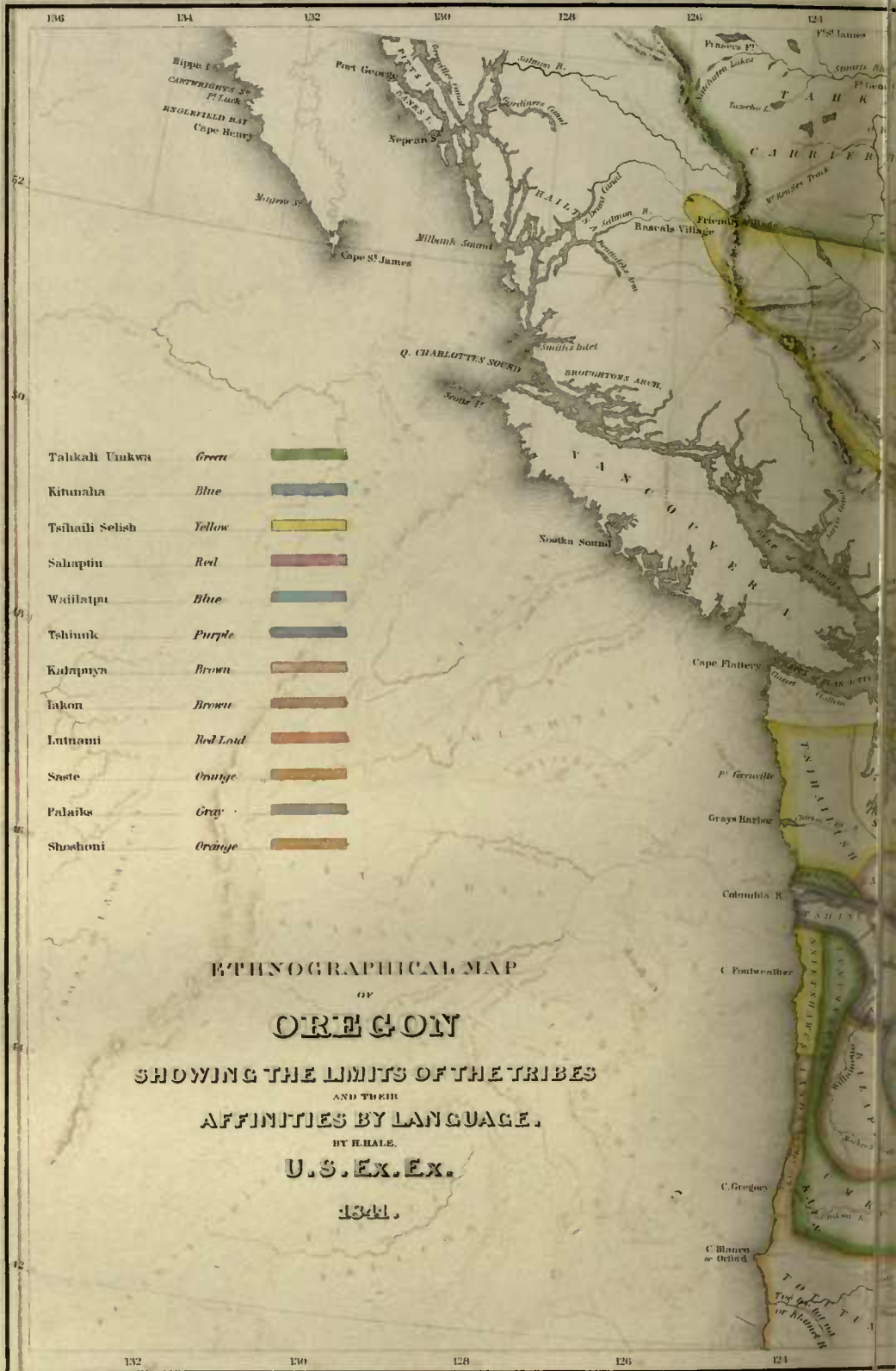
2. M. de Rienzi informs us (Océanie, vol. iii. p. 384,) that he met, in the East Indies, a Boughis captain, who had visited the Solomon Islands. The Bugis are a tribe of Celebes, of the same race and the same degree of civilization with the natives of Bouro. The Solomon Islands are at nearly two-thirds of the distance from Celebes and Bouro to Samoa.

3. We have had occasion before to cite the description given by Quiros, of Taumaco, whose inhabitants are "of different kinds, yellow, black, and mulattoes." One item of information which he has recorded respecting the island is very important. He says the prisoner whom he took from thence informed him that there was on Taumaco a man "who had brought from a large country named Pouro, some arrows pointed with a metal as white as silver."* This man was a native of Taumaco and a great pilot. Pouro was described as a large country, very populous,—the inhabitants of a dark color, and warlike. Taumaco, according to the position assigned to it by Quiros, as well as the information obtained by Dillon, lies five or six degrees east of the Solomon Isles, and of course, so much nearer to Samoa. It seems most likely, that the native pilot here mentioned had not been himself to the East Indies, but that he had visited the Solomon Isles, and there obtained the arrows tipped with metal which had been brought

* Burney's History of Voyages, vol. ii. p. 308.

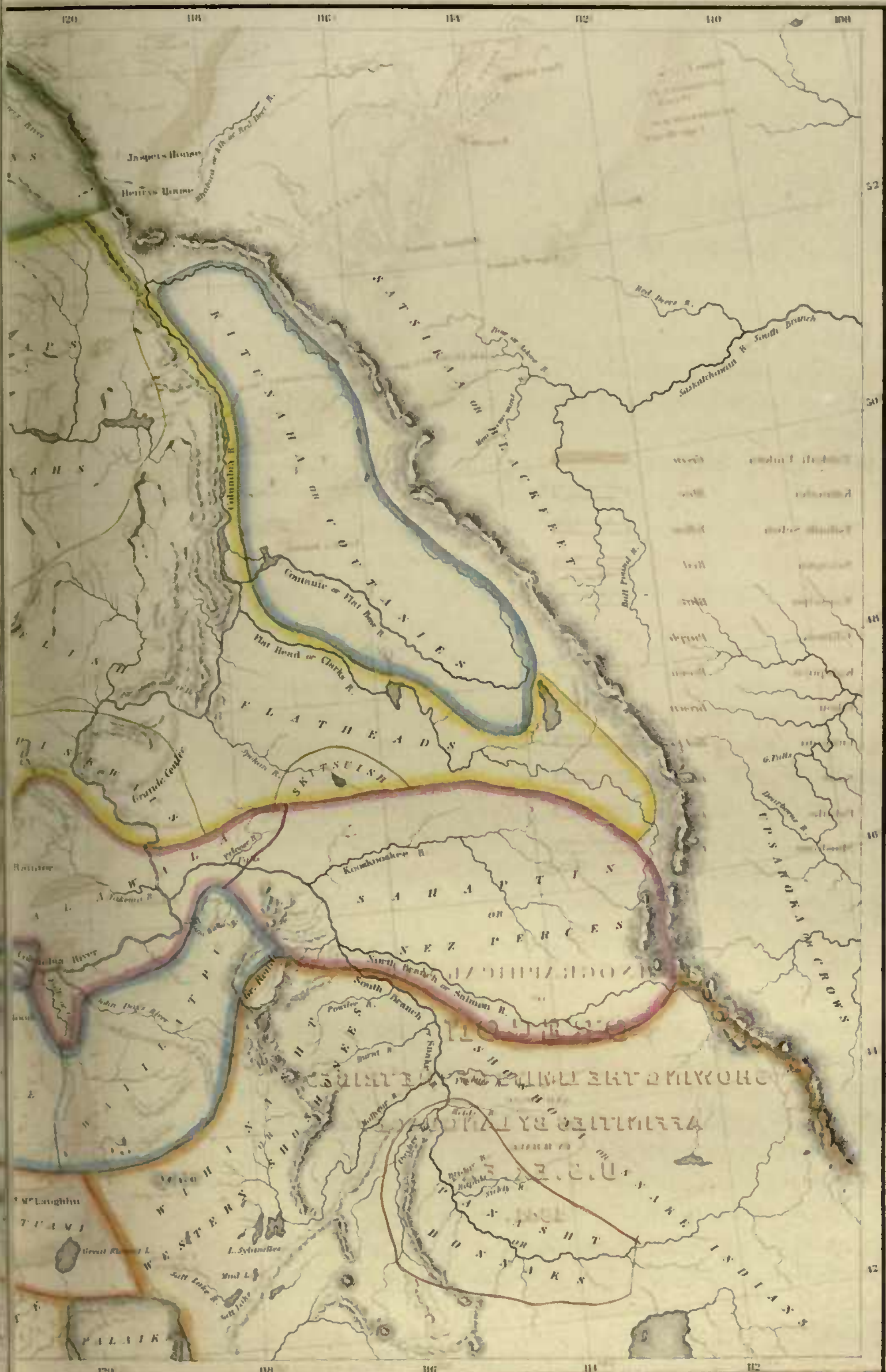
by traders from Bouro. These places might easily have become confounded in the mind of the captive, who was not himself a native of Taumaco, but a slave brought thither from another island. On this supposition, the statement that the natives of Pouro (or rather of the place visited by the Taumaco pilot) were of a dark color, would apply to the Solomon Islands. However this may be, the arrows must have been obtained in some way from the East Indies, and they were ascribed by the natives to an island bearing a name very similar to one which exists there.

As to the meaning of the terminal syllable *tu*, in the Polynesian *Purotu* (if, adopting this hypothesis, we consider it an affix,) we are, of course, left to conjecture. Judging from analogy, as in the cases of *Tonga-tabu*, *Nina-tabu*, it may have the force of "sacred" or "divine;" for it must be recollected that the natives of Samoa and Tonga look upon this island not only as the country of their progenitors, but also as the residence of their gods. The syllable *tu* is perhaps that which is found in the Samoan *aitu*, spirit, and the *otúa*, *atúa*, *etúa*, which, in the different Polynesian dialects, signify *divinity*. *Tuan* is the word for "lord" in Malay, and *hautu* for "spirit" in Malay, Javanese, and Bugis.



Tahkali Umkwa	*Green*	
Kitunaha	*Blue*	
Tsihaili Selish	*Yellow*	
Sahaptin	*Red*	
Waiilatpu	*Blue*	
Tshinuk	*Purple*	
Kalapuya	*Brown*	
Iakon	*Brown*	
Lutuami	*Red Lead*	
Saste	*Orange*	
Palaiks	*Gray*	
Shoshoni	*Orange*	

ETHNOGRAPHICAL MAP
OF
OREGON
SHOWING THE LIMITS OF THE TRIBES
AND THEIR
AFFINITIES BY LANGUAGE.
BY H. HALE.
U.S. Ex. Ex.
1841.



Jaspers House
Henrys House
KITUNAHA OR COUTANIES
SATSIKAA OR BLACKFEET
Columbia R.
Coutanie or Flat Bow R.
Flat Head or Clarks R.
FLATHEADS
SKITSUISH
Spokan R.
Grande Coulee
Red Deer R.
Saskatchewan R. South Branch
G. Falls
Dearborns R.
UPSAROKA OR CROWS
Kooskooskee R.
SAHAPTIN OR NEZ PERCES
North Branch or Salmon R.
South Branch
Snake
Columbia River
Great Klamath L.
Mud L.
Salt Lake
WESTERN
PALAIK

NORTHWESTERN AMERICA.

In the long and narrow section of this continent included between the Rocky Mountains and the Pacific, and extending from the country of the Esquimaux on the north to the Californian peninsula on the south, there are found, perhaps, a greater number of tribes speaking distinct languages than in any other territory of the same size in the world. Not only do these tribes differ in their idioms, but also in personal appearance, character, and usages. For convenience of description, however, they may be arranged under four classes or divisions, each of which includes a number of tribes resembling one another in certain general traits.

1. *The Northwest division.* The tribes of this class inhabit the coast between the peninsula of Alaska, in latitude 60°, and Queen Charlotte's Sound, in latitude 52°. This part of the country was not visited by us, and the information obtained concerning it was derived chiefly from individuals of the Hudson's Bay Company. They described the natives as resembling the white race in some of their physical characteristics. They are fair in complexion, sometimes with ruddy cheeks; and, what is very unusual among the aborigines of America, they have thick beards, which appear early in life. In other respects, their physiognomy is Indian,—a broad face, with wide cheek-bones, the opening of the eye long and narrow, and the forehead low.

From the accounts received concerning them, they would appear to be rather an ingenious people. They obtain copper from the mountains which border the coast, and make of it pipe-bowls, gun-charges, and other similar articles. Of a very fine and hard slate they make cups, plates, pipes, little images, and various ornaments, wrought with surprising elegance and taste. Their clothing, houses, and canoes, display like ingenuity, and are well adapted to their climate and mode of life. On the other hand, they are said to be filthy in their habits, and of a cruel and treacherous disposition.

2. *The North-Oregon division.* All the tribes north of the Columbia, except those of the first section, and some of the *Wallawallas*, belong to this division, as well as three or four to the south of that river. It includes the *Tahkali-Umkwa* family (the Carriers, Qualioguas, Tlatskanies, and Umguas), the *Taihaili-Selish* family (Shoushwaps, Flatheads, Chikoilish, Cowelits, and Killamuks), with the *Chinooks*, the *Yakones* (or southern Killamuks) and, in part, the *Calapuyas*. The *Nootkas*, and other tribes of Vancouver's Island, also belong to it.

The people of this division are among the ugliest of their race. They are below the middle size, with squat, clumsy forms, very broad faces, low foreheads, lank black hair, wide mouths, and a coarse rough skin, of a tanned, or dingy copper complexion. This description applies more particularly to the tribes of the coast. Those of the interior (the Carriers, Shoushwaps, and Selish,) are of a better cast, being generally of the middle height, with features of a less exaggerated harshness. In the coast-tribes, the opening of the eye has very frequently the oblique direction proper to the Mongol physiognomy; but in the others this peculiarity is less common.

The intellectual and moral characteristics of these natives are not more pleasing than the physical. They are of moderate intelligence, coarse and dirty in their habits, indolent, deceitful, and passionate. They are rather superstitious than religious, are greatly addicted to gambling, and grossly libidinous. All these disagreeable qualities are most conspicuous in the tribes near the mouth of the Columbia, and become less marked as we advance into the interior, and towards the north. It is also at the same point (the mouth of the Columbia) that the custom of compressing the head prevails to the greatest extent. The Chinooks are the most distinguished for their attachment to this singular usage, and from them it appears to have spread on every side, to the Chikailish on the north, the Wallawallas and Nez-percés on the east, and the Killamuks and Calapuyas on the south; the degree of distortion diminishing as we recede from the centre.

It is not a little singular that all the tribes of this division (except the Calapuyas, who seem to hold a middle position,) speak languages which, though of distinct families, are all remarkable for the extreme harshness of their pronunciation, while those of the division which follows, are, on the contrary, unusually soft and harmonious.

3. *The South-Oregon division.* To this belong the *Sahaptin* family

Nez-percés and Wallawallas), the *Waiilatpu* (Cayuse and Molele), the *Shoshóni* (Snakes, Bonnaks, &c.), the *Lutuami*, the *Shasties*, the *Palaiks*, and probably other tribes towards the south and east. They approach, both in appearance and in character, the Indians east of the Rocky Mountains, though still inferior to them in many respects. They are of the middle height, slender, with long faces and bold features, thin lips, wide cheek-bones, smooth skins, and the usual tawny complexion of the American tribes. They are cold, taciturn, high-tempered, warlike, fond of hunting and of all exercises requiring boldness and activity. To one ascending the Columbia, the contrast presented by the natives above and below the Great Falls (the Chinooks and Wallawallas) is very striking. No two nations of Europe differ more widely in looks and character than do these neighboring subdivisions of the American race.

4. *The Californian division.* The natives of this class are chiefly distinguished by their dark color. Those of Northern or Upper California are a shade browner than the Oregon Indians, while some tribes in the peninsula are said to be nearly black. In other respects they have the physiognomy of their race, broad faces, a low forehead, and lank, coarse hair. They are the lowest in intellect of all the North American tribes, approaching to the stupidity of the Australians. They are dull, indolent, phlegmatic, timid, and of a gentle, submissive temper. The experiment, which was successfully tried, of collecting them, like a herd of cattle, into large enclosures called missions, and there setting them to work, would probably never have been undertaken with the Indians of Oregon,—and, if undertaken, would assuredly have failed.

GENERAL OBSERVATIONS.

The Indians west of the Rocky Mountains seem to be, on the whole, inferior to those east of that chain. In stature, strength, and activity, they are much below them. Their social organization is more imperfect. The two classes of chiefs, those who preside in time of peace, and those who direct the operations of war,—the ceremony of initiation for the young men,—the distinction of clans or totems, —and the various important festivals which exist among the eastern tribes, are unknown to those of Oregon. Their conceptions on religious subjects are of a lower cast. It is doubtful if they have any

idea of a supreme being. The word for *god* was one of those originally selected for the vocabulary, but it was found impossible, with the assistance of the missionaries, and of interpreters well skilled in the principal languages, to obtain a proper synonym for this term in a single dialect of Oregon. Their chief divinity is called *the wolf*, and seems, from their descriptions, to be a sort of compound being, half beast and half deity.

In comparing the various races with which we have come in contact, it is impossible not to be struck with a certain similarity of character between the American aborigines in general, but more especially the natives of Oregon, and the Australians,—the latter appearing like an exaggerated and caricatured likeness of the former. The Indian is proud and reserved; the Australian sullen and haughty. The former is, at once, cautious and fierce; the latter is cowardly and cruel. The one is passionate and prompt to resent an injury; the other is roused to fury by the slightest imagined insult. The superstition of the Indian is absurd and irrational; that of the Australian is stupid and ridiculous. The Indian, who acknowledges a chief, yet renders him such deference only as he thinks proper; the Australian owns no superior, and has not even a name for such an office. It might be a point of some interest to determine how far this similarity, in many respects, between two races otherwise so distinct, has arisen from a similarity in their position and circumstances.

The mode of life of the Oregon Indians, especially those of the interior, is so peculiar that it is difficult to determine how it should be characterized. They have no fixed habitations, and yet they are not, properly speaking, a wandering people. Nearly every month in the year they change their place of residence,—but the same month of every year finds them regularly in the same place. The circumstances which have given rise to this course of life are the following:

1. The territory of Oregon abounds, beyond example, in esculent roots, of various kinds, which, without cultivation, grow in sufficient quantities to support a considerable population. More than twenty species, most of them palatable, and obtainable, generally, with little labor, are found in different parts of this territory. At certain seasons, the natives subsist almost entirely upon them. As the different species come to maturity at different times, the people remove from one root-ground to another, according to the time when experience has taught them to look for a new crop.

2. Several kinds of fruits and berries are found, at certain seasons, in great abundance, and offer another cause for a temporary change of place.

3. At a particular period of the year, the salmon ascend the river to deposit their spawn, and then the Indians assemble in great numbers on the banks of the streams, for the purpose of taking them. Two months afterwards, the fish appear again, floating in an exhausted condition down the current, and though by no means so agreeable for food, are yet taken in large quantities, principally for winter stores. These two seasons of fishing are the occasion of two removals.

4. The tribes of the interior depend, in part, for their clothing, on the buffalo skins which they obtain, either by barter or by hunting. And for both these purposes it is necessary for them to visit the region near the foot of the Rocky Mountains, frequented by that animal. This, however, does not, except with some of the Shoshonees, give rise to a general removal of the tribe, but merely an expedition of the principal men, their families being left, in the mean time, encamped in some place of safety.

The tribes near the coast remove less frequently than those of the interior. Some of them spend the summer on the sea-shore, and the winter in a sheltered nook on the banks of an inland stream. Others do not change their place of residence at all; but at the approach of summer, they take down the heavy planks of which their winter habitations are made, bury them in the ground, where they will be out of the way of injury, and having put up a temporary dwelling of bark, brushwood, and matting, feel no apprehensions at leaving it for two or three weeks at a time, to fish, hunt, collect roots, and gather fruit.

To these general descriptions it will be proper to add a more particular account of those tribes, of whose idioms we have been able to obtain vocabularies. We shall take them in the order in which they stand in the Synopsis.

1. THE TAHKALI-UMKWA FAMILY.

A. TAHKALI OR CARRIERS.

The country of the *Tahkali* (or Tacullies) includes the region north of the Oregon Territory, termed by the English New Caledonia. It

extends from latitude 52° 30′, where it borders on the country of the Shoushaps, to latitude 56°, including Simpson's River.* On the east are the Rocky Mountains, separating them from the *Sicani*, and on the west the rugged chain which runs parallel with the coast. The country is well watered with numerous streams and lakes, most of which discharge themselves into Frazer's River. Our information with respect to this people is derived from a gentleman connected with the Hudson's Bay Company, who resided several years among them in charge of a fort; it will be found to agree generally with the account given by Harmon, who occupied the same situation between the years 1809 and 1819.

The Tahkali are divided into eleven clans, or minor tribes, whose names are—beginning at the south—as follows: (1) the *Taūtin* or *Talkótin;* (2) the *Tsilkótin* or *Chilcotin;* (3) the *Naskótin;* (4) the *Thetliótin;* (5) the *Tsatsnótin;* (6) the *Nulaáutin;* (7) the *Ntshaáutin;* (8) the *Natliáutin;* (9) the *Nikozliáutin;* (10) the *Tatshiáutin;* and (11) the *Babine* Indians. The number of persons in these clans varies from fifty to three hundred. All speak the same language, with some slight dialectical variations. The Sikani (or Secunnie) nation has a language radically the same, but with greater difference of dialect, passing gradually into that of the Beaver and Chippewyan Indians.

The Tahkali, though a branch of the great Chippewyan (or Athapascan)† stock, have several peculiarities in their customs and character which distinguish them from other members of this family. In personal appearance they resemble the tribes on the Upper Columbia, though, on the whole, a better-looking race. They are rather tall, with a tendency to grossness in their features and figures, particularly among the women. They are somewhat lighter in complexion than the tribes of the south.

Like all Indians who live principally upon fish, and who do not

* For the exact limits of the territories occupied by the different tribes, the reader is referred to the accompanying Ethnographical Map, which has been constructed, with much care and labor, from information derived, in most cases, from the natives themselves, and confirmed by missionaries, hunters, officers of the Hudson's Bay Company, and others who had had good opportunities for acquiring knowledge on this subject. The boundaries are usually determined by the physical conformation of the country, and are well understood among the natives, a circumstance which has enabled us to lay them down, for the most part, with minuteness and precision.

† See Mr. Gallatin's "Synopsis of the Indian Tribes," p. 16.

acquire the habits of activity proper to the hunting tribes, they are excessively indolent and filthy, and, as a natural concomitant, base and depraved in character. They are fond of unctuous substances, and drink immense quantities of oil, which they obtain from fish and wild animals. They also besmear their bodies with grease and colored earths. They like their meat putrid, and often leave it until its stench is, to any but themselves, insupportable. Salmon roes are sometimes buried in the earth and left for two or three months to putrefy, in which state they are esteemed a delicacy.

The natives are prone to sensuality, and chastity among the women is unknown. At the same time, they seem to be almost devoid of natural affection. Children are considered by them a burden, and they often use means to destroy them before birth. Their religious ideas are very gross and confused. It is not known that they have any distinct ideas of a god, or of the existence of the soul. They have priests or "doctors," whose art consists in certain mummeries, intended for incantations. When a corpse is burned, which is the ordinary mode of disposing of the dead, the priest, with many gesticulations and contortions, pretends to receive in his closed hands, something,—perhaps the life of the deceased,—which he communicates to some living person by throwing his hands towards him, and at the same time blowing upon him. This person then takes the rank of the deceased, and assumes his name in addition to his own. Of course, the priest always understands to whom this succession is properly due.

If the deceased had a wife, she is all but burned alive with the corpse, being compelled to lie upon it while the fire is lighted, and remain thus till the heat becomes beyond endurance. In former times, when she attempted to break away, she was pushed back into the flames by the relations of her husband, and thus often severely injured. When the corpse is consumed, she collects the ashes and deposits them in a little basket, which she always carries about with her. At the same time, she becomes the servant and drudge of the relations of her late husband, who exact of her the severest labor, and treat her with every indignity. This lasts for two or three years, at the end of which time a feast is made by all the kindred, and a broad post, fifteen or twenty feet high, is set up, and covered on the sides with rude daubs, representing figures of men and animals of various kinds. On the top is a box in which the ashes of the dead are placed, and allowed to remain until the post decays. After this ceremony,

the widow is released from her state of servitude, and allowed to marry again.

The Carriers are not a warlike people, though they sometimes have quarrels with their neighbors, particularly the tribes of the coast. But these are usually appeased without much difficulty.

The Sikani, though speaking a language of the same family, differ widely from the Tahkali, in their character and customs. They live a wandering life, and subsist by the chase. They are a brave, hardy, and active people, cleanly in their persons and habits, and, in general, agreeing nearly with the usual idea of an American Indian. They bury their dead, and have none of the customs of the Tahkali with respect to them.

B. a. TLATSKANAI. b. KWALHIOQUA.

These are two small isolated bands, neither of them comprising more than a hundred individuals, who roam in the mountains on each side of the Columbia, near its mouth, the former on the north, and the latter on the south side. They are separated from the river, and from one another, by the Chinooks. They build no permanent habitations, but wander in the woods, subsisting on game, berries, and roots. As might be expected, they are somewhat more bold and hardy than the tribes on the river and coast, and, at the same time, more wild and savage.

C. UMKWA, OR UMPQUAS.

The *Umkwa* inhabit the upper part of the river of that name, having the Kalapuya on the north, the Lutuami (Clamets), on the east, and the Sainstkla between them and the sea. They are supposed to number, at present, not more than four hundred, having been greatly reduced by disease. They live in houses of boards and mats, and derive their subsistence, in great part, from the river. Two, whom I saw, differed but little from the Kalapuya, except that they had not the head flattened. One of them had reached the Columbia through the Tlatskanai country, and it appeared that a connexion of some kind existed between the two tribes.

2. D. KITUNAHA, OR COUTANIES, OR FLAT-BOWS.

This is a small tribe of about four hundred people, who wander in

the rugged and mountainous tract enclosed between the two northern forks of the Columbia. The Flat-bow River and Lake also belong to them. They are great hunters, and furnish large quantities of peltry to the Hudson's Bay Company. In former days, they were constantly at war with their neighbors, the Blackfoot tribes, by whose incursions they suffered severely. In appearance, character, and customs, they resemble more the Indians east of the Rocky Mountains than those of Lower Oregon.

3. TSIHAILI-SELISH FAMILY.

E. SHUSHWAPUMSH, OR SHUSHWAPS, OR ATNAHS.

The Shushwaps possess the country bordering on the lower part of Frazer's River, and its branches. From the vocabulary given by Mackenzie of the dialect spoken at Friendly Village, on Salmon River, in latitude 50° 30′, and about ninety miles from the sea, it appears that the natives of that village belong to this tribe. Beyond them, according to Mackenzie, a different language is spoken,—probably that of the Hailtsa Indians, of whom some mention will be made hereafter.

The name of *Atnah* is given to this people by the Tahkali, in whose language it means *stranger* or *foreigner*. The Shushwaps differ so little from their southern neighbors, the Salish, as to render a particular description unnecessary. By a census taken a few years since, the number of men in the tribe was ascertained to be about four hundred. The whole number of souls at present may be rated at twelve hundred.

F. SELISH, SALISH, OR FLATHEADS.

How the name of Flathead came to be applied to this people cannot well be conjectured, as the distortion to which the word refers is not practised among them. They inhabit the country about the upper part of the Columbia and its tributary streams, the Flathead, Spokan, and Okanagan Rivers. The name includes several independent tribes or bands, of which the most important are the Salish proper, the Kullespelm, the Soayalpi, the Tsakaitsitlin, and the Okinakan. The number of souls is reckoned, in all, at about three thousand.

The Salish appear to hold, in many respects, an intermediate place

between the tribes of the coast, and those to the south and east. In stature and proportion they are superior to the Chinooks and Chikailish, but inferior to the Sahaptin. Their features are not so regular nor their skins so clear as those of the latter, while they fall far short of the grossness of the former. In bodily strength they are inferior to the whites.

A description of the habits of this tribe will give a good idea of the life of systematic wandering peculiar to the natives of Oregon. They derive their subsistence from roots, fish, berries, game, and a kind of moss or lichen which they find on trees. At the opening of the year, as soon as the snow disappears, (in March and April), they begin to search for the *pohpoh*, a bulbous root, shaped somewhat like a small onion, and of a peculiarly dry and spicy taste. This lasts them till May, when it is exchanged for the *spatlam*, or "bitter root," which is a slender, white root, not unlike vermicelli; when boiled, it dissolves like arrow-root, and forms a jelly of a bitter but not disagreeable flavor. Some time in June, the *itwha* or camass comes in season, and is found at certain well-known "grounds" in great quantities. In shape it resembles the pohpoh, and when baked for a day or two in the ground, has a consistency and taste not unlike those of a boiled chestnut. It supplies them for two or three months, and while it is most abundant—in June and July—the salmon make their appearance, and are taken in great numbers, mostly in weirs. This, with these people, is the season when they are in the best condition, having a plentiful supply of their two prime articles of food. During this period, the men usually remain at the fishing-station, and the women at the camass-ground, but parties are continually passing from one to the other. August, during which the supplies from both these sources commonly fail, is the month for berries, of which they sometimes collect enough both for immediate subsistence, and to dry for winter. The service-berry and the choke-cherry are the principal fruits of this kind which they seek. In September, the "exhausted salmon," or those which, having deposited their roes, are now about to perish, are found in considerable numbers, and though greatly reduced both in fatness and flavor, are yet their chief dependence, when dried, for winter consumption. Should they be scarce, a famine would be likely to ensue. At this season, also, they obtain the *mesaui*, an inferior root, resembling somewhat, in appearance, a parsnip. When baked, it turns perfectly black, and has a peculiar taste, unlike that of any of our common roots. This lasts them

through October, after which they must depend principally upon their stores of dried food, and the game (deer, bears, badgers, squirrels, and wild-fowl of various kinds,) which they may have the good fortune to take. Should both these sources fail, they have recourse to the moss before-mentioned, which, though abundant, contains barely sufficient nutriment to sustain life. Such is their want of forethought and prudence, both in laying up and in consuming their provisions, that there are very few who do not suffer severely from hunger before the opening of spring. Indeed, like their horses, they regularly fatten up in the season of plenty, and grow lean and weak before the expiration of winter.

As the different root-grounds and fishing-stations are at some distance from one another, they are obliged to remove from one to the other in succession, carrying with them, on their horses, all their property. This is easily done, as their articles of furniture are few and light, and their houses consist merely of rush-mats and skins, stretched upon poles. In winter they seek out some sheltered spot, which will supply their horses with food, and they then make their dwellings more comfortable, by covering the mats with earth.

The Salish can hardly be said to have any regular form of government. They live in bands of two or three hundred, chiefly for the sake of mutual support and protection. In former times there was much fighting among these tribes, but they still looked upon one another as portions of the same people. At present, by the influence of the Hudson's Bay Company, these quarrels have been suppressed. Intermarriages between these bands are frequent, and in such cases the husband commonly joins the band to which his wife belongs. This proceeds, perhaps, from the circumstance that the woman does the most for the support of the family, and will be better able to perform her duties (of gathering roots, fruit, &c.,) in those places to which she is accustomed. In fact, although the women are required to do much hard labor, they are by no means treated as slaves, but, on the contrary, have much consideration and authority. The stores of food which they collect are regarded as, in a manner, their own, and a husband will seldom take any of them without asking permission. The men, moreover, have to perform all the arduous labors of the fishery and the chase.

They evince strong domestic feelings, and are very affectionate towards their children and near relatives. Unlike the Sahaptin, and some other tribes, they take particular care of the aged and infirm,

who usually fare the best of all. There is, however, one custom among them, which seems to evince an opposite disposition. When a man dies, leaving young children who are not able to defend themselves, his relations come in and seize upon the most valuable property, and particularly the horses, without regard to the rights of the children. The natives acknowledge the inhumanity of the practice, and only defend it as an ancient custom received from their fathers.

In every band there is usually one who, by certain advantages of wealth, valor, and intelligence, acquires a superiority over the rest, and is termed the chief. But his authority is derived rather from his personal influence than from any law, and is exerted more in the way of persuasion than of direct command. But if he is a man of shrewdness and of a determined character, he sometimes enjoys considerable power. The punishment of delinquents is, of course, regulated rather by circumstances than by any fixed code. Notorious criminals are sometimes punished by expulsion from the tribe or band to which they belong.

They had formerly, it is thought, a vague idea of a Supreme Being, but they never addressed to him any worship. Their only religious ceremonies were certain mummeries, performed under the direction of the medicine-men, for the purpose of averting any evil with which they might be threatened, or of obtaining some desired object, as an abundant supply of food, victory in war, and the like. One of these ceremonies, called by them *Sumash*, deserves notice, for the strangeness of the idea on which it is founded. They regard the spirit of a man as distinct from the living principle, and hold that it may be separated for a short time from the body without causing death, or without the individual being conscious of the loss. It is necessary, however, in order to prevent fatal consequences, that the lost spirit should be found and restored as quickly as possible. The conjuror or medicine-man learns, in a dream, the name of the person who has suffered this loss. Generally, there are several at the same time in this condition. He then informs the unhappy individuals, who immediately employ him to recover their wandering souls. During the next night they go about the village, from one lodge to another, singing and dancing. Towards morning they enter a separate lodge, which is closed up, so as to be perfectly dark. A small hole is then made in the roof, through which the conjuror, with a bunch of feathers, brushes in the spirits, in the shape of small bits of bone, and similar substances, which he

receives on a piece of matting. A fire is then lighted, and the conjuror proceeds to select out from the spirits such as belong to persons already deceased, of which there are usually several; and should one of them be assigned by mistake to a living person, he would instantly die. He next selects the particular spirit belonging to each person, and causing all the men to sit down before him, he takes the spirit of one (i. e. the splinter of bone, shell, or wood, representing it), and placing it on the owner's head, pats it, with many contortions and invocations, till it descends into the heart, and resumes its proper place. When all are thus restored, the whole party unite in making a contribution of food, out of which a public feast is given, and the remainder becomes the perquisite of the conjuror.

Like the Sahaptin, the Salish have many childish traditions connected with the most remarkable natural features of the country, in which the prairie-wolf generally bears a conspicuous part. What could have induced them to confer the honors of divinity upon this animal cannot be imagined. They do not, however, regard the wolf as an object of worship, but merely suppose that in former times it was endowed with preternatural powers, which it exerted after a very whimsical and capricious fashion. Thus, on one occasion, being desirous of a wife (a common circumstance with him), the *Wolf*, or the divinity so called, visited a tribe on the Spokan River, and demanded a young woman in marriage. His request being granted, he promised that thereafter the salmon should be abundant with them, and he created the rapids, which give them facilities for taking the fish. Proceeding farther up, he made of each tribe on his way the same request, attended with a like result. At length he arrived at the territory of the Skitsuish (*Cœur d'alène*); they refused to comply with his demand, and he therefore called into existence the great Falls of the Spokan, which prevent the fish from ascending to their country. This is a fair sample of their traditions.

G. SKITSUISH, OR CŒUR D'ALENE INDIANS.

We saw, at Fort Colville, the chief of this tribe, whose name was Stalaam. He told us that his tribe could raise ninety men, and the whole number of souls in it may therefore be estimated at between three and four hundred. They live about the lake which takes its name from them, and lead a more settled life than the other tribes of this region. As the salmon cannot ascend to their lake, on account of

the Falls of the Spokan, and as these natives seldom go to hunt the buffalo, their principal subsistence is derived from roots, game, and the smaller kinds of fish. Some of them have lately begun to raise potatoes, and it seems likely that the arts of cultivation will, before long, be common among them. Being out of the usual track of traders and trappers, their character has been less affected by intercourse with the whites, than is the case with the tribes on the great rivers. They speak a dialect of the Salish, and resemble in appearance the other natives belonging to this stock.

The origin of the appellation by which this tribe is known to the whites deserves to be noticed, as an example of the odd circumstances to which these nicknames are sometimes due. The first who visited the tribe were Canadian traders, one of whom, it appears, was of a close, niggardly temper. The natives soon remarked this, and the chief at length gave his sentiments upon it, Indian fashion, observing that the white man had the "heart of an awl," meaning, a contracted, illiberal disposition—the term *awl* being used by them as we sometimes employ the word *pin*, to denote a very trifling object. The expression was rendered by the interpreter literally, "*un cœur d'alène*," and greatly amused the trader's companions, who thenceforth spoke of the chief who used it, as "the *cœur d'alène* chief," a soubriquet which came in time to be applied to the whole tribe. It was, perhaps, by some similar "*lucus a non lucendo*" process, that the very inapplicable names of *Têtes-plattes* and *Nez-percés* chanced to be given to the Salish and Sahaptin, of whom the first never flatten the head, and the latter rarely, if ever, have the nose perforated.

H. PISKWAUS OR PISCOUS.

This name properly belongs to the tribe who live on the small river which falls into the Columbia on the west side, about forty miles below Fort Okanagan. But it is here extended to all the tribes as far down as the "Priest's Rapids," who speak the same dialect with the first-named. This whole region is very poor in roots and game, and the natives who wander over it are looked upon by the other Indians as a miserable, beggarly people. They have, besides, the reputation of being great thieves, which our experience went to confirm.

It would appear, from the following list of their months, obtained from the chief of one of their bands, that their habits are much the

same with those of their neighbors, the Salish,—for the names of many of the months have reference to some of their most important usages. The name of the chief was *Sákatatl-kúusam*, or the Half-Sun (commonly called *Le grand jeune homme*), and that of his clan the *Sinakaiáusish*, who live on the eastern bank of the Columbia, opposite the Piskwaus. The chief from whom the Salish names were obtained was called *Silim-hwitl-milókalok*, or the Master-Raven, but he is better known to the whites by the appellation of Cornelius. His tribe is the *Tsakaitsitlin*, on the lower part of the Spokan River. It will be observed that one of the chiefs made only twelve names, while the other reckoned thirteen. Both had some difficulty in calling to mind all the names. In several, the Piskwaus chief is one moon ahead of the other, which may arise from mistake, or possibly from some slight difference of seasons at the two places.

PISKWAUS.	SELISH.	
Sqwusús, . .	*Siístikwŏ*, ...	December and January.
Skiníramun, .	*Sqwusús*, cold, . . .	January and February.
Skuputskiltin, .	*Skiníramun*, a certain herb, .	February, &c.
Skásulku, .	*Skäputru*, snow gone, . .	March.
Katsósumtun, .	*Spätlum*, bitter-root, . . .	April.
Stsáok, . .	*Stagamáwus*, going to root-ground,	May.
Kupukálux̣tin, .	*Itx̣wa*, camass-root, . . .	June.
Silónp, . .	*Saántx̣lkwu*, hot, . . .	July.
Tx̣epómtum, .	*Silámp*, gathering berries, . .	August.
Panpátx̣lix̣en, .	*Skilués*, "exhausted salmon," .	September.
Skaái, . .	*Skaái*, dry, ...	October.
	Kinui-étx̣luten, house-building.	
Siístikwu, .	*Keçmákwaln*, snow, . . .	November and December.

I. SKWALE OR NISQUALLY. J. TSIHAILISH OR CHIKAILISH.
K. KAWELITSK OR COWELITS. L. NSIETSHAWUS OR KILLAMUKS.

Of these four tribes, belonging to the family which we have termed *Tsihaili-Selish*, the first inhabits the shores of Puget's Sound, the second the middle of the peninsula which lies west of this sound and north of the Columbia, the third is settled on the banks of a small stream known as the Cowelits, which falls into the Columbia south of Puget's Sound, and the fourth is apart from the others, on the sea-coast, south of the Columbia. They differ considerably in dialect, but little in appearance and habits, in which they resemble the Chinooks and other neighboring tribes. Their estimated numbers

are (or rather were in 1840) for the Skwale, 600, the Tsihailish, 2000, the Kawelitsk, 300, and the Nsietshawus, 700. Among the Tsihailish are included the Kwaiantl and the Kwenaiwitl (corrupted by the whites to Queen Hythe), who live near the coast, thirty or forty miles south of Cape Flattery, and who have each a peculiar dialect.

4. SAHAPTIN.

M. SAHAPTIN OR NEZ-PERCES.

The *Sahaptin** possess the country on each side of Lewis or Snake River, from the Peloose to the Wapticacoes,—about a hundred miles,—together with the tributary streams, extending, on the east, to the foot of the Rocky Mountains. They are supposed, by the missionaries, to number about two thousand souls. In character and appearance, they resemble more the Indians of the Missouri than their neighbors the Salish. They have many horses, and are good hunters, being accustomed to make long excursions, in summer, to the Rocky Mountains, for the purpose of killing buffalo. They formerly had bloody wars with the Shoshonees, Crows, Blackfoot Indians, and other tribes, whose hunting-grounds were in the same region; but of late these quarrels have become less frequent.

The Sahaptin are the tribe who, several years ago, despatched a deputation to the United States, to request that teachers might be sent to instruct them in the arts and religion of the whites. Their good dispositions have been much eulogized by travellers, and there seems to be no reason to doubt that they are superior to the other tribes of this territory, in intellect and in moral qualities. There are, however, certain traits in their character, that have hitherto neutralized, in a great measure, the zealous and well-directed efforts which have been made for their improvement. The first of these is a feeling of personal independence, amounting to lawlessness, which springs naturally from their habits of life, and which renders it almost impossible to reconcile them to any regular discipline or system of labor, even though they are perfectly convinced that it would be for their advantage. Another trait of a similar kind, originating probably in the same cause, is a certain fickleness of temper, which makes

* There is some doubt concerning the proper orthography, as well as the meaning, of this term, which was received from an interpreter. The missionaries always spoke of the tribe by the common name of *Nez-percés*.

them liable to change their opinions and policy with every passing impulse. These defects, though not inconsistent with many good qualities, are yet exactly of the kind most difficult to overcome. Until the Indians can be brought to reside in fixed habitations, it is evident that there will be little opportunity for any permanent improvement. And this can never take place until some other mode shall be adopted by them for procuring their clothing, than that to which they have been heretofore accustomed, namely, the chase, and particularly that of the buffalo. Cultivation, though it may supply them with food, only solves half the difficulty. It will be necessary, if they are to depend on their own resources, that they should be taught to raise sheep, and manufacture the wool; but to do this will require a steadiness of application altogether alien to their natural disposition.

N. WALAWALA.

WALLAWALLAS, PELOOSES, YAKEMAS, KLIKATATS, ETC.

The territory bordering on the Columbia for some distance above and below the junction of Lewis River, is in the possession of several independent bands of Indians, who all speak one language, though with some difference of dialect. The Wallawallas, properly so called, are on a small stream which falls into the Columbia near Fort Nez-percés. The Yakemas (*Iaákema*) are on a large stream nearly opposite. The Peloose tribe has a stream called after it, which empties into Lewis River; and the Klikatats (*Tχlukatat*) wander in the wooded country about Mount St. Helens. These, with other minor bands, are supposed, by the missionaries, to number in all, twenty-two hundred souls.

They resemble the Sahaptin, to whom they are allied by language, but are of a less hardy and active temperament. This proceeds, no doubt, from their mode of life, which is very similar to that of the Salish. Their principal food is the salmon, which they take chiefly in the months of August and September. At this season they assemble in great numbers about the Falls of the Columbia, which form the most important fishing station of Oregon. At this time, also, they trade with the Chinooks, who visit the Falls for the same purpose.

The Sahaptin and Wallawallas compress the head, but not so much as the tribes near the coast. It merely serves with them to

make the forehead more retreating, which, with the aquiline nose common to these natives, gives to them, occasionally, a physiognomy similar to that represented in the hieroglyphical paintings of Central America.

5. WAIILATPU.

O. CAILLOUX, OR CAYUSE.

The *Waiilatpu* inhabit the country south of the Sahaptin and Wallawalla. Their head-quarters are on the upper part of the Wallawalla River, where they live in close connexion with a band of Nez-percés, whose language they usually speak in preference to their own, which has nearly fallen into disuse. They are a small tribe, not numbering five hundred souls, but they are nevertheless looked upon with respect by the tribes around them, as being good warriors, and, what is more, as having much wealth. As their country affords extensive pasturage, they are able to keep large droves of horses, one of their chiefs having as many as two thousand. They are much of the time on horseback, and make long excursions to the east and south. In former times, they waged war with the Shoshonees and Lutuamis, but of late years these hostilities have been suspended.

P. MOLELE.

The residence of the *Molele* is (or was) in the broken and wooded country about Mounts Hood and Vancouver. They were never very numerous, and have suffered much of late from various diseases, particularly the ague-fever. In 1841 they numbered but twenty individuals; several deaths took place while we were in the country, and the tribe is probably, at present, nearly or quite extinct.

6. TSHINUK.

Q. WATLALA, OR UPPER CHINOOK.

This name (*Watχlala*) properly belongs to the Indians at the Cascades, about one hundred and fifty miles from the mouth of the Columbia; but for want of a general appellation, it has been extended to all the tribes speaking dialects of a common language, from Multnoma Island, to the Falls of the Columbia, including also those on the lower part of the Willammet. At the period of the visit of Lewis

and Clark, this was the most densely populated part of the whole Columbian region, and it so continued until the fatal year 1823, when the ague-fever, before unknown west of the Rocky Mountains, broke out, and carried off four-fifths of the population in a single summer. Whole villages were swept away, leaving not a single inhabitant. The living could not bury the dead, and the traders were obliged to undertake this office, to prevent a new pestilence from completing the desolation of the country. The region below the Cascades, which is as far as the influence of the tide is felt, suffered most from this scourge. The population, which before was estimated at upwards of ten thousand, does not now exceed five hundred. Between the Cascades and the Dalles, the sickness was less destructive. There still remain five or six villages, with a population of seven or eight hundred.

They were formerly considered by the whites as among the worst of the Oregon Indians, and were known as a quarrelsome, thievish, and treacherous people. Their situation, on the line of communication between the interior and the coast, gave them great facilities for trafficking with the natives of each for the productions peculiar to the other, and pretty much on their own terms. Hence it happened that they superadded to the turbulence and ferocity natural to their race, the cupidity and trickiness of a nation of traders. They levied tribute, by force or fraud, on all who passed through their country, and travellers were generally glad to be quit of them for a few thefts. The great reduction of their numbers by the epidemic has somewhat tamed their evil propensities, and the labors of the missionaries have not been without a good effect.

R. LOWER CHINOOK.

Twenty years ago there were, below the Multnoma Island, some five or six thousand people, speaking the same, or nearly the same language. The principal tribes or bands were the *Wakaĭkam* (known as the Wahkyekum), the *Katlámat* (Cathlamet), the *Tshinūk* (Chinook), and the *Tlatsap* (Clatsop). They are now reduced to a tenth of their former numbers, and the remnant will probably soon disappear.

This people may be considered the type of what we have called the North-Oregon division, being that in which all the peculiarities of this class are most conspicuous. Many of the characteristics of the

Mongol race appear in their forms and features. They are short and square-framed, with broad faces, flat noses, and eyes turned obliquely upward at the outer corner. The resemblance is accidentally heightened by the conical cap which they wear, similar to that of the Chinese, and which they have probably adopted as a defence against the heavy and frequent rains.

It is among this people, also, that the compression of the skull is carried to the greatest extent. The child, soon after birth, is laid upon an oblong piece of wood, sometimes a little hollowed like a trough, which serves for a cradle. A small pad or cushion, stuffed with moss, is then placed upon its forehead, and fastened tightly, at each side, to the board, so that the infant is unable to move its head. In this way, partly by actual compression, and partly by preventing the growth of the skull except towards the sides, the desired deformity is produced. A profile which presents a straight line from the crown of the head to the top of the nose is considered by them the acme of beauty. The appearance of the child when just released from this confinement is truly hideous. The transverse diameter of the head above the ears, is then nearly twice as great as the longitudinal, from the forehead to the occiput. The eyes, which are naturally deep-set, become protruding, and appear as if squeezed partially out of the head. In after years the skull, as it increases, returns, in some degree, to its natural shape, and the deformity, though always sufficiently remarkable, is less shocking than at first. The children of slaves are not considered of sufficient importance to undergo this operation, and their heads, therefore, retain their natural form. If the alteration of shape produced any important effect on the intellectual or moral characteristics of the people, it would be perceptible in the difference between the slaves and the freemen,—which is found, however, to be very slight, and only such as would naturally arise from the distinction of classes. The slaves, who are mostly descendants of prisoners taken in war, are of a tamer and less quarrelsome disposition than their masters, whose natural pride and arrogance is increased by the habit of domineering over them.

The Chinooks are less ingenious than the natives of the Northwest Coast, but are far superior to those of California. They make houses of wide and thick planks, which they chip with much labor from the large pines with which their country abounds. A single trunk makes one, or, at the most, two planks. The houses are of an oblong shape, with two rows of bunks or sleeping-places on each side, one above

the other, like berths in a ship. Their canoes, which are made of hollowed trees, are sometimes of great size. They are of elegant shape, long, narrow, and sharp, and are light enough to live in a rough sea, where a boat would be swamped; but they require constant watchfulness, to guard against their upsetting. The habits of the Chinooks, like those of the northern coast-tribes, show a people accustomed to derive their subsistence from the sea, and averse to wandering upon land. They differ widely, in this respect, from the Californians, who subsist upon acorns and the seeds of plants, build temporary huts of brushwood and straw, and are constantly on the move from place to place.

7. KALAPUYA.

The *Kalapuya* (or Callapooyahs) possess the valley of the Willammet* above the Falls,—the most fertile district of Oregon. It is included between the two ridges, known as the coast range and the California Chain, and is watered by numerous tributaries of the main stream. The natives were formerly numerous, but have been reduced by sickness to about five hundred. This rapid diminution will render nugatory the efforts of the American missionaries to improve their condition, in which, from the habits and character of the natives, there would otherwise have been some reason to hope for success. The Kalapuya, like the Umkwa, hold a position intermediate between the wild wandering tribes of the interior, and the debased, filthy, and quarrelsome natives of the coast. They are more regular and quiet than the former, and more cleanly, honest, and moral, than the latter. They shift their quarters at certain seasons for the purpose of procuring food; but could their wants be otherwise supplied, they might easily be induced, as some of them have already been, to adopt a fixed residence. The progress of disease, however, and the influx of foreign population will soon supersede the necessity of any further labors for their benefit.

* As this word has been written and pronounced by foreigners in various ways, it may be well to note that the true orthography, according to the native pronunciation, would be *Wulámt*, in two syllables, with the accent on the last.

8. T. IAKÓN, OR YAKONES, OR SOUTHERN KILLAMUKS.

A small tribe, numbering six or seven hundred, who live on the coast, south of the Usietshawus, from whom they differ merely in language.

9. T. LUTUAMI, OR TLAMATL, OR CLAMET INDIANS.

The first of these names is the proper designation of the people in their own language. The second is that by which they are known to the Chinooks, and through them, to the whites. They live on the head waters of the river and about the lake, which have both received from foreigners the name of *Clamet*. They are a warlike tribe, and frequently attack the trading-parties which pass through their country, on the way to California. They seem to be engaged in constant hostilities with their neighbors, the Shasties and Palaiks, one object of which is to obtain slaves, whom they sell to the Waiilatpu, and the Indians of the Willammet.

10. V. SASTE, OR SHASTY.
11. W. PALAIHNIH, OR PALAIKS.

These two tribes live, the former to the southwest, and the latter to the southeast, of the Lutuami. Little is known of them, except that they lead a wandering, savage life, and subsist on game and fruit. They are dreaded by the traders, who expect to be attacked in passing through their country. Their numbers, however, as well as those of the Lutuami, have been of late greatly diminished by disease, and all three tribes together are supposed not to comprise more than twelve hundred individuals. The women of the Saste, and perhaps of the other tribes, are tattooed in lines from the mouth to the chin. In Northern California the same fashion exists, among the tribes of the interior.

12. SHOSHONEES, OR SNAKE INDIANS.

X. SHOSHONI. Y. WIHINASHT.

By the accounts which we received, this is a very widely extended people. The *Shoshóni* and *Pánasht* (Bonnaks) of the Columbia, the

Yutas and *Sampiches* beyond the Salt Lake, the *Comanches* of Texas, and some other tribes along the northern frontier of Mexico, are said to speak dialects of a common language. It will be seen, also, that the vocabulary of the idiom spoken by the Netela Indians on the coast of California, in latitude 34°, shows evident traces of connexion with the Shoshóni.

The country of the Shoshonees proper is south of Lewis or Snake River, and east of the Salt Lake. There is, however, one detached band, known as the Wihinasht, or Western Snakes, near Fort Boirie, separated from the main body by the tribe of Bonnaks. The Shoshonees are generally at war with the Satsikaa, or Blackfoot Indians, and the Upsaroka, or Crows. The usual war-ground of the three nations, is the country around the head waters of the Snake, Green, and Platte Rivers. Some of the Shoshonees have horses and fire-arms, and derive their subsistence from the chase and from fish. Others, to the north, have no horses, are armed only with bows, and live on acorns and roots; these the hunters call Diggers, and consider the most miserable of the Indians.

13. Z. SATSIKAA, OR BLACKFOOT INDIANS.

This is a well-known confederacy of five tribes, occupying an extensive territory in and near the Rocky Mountains, between the head-waters of the Missouri, the Saskatchawan, and the Columbia. The names of the tribes are (1) the *Satsikáa* (*Sŏtsikáa*), or Blackfeet proper; (2) the *Kéna* (in the singular *Kenekún*), or Blood Indians; (3) the *Piekán* (*Piekún*), or Pagan Indians; (4) the *Atsina*, or Fall Indians, sometimes called *Gros Ventres* of the Prairie; and (5) the *Sarsi* (*Sarsi*), or Sussees. The name of the confederacy, as given to me, was *Sikskékuanak*, but it is doubtful whether this word is not derived from the Cree or Knisteneau language. Of the five tribes, the first three speak one idiom; the fourth have a language of their own, of which we possess no vocabulary (except the very scanty one given by Umfreville), and the fifth speak a dialect of the Chippewyan (Athapascan), allied to the Tahkali. The union of the tribes is a matter of late date, within the memory of persons now living. The Atsina are the same with the Arrapahaes, and formerly lived in the plains, but have been driven into the mountains by their enemies, and forced to ally themselves to the Blackfeet. They must not be

confounded with the "Gros Ventres of the Missouri,"—properly *Minetari*, who speak the Crow language.

A few years since, the number and warlike spirit of the Blackfoot tribes made them the terror of all the western Indians, on both sides of the mountains. They were reckoned at not less than thirty thousand souls, and it was not uncommon to hear of thirty or forty war-parties out at once, against the Flathead (Salish), the Upsarokas (or Crows), the Shoshonees, and the northern Crees. But in the year 1836, the small-pox carried off two-thirds of their whole number, and at present they count not more than fifteen hundred tents, or about ten thousand people. Their enemies are now recovering their spirit, and retaliating upon the weakened tribes the ravages which they formerly committed.

NORTHERN TRIBES.

NOOTKA.

A vocabulary is given of the language spoken at Newittee, a port much frequented by fur-traders, at the northern extremity of Vancouver's Island. It proves to be closely allied to the language of Nootka, of which we have about a hundred words given in Jewitt's narrative of his captivity among that people. Nootka is about a hundred miles southeast of Newittee. By Jewitt's account, it appears that the same language is spoken to the southwest, through the whole length of the island, and also by "the *Kla-iz-zarts*, a numerous and powerful tribe, living nearly three hundred miles to the south." These are probably the *Classets*, who reside on the south side of the Straits of Fuca, near Cape Flattery. All that we could learn of them, and of their eastern neighbors, the *Clallems* (Tχlalam) was that they spoke a language different from those of the Chickailish and Nisqually tribes. We might, perhaps, on this evidence, add to the synopsis and map the *Nootka Family*, comprising the tribes of Vancouver's Island, and those along the south side of Fuca's Strait.

SUKWAMES, SUNAHUMES, HAILTS ETC.

A Canadian trapper, who had travelled by land from Fort Nisqually to the mouth of Frazer's River, gave me the names of the tribes that he encountered on his way. They were,—proceeding from the south,

—the *Sukwámes*, *Sunahúmes*, *Tshikátstat*, *Puiále*, and the *Kawítshin*, which last are upon Frazer's River. He said that there appeared to be a great diversity of dialect among them, a statement which was afterwards confirmed from other sources. But of their affinities with one another, and with the surrounding tribes, we could obtain no information. From this point, nothing is known of the tribes on the coast, until we arrive at Milbank Sound, in latitude 52°. A brief vocabulary of the language spoken by the Hailtsa Indians in this sound is given, as furnished by a gentleman connected with the Hudson's Bay Company. This is probably the tribe which Mackenzie met after leaving Friendly Village, on Salmon River, at which point he remarked that a different language commenced.

SOUTHERN TRIBES.

The statements which were received from Indians and trappers concerning the tribes south of the Jakon and Umkwa were, in general, consistent as regarded their names and positions, but differed much with respect to the number and affinity of their languages. Immediately south of the Jakon are the *Saiústkla*, upon a small stream which falls into the sea just south of the Umqua River. Next to these are the *Kilawátshat*, at the mouth of the Umqua, and higher up, on the same river, the *Tsalél*. South of the Kiliwatshat are the *Käús* or *Kwoknöös*, on a small river called by their name, between the Umqua and the Clamet. On the lower part of the Clamet River are the *Totutúne*, known by the unfavorable soubriquet of the Rogue or Rascal Indians. Beyond these, the population is very scanty, until we arrive at the valley of the Sacramento, all the tribes of which are included by the traders under the general name of *Kinklá*, which is probably, like *Tlámatl*, a term of Chinook origin. According to one account, the Saiustkla, Kiliwatshat, Tsalel, and Kaus, speak one language; according to another, two; and a third informant gave to each tribe a peculiar idiom. This will serve, as one instance out of many, to show the impossibility of arriving at any certainty concerning the affinities of different tribes, without an actual comparison of vocabularies.

The next point at which we have any distinct information about the natives is on the plains of the Sacramento, about two hundred and fifty miles from the mouth of that river, where it was first seen by the exploring party from the squadron, on their way from the Co-

lumbia to San Francisco. This was about sixty miles south of the Shasty country. Mr. Dana, to whom I owe the vocabulary which is given of this language, observes, in his note to me: "The natives seen on reaching the Sacramento plains, resemble the Shasty Indians in their regular features. They have thick black hair descending low on the forehead, and hanging down to the shoulders. The faces of the men were colored with black and red paint, fancifully laid on in triangles and zigzag lines. The women were tattooed below the mouth. They were a mirthful race, always disposed to jest and laugh. They appeared to have had but little intercourse with foreigners. Their only arms were bows and arrows,—and in trading they preferred mere trinkets, such as beads and buttons, to the blankets, knives, and similar articles which were in request among the northern Indians."

Still farther south, about one hundred miles above the mouth of the Sacramento, Mr. Dana obtained vocabularies of the dialects of four tribes,—the *Puzhune*, *Sekamne*, *Tsamak*, and *Talatui*. He says of them:—"These Indians have the usual broad face and flattened nose of the coast tribes. The mouth is very large, and the nose broad and depressed. They are filthy in their habits and stupid in look, like the Chinooks. Throughout the Sacramento plains the Indians live mostly on a kind of bread or cake made of acorns. The acorns, after the shell is removed, are spread out and dried in the sun, then pounded with a stone pestle to a fine powder, and afterwards kneaded into a loaf about two inches thick, and baked. It has a black color, and a consistency like that of cheese, but a little softer; the taste, though not very pleasing, is not positively disagreeable."

Five vocabularies are given of idioms spoken by the natives of California, who were formerly under the control of the Spanish missions. The first of these was taken at San Rafael, on the north side of the bay of San Francisco, in about latitude 38° 10′. The second is of La Soledad, near the coast, in latitude 36°. The third of San Miguel, about fifty miles to the southeast of the last-mentioned. The fourth of San Gabriel (the *Kij*), in latitude 34°; and the fifth of San Juan Capestrano, (the *Netēla*,) twenty miles further down the coast. The "missions" are large square enclosures, surrounded by high walls of *adobes* or unburnt bricks. Around the inside are cells, which served as dormitories to the natives. The latter were collected at first, partly by persuasion and partly by force, into these missions, and employed there in agriculture and various simple arts, in which

they were instructed by the priests, and the artisans who were attached to the establishments. There was also, to each mission, a guard of soldiers, who had the double duty of protecting the inmates from the attacks of hostile Indians, and preventing the converts from escaping. When the debased character, limited intelligence, and wandering habits of the Californian aborigines are considered, it would certainly seem that this plan, of confinement under constant superintendence, was the only one which could have been adopted for their improvement, with any chance of success. It nevertheless failed. The natives did, indeed, acquire some knowledge of civilized arts, and even of letters, but the great change in their habits, and the mode of life so alien to their natural disposition, had a fatal effect upon their constitutions. Many more died than were born, and it was necessary frequently to recruit their numbers by fresh captures, or by purchasing slaves of the tribes in the interior. Within the last ten years, most of the missions have been broken up, partly in consequence of the political changes which have taken place in the country. Of the inmates, some fled and rejoined their savage brethren, but the greater number linger about the towns, subsisting on charity, or by laboring for the Mexican settlers.

These five languages are only a few of those which are spoken in Upper California. It is a remarkable fact that while the interior of the country west of the Rocky Mountains is occupied by a few extensive families (Tahkali, Selish, Sahaptin, and Shoshoni), the whole coast, from the neighborhood of Behring's Strait to Cape St. Lucas, is lined with a multitude of small tribes, speaking distinct idioms. A few of these, as the Tsihailish, Kwalhioqua, and Nsietshawas are allied to the families of the interior, but the greater number are entirely unconnected, both with these, and with one another.

In general it has been remarked that where popular report has represented a barbarous population as speaking a multitude of dissimilar languages, subsequent researches have greatly diminished their number. Instances of this might be noted particularly in Australia and in the territory east of the Rocky Mountains. In Oregon, however, the contrary has occurred, and the variety of idioms has been found to be much greater than was anticipated. Probably, as has been before remarked, no other part of the world offers an example of so many tribes, with distinct languages, crowded together within a space so limited.

If we might suppose that the hordes, which, at different periods,

overran the Mexican plateau, had made their way through this territory, we might conclude that the numerous small tribes there found were the scattered remnants of these wandering nations, left along their line of march, as they advanced from the frozen regions of the north into the southern plains. This conjecture acquires some weight from two facts, which, though of a dissimilar character, both bear upon this point. The first is, that such a progress is now going on, particularly in the interior plains, where, according to the testimony of the most respectable traders and hunters, all the tribes are slowly proceeding towards the south. The Shoshonees formerly inhabited the country of the Blackfeet, and there are old men among the former who are better acquainted with the defiles and secret passes of that country than the Blackfeet themselves. At the same period, the territory east of the Salt Lake, now occupied by the Shoshonees, was in the possession of the Bonnacks, who have been thrust by them partially into the southwestern desert. The Shyennes, the Kaiawas, and the Comanches, were mentioned as another instance of the same kind. This movement is easily explained as resulting from the superior energy and prowess of the northern tribes, together with the general desire of attaining a more fertile country and genial climate.

The other circumstance alluded to is the singular manner in which tribes speaking allied languages, are dispersed over this territory, in a direction from north to south. Taking, for example, the Selish family, we have the Shoushwaps on Frazer's River, and at Friendly Village, in latitude 53° 30′; the Flatheads and Pisquous on the Upper Columbia; the Nisqually about Puget's Sound; the Cowelits and Chikailish beyond these; and a single tribe, the Nsietshawas or Killamuks, quite separate from the rest, south of the Columbia, below 45°. A yet more striking instance is found in what we have termed the Tahkali-Umqua family. The Tahkali, or Carriers, are closely allied to the Chippewyans,* who are spread over the whole northern portion of the American continent, from Hudson's Bay to the vicinity of Behring's Strait. On comparing together the vocabularies of the Oregon tribes,

* These must not be confounded with the Chippeways, or Ojibwaig, who belong to a different stock. Mr. Gallatin, in his great work, the "Synopsis of the Indian Tribes," has assigned to the Chippewyans and Carriers the general name of Athapascas, derived from the original designation of a lake and district in the central part of the country which they occupy. The Tahkali-Umqua must therefore be regarded as a subdivision of the Athapascan family.

it became apparent that the languages spoken by the Kwalhioqua, a small band who live in the wooded country north of the Columbia, the Tlatskanai, a similar tribe south of that river, and the Umquas, in latitude 43° N., must all be referred to the same widely-extended family.

The hypothesis which is offered in explanation of these facts, must, of course, be considered as a mere speculation, until it shall be confirmed by the discovery of a resemblance between the languages of Oregon (or some one of them) and those of Mexico. The latter are known to be numerous, and about twenty have been reduced to writing by the Catholic missionaries. Of the grammars and dictionaries which they have composed, several have been printed, but the greater number are still in manuscript. Many of the latter are preserved in Europe, either in public libraries, or in private collections. Our own materials for comparison are limited to a few published works, in six of the principal idioms, between which and the languages of Oregon, no similarity is apparent. This result, however, need not discourage any one from pursuing the investigation with regard to the remaining tongues, especially those spoken in the north of Mexico. It is to be hoped that future inquirers, with better opportunities, and more extensive materials, may be able to arrive at some definite conclusion on this point, which must be considered as one of the most interesting questions connected with the history of the aboriginal races on this continent.

PHILOLOGY.

PHILOLOGY.

POLYNESIAN GRAMMAR.

A COMPARATIVE GRAMMAR OF THE POLYNESIAN DIALECTS.

INTRODUCTORY REMARKS.

It has seemed advisable, for several reasons, to throw the materials which have been collected for the purpose of elucidating the structure of the Polynesian dialects into the form of a Comparative Grammar. By this mode, the various idioms are brought together in such a way that the points of resemblance and of distinction among them all are perceived at once. The changes, also, which the general language undergoes, in passing from one group to another, are thus made apparent, and the principles which govern these changes, being once discerned, will prove, it is believed, of no little importance to the science of philology. It happens, moreover, in many cases, that what is doubtful and obscure in one dialect, is elucidated by a comparison with others,—the mere juxtaposition being often sufficient for this purpose. Finally, by this form, as the repetition of the same rules and explanations for different dialects is avoided, the whole is brought into a much smaller space than would otherwise be possible, with greater convenience of reference, and no loss of clearness.

The materials which have been used in drawing up the Grammar and Lexicon consist (in addition to the collections which our opportunities enabled us to make) of the translations made by the missionaries in seven of the principal dialects, namely, the Samoan, Tongan,

New Zealand, Rarotongan, Mangarevan, Tahitian, and Hawaiian—of manuscript grammars and vocabularies, furnished to us also by the missionaries in some of the islands—and of printed works of the same kind, relating to four of the dialects. Of the MSS., the most important are a brief grammar of the Samoan by Mr. Heath, missionary at the Navigator Islands, and a vocabulary of the language from Mr. Mills, of the same group;—the first part of a grammar of the Tongan (as far as the pronouns) from Mr. Rabone of Tongatabu, a vocabulary of the Nukuhivan from Mr. Armstrong of Honolulu,* and one of the Mangarevan dialect from M. Maigret, formerly missionary at the Gambier Islands, and now resident at Oahu. Of printed works, the only ones which have been of much service are the Grammar of the Tahitian, published in 1823, by the missionaries at the Society Group, the invaluable Hawaiian vocabulary of Mr. Lorrin Andrews, and the notes on the peculiarities of this language, by the same gentleman, in the Hawaiian Spectator, for October, 1838. These publications, however, have been rather consulted than copied, the rules and examples given in the following pages having been drawn almost entirely either from manuscript notes, or from the translations. Martin's Vocabulary of the Tongan, and Lee's of the New Zealand dialect have been used in preparing the Lexicon. All that is given concerning the languages of Fakaafo and the Paumotu Group rests on the authority of the writer, as likewise the remarks upon the pronunciation of the various dialects. A familiarity with the general structure of the Polynesian speech, and with the minuter peculiarities of some of the dialects, which was acquired during three years spent among the islands, and devoted chiefly to this study, has much facilitated the work of compiling the Grammar, and may, perhaps, be considered as, in some degree, a guaranty for its general correctness.

* In the first draft of the Grammar, this vocabulary, with one obtained at Tahiti, from a native of Tahuata, and the article, by the Rev. William P. Alexander, in the Hawaiian Spectator for January, 1838, entitled the "Marquesian and Hawaiian Dialects Compared," furnished all the information which we possessed relative to the Nukuhivan dialect. More ample materials for giving a complete account of that idiom have since been obtained in the MSS. of Mr. Crook, referred to on page 136 of this volume, and in the "*Lettres sur les Iles Marquises*, par le P. Mathias G * * *" (Gracia?), published at Paris, in 1843.

GRAMMAR

OF THE POLYNESIAN DIALECTS.

ORTHOGRAPHY.

§ 1. The elementary sounds proper to the Polynesian languages are fifteen in number, namely, the vowels *a*, *e*, *i*, *o*, *u*, and ten consonants, *f*, *k*, *l*, *m*, *n*, *ŋ*, *p*, *s*, *t*, *v*.

The only dialect, so far as is known, in which all these letters are found is that spoken in the two groups of Fakaafo and Vaitupu. In the other dialects, some of these letters are dropped entirely, and others changed.

In Samoan, the *k* is dropped, its place being merely indicated by a hiatus or catching of the breath, as *ali'i* for *aliki*, *'a'ano* for *kakano*.

In Tongan, the *k* is retained, but the *s* is changed to *h*, as *hahake* for *sasake*, *aho* for *aso*. The *t* in this dialect, where it precedes *i*, has a sound not unlike the English *ch*, or like *ti* in *Christian*; the missionaries have represented this sound by a *j*, as *jino* for *tino* (pron. *chino*).

The New Zealand dialect changes the *s* to *h*, the *l* to *r*, the *v* to *w*, and the *f*, before *a* and *e* to *w*, before *o* and *u* to *h*, and before *i* commonly to *w*, but sometimes to *h*; as *heke* for *seke*, *waka* for *vaka*, *ware* for *fale*, *vetú* for *fetú*, *hoe* for *foe*, *huri* for *fuli*, *witi* for *fiti*, and *hia* for *fia*. If two *f*'s occur in the same word, preceding an *a* or an *e*, the first *f* is usually changed to *w*, and the second to *h*; as *waha* for *fafa*, *wehe* for *fefe*.

The dialects of Rarotonga and Mangareva lose both the *f* and the *s* entirely, and have *r* instead of *l*; as *are* for *fale*, *ae* for *sae*.

The Paumotuan has the same elements as the New Zealand, except that the *f* is sometimes heard in place of the *w*. Many of its words assume peculiar forms unlike those of any other dialect; as *mateu* for *matou*, *mauŋa* for *maua*. The *k* is sometimes introduced in words where it does not properly belong, as *reko* for *reo*, voice; *kakuenei* for *akuenei*, soon.

The Tahitian dispenses with both *k* and *ŋ*; the *s* is changed to *h*; the *f* before *a* and

e is commonly, though not always, retained; before *i*, *o*, and *u*, it is replaced by *h*; the *r* also is used instead of *l*; as *ari'i* for *aliki*, *rai* for *laŋi*, *fa'a* or *ha'a* for *faka*, *hou* for *fou*.

In Hawaiian, *f* and *s* are changed to *h*, *ŋ* becomes *n*, *w* is used for *v* (though the sound is properly intermediate between the two), and the *k* is dropped, as in Samoan and Tahitian; as *hale* for *fale*, *lani* for *laŋi*, *wa'a* for *vaka*.

The Nukuhivan varies in different islands, and even in different districts of the same island. In Tahuata and the other southern islands, the *f* is retained, the *ŋ* becomes *n*, and the *k* is frequently omitted. In Nukuhiva and the rest of the northern cluster, the *f* is changed to *h*, the *k* is retained (except at the beginning of words, when it is omitted or pronounced, at the pleasure of the speaker), and the *ŋ* becomes *k*, except with the people of one district (the Taipis), who give it its true sound. In all the islands, the *l* (or *r*) is omitted, or, at least, is very rarely used. Thus we have, in Tahuata, *fiti*, *fae* (for *hae*), *hana* (for *haŋa*), and *havai'i* (for *Savaiki*); in Nukuhiva, *hiti*, *hae*, *haka* (or with the Taipis *haŋa*), and *havaiki*.

§ 2. The following table will show the number of consonantal elements in each dialect, and the permutations which they undergo in passing from one to another. The hiatus caused by the omission of the *k* is represented by an inverted comma. An omission of a letter which does not cause a hiatus, or sensible break in the pronunciation, is denoted by a dash.

FAK.	SAM.	TONG.	N. Z.	RAR.	MANG.	PAU.	TAH.	HAW.	NUK.
F	*F*	*F*	*W; H*	—	—	*W* or *F; H*	*F; H*	*H*	*F* or *H*
K	'	*K*	*K*	*K*	*K*	*K*	'	'	*K*
L	*L*	*L*	*R*	*R*	*R*	*R*	*R*	*L*	*R*
M	*M*	*M*	*M*	*M*	*M*	*M*	*M*	*M*	*M*
N	*N*	*N*	*N*	*N*	*N*	*N*	*N*	*N*	*N*
Ŋ	*Ŋ*	*Ŋ*	*Ŋ*	*Ŋ*	*Ŋ*	*Ŋ*	—	*N*	*Ŋ* or *K* or *N*
P	*P*	*P* or *B*	*P*	*P*	*P*	*P*	*P*	*P*	*P*
S	*S*	*H*	*H*	—	—	*H*	*H*	*H*	*H*
T	*T*	*T*	*T*	*T*	*T*	*T*	*T*	*T*	*T*
V	*V*	*V*	*W*	*V*	*V*	*V* or *W*	*V*	*W*	*V*

§ 3. Besides the regular permutations above-noted, there are others which occasionally take place between different dialects.

F is occasionally commuted to *v* or *w*; as *fasi*, Sam., a place, becomes in Tahitian *vahi*, and in Hawaiian *wahi*; and sometimes to *p*; as *foe*, Tonga, *poe*, N. Z., a ball.

The *l* is sometimes changed to *n*; as *nima*, Tong., for *lima*, five; *nini*, Haw., and *nii*, Tah., for *liŋi*, to pour; *niinii*, Sam., for *li'ili'i*, or *likiliki*, small.

The Tongan frequently drops the *l* altogether, as *akau* for *lakau*, tree; *eŋa* for *leŋa*, turmeric; *aiki* for *aliki*, chief.

The Tongan has sometimes an *h* where the other Polynesian dialects have no corre-

sponding element; in such cases, the Vitian has often a *c*, and the Rotuman an *s;* as *mohe*, Tong., *moce*, Viti., *mose*, Rot., *moe*, Sam., *et cet.*, to sleep.

K and *t* are sometimes interchanged; as *tulu*, Haw., *kuru*, Rar., to drop; *wiki*, N. Z., *witi*, Haw., quickly.

§ 4. The vowels undergo but few changes, and those chiefly in consequence of the permutations of the consonants.

The syllable *fe*, when it commences a word, and is unaccented, is changed in Hawaiian to *ho;* as *fetú*, star, becomes *hotú; fenúa*, country, *honúa*.

The omission of the *k* and *l* produces some changes, for which no determinate rule can be given; as *mai'a*, Tah., banana, for *meika; meae*, Nuk., sacred place, for *marae*.

When a vowel is repeated in Samoan, with an *s* between (as *asa*, *ese*, *isi*, &c.), or in Tongan with an *h*, the other dialects frequently drop the interposed consonant, and contract the two vowels into one; as *'asa*, Sam., *kaha*, Tong., burning, becomes in Mangarevan *kā*, and in Hawaiian *'ā; 'ese* or *kehe*, other, becomes in N. Z. *kē*, Tah., *'ē; musu*, to whisper, becomes *mū*, &c.

The causative prefix, which in Tongan is *faka*, in Samoan *fa'a*, in Tahitian *fa'a* and *ha'a*, becomes in Hawaiian *ha'a* or *ho'o*, most commonly the latter.

The diphthong *ia* in Tongan frequently becomes *ie*, and *ua* is changed to *uo;* as *fie*, to desire, for *fia; luo*, a pit, for *lua*. In this dialect, also, when a word is doubled, an alteration frequently takes place in the vowel of the first part; as *folofola* for *folafola*.

§ 5. No Polynesian dialect makes any distinction between the sounds of *b* and *p*, *d* and *t*, *g* and *k*, *l* and *r*, or *v* and *w*. The *l*, moreover, is frequently sounded like *d*, and the *t* like *k*.

The missionaries have, in general, made use of the mutes *k*, *p*, and *t*, instead of the corresponding sonants. In the Tongan, however, the *b* is employed, and in Tahitian and Rarotongan the letters *b* and *d* were at first occasionally used; as *medua* for *metua*, *rotobu* for *rotopu*, &c.; at present, we believe, the missionaries have decided upon employing only the *p* and *t*.

The sound of *l* is rarely heard in the New Zealand pronunciation, and that of *r* in the Tongan; in all the other dialects both these sounds are used indiscriminately. The missionaries have adopted the *l* in Samoan and Hawaiian, and the *r* in Tahitian and Rarotongan. In Vitian and Rotuman *l* and *r* are distinct sounds.

The sound of *v* is most usual in Samoan, Tongan, Rarotongan, and Tahitian,—that of *w* in the New Zealand, Paumotuan, and Hawaiian.

In all the dialects the *l* (or *r*) is frequently so pronounced as to have, to the ear of a stranger, a sound very similar to *d; Falealili*, the name of a town in Samoa, is generally sounded *Falearidi; riri* in New Zealand is pronounced *didi; raro* in Tahitian has the sound of *daro;* and *Hilo*, the name of a district in Hawaii, is usually pronounced *Hido*.

The confusion in the pronunciation of *k* and *t* is not uncommon, even in those languages in which both the sounds are met with as distinct elements. In Fakaafo *aliti* was heard for *aliki*, and in New Zealand and Paumotu *ariti*. In Hawaiian, the natives

make no distinction between the *t* and *k*, and the missionaries have adopted the latter, though improperly (as the element is really the Polynesian *t*), in the written language.

In Fakaafo, Paumotu, and Tahiti, we occasionally heard the *f* changed to a sound like that of *wh* in *what;* as *whare* for *fare*, *owháwha* for *ofáfa*, &c. This may serve to show the process by which both the *w* and the *h* have been substituted, in some of the dialects, for the *f;* as in New Zealand, *waha* for *fafa*, &c.

At Fakaafo, we also frequently heard the *s* pronounced like a strongly aspirated *h*, as *h'a* for *sa*, sacred. A similar sound is sometimes given to the *h* in New Zealand and Tahiti, as in *hoyi* or *hoi* (in Samoan *soyi*), to salute by pressing noses, which some have supposed to be pronounced *shoyi*, *shoi*. In fact, the Samoan *s* is a dental letter, approaching, in the pronunciation of some natives, very nearly to the sound of *sh*.

In Samoan the *n* was occasionally confounded with the *y*, particularly where both occurred in the same word; thus we heard *manoyi*, *mayoyi*, and *mayoni;* *manutayi* and *mayutayi*, &c.

In Fakaafo the word *iyóa* was sometimes heard as *ikóa;* in Nukuhivan, as has been already stated, among some of the tribes, this change of *y* to *k* is constantly made.

§ 6. In all the Polynesian dialects every syllable must terminate in a vowel; and two consonants are never heard without a vowel between them.

This rule admits of no exception whatsoever, and it is chiefly to this peculiarity that the softness of these languages is to be attributed. The longest syllables have only three letters—a consonant and a diphthong—and many syllables consist of a single vowel.

§ 7. Most of the radical words in the Polynesian are dissyllables.

The simple prepositions, the articles, and a very few other words, are monosyllables. Words of three or more syllables are usually derivatives or compounds.

§ 8. The accent is commonly laid on the penultimate syllable; in some instances, however, it is found on the antepenultimate, and in some on the final syllable. These cases have generally been noted in the vocabularies.

When a syllable is postfixed to a word, the accent is usually shifted forward; as *íte*, to know, in the passive, *itéa;* *tóe*, to remain, *toéya*, Rar., *toéna*, Haw., and *toéa*, Tah., remainder.

Sometimes a difference of meaning is indicated by a change of accent; as *manáva*, Sam., the belly, and *mānava*, to breathe; *maráma*, Rar., the moon, and *mārama*, light. In Hawaiian, *tanáta*, man, makes in the plural, *na tánata*, men.

§ 9. The following examples will show the changes which words undergo in passing from one dialect to another.

FAK.	SAM.	TONG.	N. Z. & PAU.	RAR. & MAN.	TAH.	HAW.	NUK.
foe	*foe*	*foe*	*hoe*	*oe*	*hoe*	*hoe*	*hoe*
fiti	*fiti*	*fiti*	*witi*	*iti*	*hiti*	*hiti*	*fiti* or *hiti*
toŋa	*toŋa*	*toŋa*	*toŋa*	*toŋa*	*toa*	*tona*	*toŋa* or *toka* or *tona*
sina	*sina*	*hina*	*ina*	*hina*	*hina*	*hina*	*hina*
vai	*vai*	*vai*	*wai*	*vai*	*vai*	*wai*	*vai*
lama	*lama*	*lama*	*rama*	*rama*	*rama*	*lama*	*ama*
ika	*i'a*	*ika*	*ika*	*ika*	*i'a*	*i'a*	*ika*
laŋi	*laŋi*	*laŋi*	*raŋi*	*raŋi*	*rai*	*lani*	*aŋi* or *aki* or *ani*
soŋi	*soŋi*	*hoŋi*	*hoŋi*	*oŋi*	*hoi*	*honi*	*hoki*, &c.
saka	*sa'a*	*haka*	*haka*	*aka*	*ha'a*	*ha'a*	*haka*
vaka	*va'a*	*vaka*	*waka*	*vaka*	*va'a*	*wa'a*	*vaka*
fale	*fale*	*fale*	*ware*	*are*	*fare*	*hale*	*fae* or *hae*
fafa	*fafa*	*fafa*	*waha*	*vaa*	*vaha*	*waha*	*fafa* or *haha*
kupeŋa	*'upeŋa*	*kupeŋa*	*kupeŋa*	*kupeŋa*	*'upea*	*'upena*	*kupeka*, &c.
	finaŋalo	*finaŋalo*	*hinaŋaro*	*inaŋaro*	*hinaaro*	*hinanalo*	*hinakao*
aliki	*ali'i*	*eiki*	*ariki*	*ariki*	*ari'i*	*ali'i*	*aiki*
fanúa	*fanúa*	*fonúa*	*wenúa*	*enúa*	*henúa*	*honúa*	*henúa*, &c.
tufúŋa	*tufúŋa*	*tufúŋa*	*tohúŋa*	*taúŋa*	*tahúa* (?)	*tahuna*	*tuhuka*, *tuhuna*

ETYMOLOGY.

§ 10. The dialects of Polynesia have, properly speaking, no grammatical inflections. The only changes which words undergo are by affixed particles, or by the reduplication of one or more of their syllables.

Particles, both affixed and separate, play a great part in all these idioms. They may be divided into three classes,—particles which qualify nouns, verbal particles, and conjunctives. In the former are included the articles, certain demonstratives, the signs of case and of number,—of the first of which we proceed to speak.

THE ARTICLE.

§ 11. There are, in most of the dialects, two articles, one of which is definite, and at the same time singular, and the other indefinite, and prefixed either to the singular or the plural.

In the dialect of Fakaafo the definite article is *te*, and the indefinite *se* or *he* (*s* and *h* being used indiscriminately); as *ua lelei te tama*, good is the boy; *se mata*, an eye; *he tufuŋa koe?* art thou a priest?

In Samoan, the articles are *le* and *se; le taŋata*, the man; *se taŋata*, a man.

In Tongan, there appear to be but two articles, *a* and *he*. The former is used before proper names and pronouns, and becomes *ae* (probably for *a he*) before common nouns; as, *bea toki lea a Jesu*, and then Jesus said; *a hono tehina*, his brother; *bea ne tuku ki*

ai ae tayata, and he placed there the man. This *ae*, when joined with another particle, as *a*, of, *mo*, and, &c., becomes simply *e*, as, *he ɣaue ae Mesia*, the works of the Messiah; *ke ilo ae lelei moe kovi*, to know good and evil. *He* properly answers to *se* in Samoan, but it has also the meaning of the definite article in English, as in one of the examples given above.

That an article *te* once existed in this dialect we may infer from its presence in some of the numerals, as *te-kau*, one score—*ua ɣa-kau*, two score; *te-kumi*, a measure of ten fathoms (*une dizaine*),—*tolu ɣa-kumi*, twenty fathoms; *teau*, a hundred,—*fa ɣeau*, four hundred, &c.

[The missionaries make two definite articles, *a* and *e*, "the former used before the nominative when the verb is neuter or intransitive, and the latter where it is active or transitive." This, however, is an error, the result of another error, namely, the failure to distinguish between the active and passive states of the verb. The *e* is merely, as in all the other Polynesian dialects, the preposition *by* (Latin *a* or *ab*) before the ablative. The sentence *bea tabuakii akinautolu e he Otua*, and God blessed them, means properly, and they were blessed by God. Much confusion has arisen from this source, in the missionary translations into this language.]

In the dialect of New Zealand the articles are *te* and *he;* in those of Tahiti, Rarotonga, Mangareva, and Nukuhiva, *te* and *e*.

The Hawaiian has for its indefinite article *he;* for the definite, a double form, *te* and *ta*. The former is used before all nouns commencing with *t*, and before many commencing with *a* and *o;* some also which begin with *p* have *te* for their article. Other nouns, with some few exceptions, have *ta*. No noun takes both, unless with some change of meaning, which makes it a different word, as *ta aho*, sticks for thatching, *te aho*, the breath.

The only other dialect in which *ta* is found as an article is that spoken in the small island of Niua or Immer, one of the New Hebrides, but inhabited by a Polynesian tribe. In a brief vocabulary, obtained by the Rev. J. Williams, (on his last cruise, just before his murder at that group,) this article occurs several times, as *ta kuru*, the breadfruit; *ta one*, the earth; *ta fanua*, the country.

In New Zealand, *a* is frequently used before proper names and pronouns; as *ano ka kite a Jesu*, when Jesus saw; *akoe*, thou; *aia*, he.

In Rarotongan, the *a* also occurs, though not so frequently as in New Zealand; as *namua atu ra a Jesu*, Jesus went before; *aia*, he.

It is perhaps to this article that we must refer the *a*, which, in all the dialects, comes between the prepositions *ki* and *i*, and the proper name or pronoun following; as *kia Pea*, to Pea; *kia ia*, to him.

In Mangarevan, *a* preceding a noun, with an adverb of place after it, is used as a demonstrative; it is perhaps this same article;—*noku a tamariki ara*, that child (*the* child *there*) is mine; *a mea nei*, this thing (the thing here).

[It seems likely that the Polynesian had originally three articles, namely, *te* for the singular, *ɣa* for the plural, and *se* indefinite. The first has been changed in Samoan to *le*, in Tongan it is replaced by the particle *a*, connected with the indefinite *he*, and in Hawaiian it becomes generally *ta*. These changes are perhaps the result of a desire for euphony, for as *te* was not only an article, but a relative pronoun, and a sign of the future tense, its frequent repetition, particularly in public speaking, was likely to be offensive to the fastidious audiences of Samoa, Tonga, and Hawaii, in all of which great

attention is paid by the higher classes to the arts of oratory. In Tahiti, the attempt to avoid this repetition has led merely to the lengthening of the relative, which is pronounced *tei*. That *te* is properly an article of unity, there can be no doubt. It never precedes a noun in the plural, unless where this has a collective sense; thus, *te tanata*, in Hawaiian, may mean either "the man," or "mankind," or the "party of men," (spoken of before;) but in the latter case it would usually have some collective particle after it, as *ta mau tanata*, or *ta poe tanata*. It is, perhaps, connected with the numeral *tahi*, one, which in Rotuman becomes *ta*, and in Tarawan *te*.—As regards the *a*, in the Tongan, New Zealand, and Rarotongan dialects, it would perhaps be more proper to consider it not an article, but rather a particle similar to the nominative sign *ko* (vide § 17), and used when that cannot be employed, viz.: before the nominative, when it is in the middle of a sentence, and before the accusative generally.]

§ 12. Besides the two articles above-mentioned, all the dialects have other words which may be included, though with less propriety, in the same class. They are mostly such as are commonly termed in English indefinite pronouns.

In Samoan these are *sa*, some one; *nisi*, some (pl.); *sina*, some (partitive); *isi*, other; *setasi*, one, some one; *letasi*, a certain one, another; *etasi*, some, several, other; as *sa tagata*, some man; *nisi tagata*, some men; *siua vai*, some water; *letasi alii*, a certain chief; *etasi alii*, certain chiefs.

In Tongan, *ha*, some one, any one; *foe*, a single one; *nihi*, some (pl.); *etaha*, certain, other; as *ha tagata*, some man; *foe niu*, a single cocoa-nut; *ki he matatahi etaha*, to the other side.

In the New Zealand dialect, *tetahi*, some one, a certain one, another,—pl., *etahi; wahi* or *tewahi*, some (partitive).

In Rarotongan, *tetai*, some one, another,—pl. *etai; tetai pae*, some, a portion of.

In Mangarevan, *tai*, one, other; *ma*, some,—as *ma vai*, some water (but used rather in the sense of "give me some water").

In Paumotuan, *e homai te wahi komo noku*, bring here some water for me.

In Tahitian, *te hoe*, some one, a single one; *etahi*, one, other,—pl. *vetahi; ma* or *maa*, some, a portion of; as *tehoe vi*, an apple; *etahi ea*, another road; *maa pape*, some water; *maa matai*, some wind. Sometimes this last has another article before it, as *homai etahi a tehoe maa pape*, give me some water.

[We have also *maa henua*, a piece of ground, a field,—in Rarotongan *maga enua*. *Maa* and *maga* mean also food. The origin is probably from the Tongan *ma*, to chew; hence, a mouthful, a morsel. Thus in Tonga they say, *mai ma kava*, give me some kava, or a morsel of kava. In English we say, in like manner, a little bit, a mere morsel.]

In Hawaiian, we have *tahi* or *tetahi*, and *wahi;* as *tahi* or *tetahi tanata*, a certain man; *wahi laau*, some timber; *te wahi tapa*, some cloth.

In Nukuhivan, *tetahi*, some one, a certain one, as *tetahi niu*, a cocoa-nut; *tona*, some one, as *tona a*, some day.

[In the foregoing list, *tetahi*, *etahi*, &c., are from the numeral one; *foe*, Tong., *hoe*, Tah., means properly a mass, lump, or ball (vide vocab. verb. *foe*); *wahi* is from *fasi*, Sam., to divide, and means a division, a portion; *pae* is perhaps a corruption of the same word.]

THE SUBSTANTIVE.

§ 13. The gender is distinguished either by the use of entirely different words, as *tamā*, Sam., father, *tinā*, mother; or, more generally, by the use of words signifying male and female.

Sam.	*lupe tane*, a cock pigeon	*lupe fafine*, a hen pigeon
Tong.	*toloa tane*, a drake	*toloa fafine*, a duck
N. Z.	*tupuna tane*, a grandfather	*tupuna wahine*, a grandmother
N. Z.	*kararehe toarawa*, a male beast	*kararehe uwa*, a female beast
Rar.	*metuatane*, a father	*metua-vaine*, a mother
Tah.	*hunoa tane*, a son-in-law	*hunoa vahine*, a daughter-in-law
Tah.	*puaa oni*, a boar	*puaa uha*, a sow
Haw.	*kao tane*, a he-goat	*kao wahine*, a she-goat
Nuk.	*moa ahana*, a cock	*moa vahine*, a hen
Nuk.	*puaka toa*, a hog	*puaka ufa*, a sow

§ 14. The plural is frequently left without any mark to distinguish it from the singular. In this case, the plurality must be inferred from the general course of the conversation or narrative. When it becomes necessary to mark the distinction, there are several modes of doing it;—1st, in some of the dialects, by an indefinite or demonstrative or possessive pronoun prefixed, as *nisi taŋata*, Sam., some men; *ona toi*, his axes; *era ware*, N. Z., those houses; 2dly, in most of the dialects, by the form of the adjective, as *raau rahi*, Tah., large tree, pl. *raau rarahi*, large trees; 3dly, by some numeral or adjective signifying number. These three methods will be further illustrated hereafter. Finally, the most general manner of denoting the plural is by means of particles, most of which have a collective sense, prefixed to the noun.

In Fakaafo we heard *ni*, *kau*, and *tai* used for this purpose; as *ni ao*, clouds; *kau pu*, shells; *te tai fale*, the houses.

In Samoan the plural signs are *ni*, *au*, *mou*, *tai*, *ŋalu*, *atu*, *ŋa*. *Ni* is also used for some, as *ni a outou*, some for you; but it more often has a general signification, as *e le ola lava ni taŋata*, men shall not live. This particle does not admit an article before it. *Nai* is used in the same way for a small number, as *nai ia elua*, two fishes. *Au* is used for a class or collection; *mou* and *tai* for a multitude; *ŋalu* for women and children; *atu* is only used before words signifying country, island, district, and the like, as *te atu nuu*, the towns. *Ŋa* is found only in the numerals, as *sefula*, ten, *selau*, hundred; *tolu ŋa fulu*, thirty; *tolu ŋa lau*, three hundred. It should be observed that the words *au*, *mou*, *tai*, *ŋalu*, *atu*, are considered to be in the singular, and would take a singular pronoun; as *lana mau aŋelo*, his angels (properly, his company of angels): *ana aŋelo* would signify, his angels, in a general sense.

In Tongan we have *oŋo*, *ŋahi*, *kau*, *tuŋa*, *faŋa*, *fuifui*, *otu*. *Oŋo* is used only in the dual, and in fact supplies the place of the word two, though it precedes the noun, while the numeral would follow; as *koe oŋo akau*, the two trees. *Ŋahi* is the most general plural sign, as *koe ŋahi akau*, the trees. It is questionable whether this be derived from the plural article *ŋa*, which we find here only in certain numerals, as *ŋakumi*, *ŋakau*, *ŋeau*, the plurals of *tekumi*, *tekau*, and *teau* (v. ante § 11). *Kau* has the same meaning as *au* in Samoan, as *koe kau tufuŋa*, the workmen (i. e. a party employed together). It does not always make the word to which it is prefixed plural, but sometimes retains its independent signification of company, band,—as *koe kau vaka*, the crew of a vessel. *Tuŋa* has a similar force. *Faŋa* means a flock or herd, and is used only of the lower animals, as *koe faŋa buaka*, a herd of swine; *koe faŋa moa*, a flock of fowls. *Fuifui* applies only to birds, as *koe fuifui lube*, a flight of pigeons. *Otu* is the same with *atu* in Samoan, as *koe otu motu*, the islands. Note. *Tamatii*, child, makes *tamaiki* in the plural, and *tehina*, younger brother, has *foto* prefixed to it; as, *ko hoku foto tehina*, my younger brothers.

New Zealand. This dialect has but one plural sign, *ŋa*, which never takes an article before it, as *ki ŋa tohu o ŋa taimi*, to the signs of the times. *Kau* is used in some compounds, as *te kaumatua*, the ancestors, the ancients.

The Rarotongan has *puke*, *ŋa*, *aroŋa*, *au*, *ui*, and *ai*. *Puke* is only for a small number, and chiefly in the dual, as *ta raua puke kupeŋa*, their (two) nets; *ŋa* is also for a limited number, and is commonly used with a numeral, as *ŋa taleni arima*, five talents; it never has the article before it. *Aroŋa* and *au* are collectives in frequent use, —*ta ratou aroŋa kupeŋa*, their (several) nets; *te aroŋa aŋelo*, the angels; *te reira au tuatua*, those things. *Ui* is a collective applied to persons, as *te ui ariki*, the princes; *te ui tauŋa nunui*, the chief priests. *Ai* occurs only with words expressive of relationship, as *toku ai metua*, my parents; *toku ai tuaine*, my sisters. We find *aroŋa* used also independently, as, *tetai aroŋa*, some; *te aroŋa i ta*, those who killed.

The only plural particle contained in our Mangarevan vocabulary is *mau*, as *a mau taŋata ua*, all men; but others, no doubt, exist in the language.

The Tahitian has *na*, *mau*, *tau*, *pue*, and *hui*. *Na* denotes, in general, a small plurality, two or three, as *na metua*, the parents, father and mother; *na taata*, the men, a small number; but it may denote a great number, when it is uncertain. *Mau* is an unlimited plural, as *mau taata*, men; *mau metua*, parents, in general. *Tau* denotes a small indefinite plurality, as *aita rea tau taata rii*, but few men, two or three. *Pue* and *hui* are collectives, as *pue arii*, the royal family, or principal chiefs; *pue raatira*, the body of subordinate chiefs; *hui arii* and *hui raatira* have nearly the same meaning; but *pue taata* seems an exception, as being more limited; *hui hoa* is a general word for friends. [The foregoing is extracted from the Tahitian Grammar of the English missionaries; on referring, however, to the translations, by the same authors, we find the *pue* and *na* used very much as *puke* and *ŋa* in Rarotongan, as *toopiti pue taata*, two men; *na taleni erima*, five talents. It should be observed that *na* is never preceded by the article, while all the rest admit of this construction.]

In Hawaiian, the plural signs are *na*, *mau*, *poe*, *pae*, and *puu*. *Na* is the most common, and expresses a plural indefinitely large; as, *na manu o ta lewa*, the birds of the air. *Mau* does not apply generally to a great number, rarely more than ten. *Poe* restricts the noun to a particular company or set of persons or things spoken of, as *ta*

poe teiti signifies either the children (before mentioned), or children, as contradistinguished from adults. *Pae* and *puu* are used very much like *poe*, but more seldom; *ta pae aina o Hawaii nei* signifies the group of Hawaiian islands. *Na*, as in the Tahitian, differs from the other particles in not taking an article before it.

In Nukuhivan, we find *na*, *tau*, *mau* or *mou*, and *poe*. *Na* is used as in Hawaiian, as *na kanata meitai*, good men; *tau* is a general collective sign, as *ha mai te tau hue me te tau hoe*, bring the calabashes and the paddles; *mou* is applied to a small number, and is rendered by Mr. Crook a pair, as *e mou kakai*, a pair of ear-rings; *poe* signifies a company, as *te poe tuhuna*, the artisans.

[The particle *ya*, as before remarked, appears to be the proper plural article or prefix of the Polynesian dialects. All the other words were originally collective nouns. *Kau* (or *'au*) seems to mean properly a parcel, or bunch. It is probably the root of the Tongan *tekau*, a score. *Kau-ufi* means, according to Mariner, a parcel of yams, twenty in number. *Puke* or *pu'e* is a heap, or hillock. *Mau* has perhaps the same meaning, and may be the root of the word *mauya*, mountain; indeed, the Mangarevan has *mou*, signifying hill. *Tuya* is from *tu*, to stand, and means any thing which stands, and hence any thing piled up—a heap, a mound. *Fuifui*, *hui*, *ui*, are from the Samoan *fusi* (or more commonly *fusifusi*) to bind in a bundle,—hence, a sheaf or bundle of any thing. *Poe*, in Hawaiian, seems to be from the Tongan *foe*, a mass, lump, or ball,—from which the Tahitian makes both its article *tehoe* (ante § 12) and the word *poe*, pearl. *Poe*, in New Zealand, means a ball. *Pu'u*, Haw., means a small round hill, a protuberance; *hoopu'u* is to heap up. [Vide *Puku* in Lex.] In colloquial English, the words knot, lot, bunch, are not unfrequently used in a similar manner; and in some parts of our country, the word heap is commonly employed by the uneducated with this sense. In Mexico, a like meaning is given by the lower classes to the word *máquina* (machine); as *una máquina de mulas*, *de coches*, a great number of mules, carriages, &c. This was explained from the fact that the only machinery of consequence used in that country being in the corn-mills, the name of *máquina* has become appropriated to them,—and as they usually contain a large store of corn and meal, the word has undergone a further deviation, and is employed to signify a great quantity or mass of any thing—and hence, a great number. This example may serve to show the difficulty of tracing to their origin all the particles employed in the Polynesian dialects, without a thorough knowledge of the habits and modes of thinking of the natives.]

§ 15. A plural of a peculiar kind is formed in the dialects of New Zealand, Tahiti, and Hawaii, by the particle *ma* appended to a proper noun, or to a word signifying a rational being. It gives the meaning of company or associates connected with the person.

In New Zealand, *Hoyi ma*, is Hongi and his company, or those with him. In the vocative, *E mara ma!* O friends! or rather, O friend, and those with you! So *e hoa ma!* friends!

In Tahitian, *Mose ma*, Moses and those with him; *Paofai ma*, Paofai and his party.

In Hawaiian, *Tauiteaouli ma*, Tauiteaouli and his associates; *Pele ma*, the goddess Pele and her attendant divinities. In this dialect, it is not used in the vocative.

§ 16. The distinctions of case are determined either by the collocations of the words, or by the use of particles. In all the dialects,

if the substantives come together, with no particle to mark the relation between them, the latter of the two is considered to be in the genitive.

Apu-lima, Sam., palm of hand; *fale manu*, Tong., bird-cage (house of bird); *lua taŋata*, N. Z., a man's sepulchre; *taha-tai*, Tah., border of the sea, sea-coast; *tahuna Pele*, Haw., priest of Pele.

The Rarotongan is peculiar in lengthening the final vowel of the preceding word, as, *ruā vai*, well of water; *kotiŋā kaiŋa*, division of land. This, however, appears to take place only with the vowel *a*.

§ 17. The Polynesian languages have a peculiar particle to mark the nominative, or rather the agent, in a sentence. This particle is *ko*, or, in Samoan, Tahitian, and Hawaiian, *'ó*. Its use varies somewhat in the different dialects, but its general object appears to be to mark the governing noun. In all, it is used to reply to the questions "who or what is it?" "who did it?" and the like.

In Samoan its use is very frequent. When prefixed to common nouns in the singular, or collective plural, it usually has the article after it, as, *o le taŋata*, the man; *o le tupulaŋa umalava*, all the generations; in the ordinary plural, however, it immediately precedes the noun, as, *o tama niniі*, the young children. With proper names and pronouns it has no article, as, *o Vavasa*, Vavasa; *o ontou*, ye. It does not always precede the nominative, but only when this is at the beginning of the sentence, or in apposition to a preceding noun; as, *o lana tane*, *o Josefa*, *o le taŋata upu-lelei*, her husband, Joseph [being] a just man. It is also used independently of a substantive, as, *o e lafoai iate au*, whoever shall reject me; *o se*, whosoever.

In Tongan, *ko* is used before proper names, and some of the pronouns, and *koe* (for *ko he*) before common nouns. This particle never occurs in the middle of a sentence, except when in apposition to a preceding noun, or preceded by the preposition *koeuhi*; as, *koeuhi koau*, because of me (or rather *koe uhi koau*, I being the cause).

In the other dialects this particle is used less frequently than in the two preceding. The following are the principal cases in which it is found:—(1) Before proper names, when at the beginning of a sentence or in apposition, as, *o Petero oe*, Tah., thou art Peter; *tana tane ko Josepha*, Rar., her husband Joseph. (2) Before most of the personal, demonstrative, and interrogative pronouns in like circumstances; *ko kotoa te marama*, Rar., ye are the light; *te mou ra*, *koia te opeŋa o teianei ao*, Rar., the harvest, that is the end of this world; *ko tehea o koutou*, N. Z., which of you? *o wai la ta mea o outou*, Haw., who is there of you? (3) Before common nouns, at the beginning of a sentence, when it is desired to emphasize them, it is generally followed by the singular article, *te*, or by the plural particle *ŋa* or *na*. As the propriety of rendering an expression emphatic will appear differently to different minds, there is, in all the dialects, some uncertainty about its use. In three chapters of Matthew (the 5th, 6th, and 7th) the Samoan uses this particle fifty-six times, the New Zealand forty-nine, the Rarotongan forty-six, the Hawaiian forty-three, and the Tahitian twenty-six. The latter, in general, makes a more sparing use of it than the others. In the verse "*all things whatsoever* ye

would that others should do unto you," &c., the Samoan has "*o mea uma*," the New Zealand, "*ko ŋa mea katoa*," the Tahitian, "*te mau mea toa*," the Rarotongan, "*te au mea katoa*," and the Hawaiian, "*o na mea a pau*." Here the Rarotongan coincides with the Tahitian, but in most cases it agrees with the other dialects. In the sentence "*whosoever* shall be angry," the Samoan has "*o le taŋata*," the New Zealand and the Rarotongan, "*ko te taŋata*," the Hawaiian, "*o ta mea*," and the Tahitian, simply, "*te taata*."

This particle is also prefixed to adverbs used substantively, or without a verb; as in the sentence "within they are ravening wolves," (i. e. as to the inside)—in the Samoan it is *o totonu*, in New Zealand, *ko roto*, in Tahitian, *o roto*. So *ko mua*, Rar., before; *ko reira*, N. Z., then; *ko ruŋa tenei, ko avaiki tena*, Mang., this is above (or the upper), that is below.

[It is curious that in the Australian dialect spoken by the tribe on Hunter's River, (which belongs to an entirely different class of languages from the Polynesian) this same particle *ko* is used for precisely the same purpose,—namely, that of marking the active, or what Mr. Threlkeld terms the agent form of the noun, which is generally the nominative, though in some cases it rather answers to the ablative. The particle, however, differs from that in the Polynesian, in being postfixed to the noun. *Kóre* is man, and *kóreko* is the same word when used as the nominative to a verb, or in answer to the question "who did it?" It thus corresponds precisely to *ko te taŋata*. This fact is mentioned merely as an interesting coincidence, and not as indicating any connexion between the two languages.]

§ 18. The genitive is formed by the prepositions *a* and *o*, both of which signify *of*. There is a slight shade of difference between these two prepositions, which it is difficult for a foreigner to comprehend, though the natives are careful to observe it, and never substitute one for the other.

The proper meaning of *a* seems to be *of*, in the sense of *belonging to*, while *o* is more general and indefinite. The chief difficulty lies in determining what is to be regarded as properly in the possession of a person. The Polynesians seem to consider that the child belongs to the father, but not the father to the child; that the husband and wife are each other's property, but brothers and sisters not. A man's body or his limbs are not considered as in his possession,—perhaps because they rather form a part of him. So the house in which a man lives, and the clothing which he wears, are not spoken of as his property (but rather as things which he uses), but his food is. So a man's speech is considered as belonging to him, but not his life. The above distinctions pervade all the dialects, with some exceptions only in respect to words expressing relationship. In other classes of words the usage varies. The *o*, however, is the most common particle. As the *a* is properly used in the sense of *belonging to*, it can only come before a noun signifying a living being; *o* is used before all other nouns; thus, "the canoe of (or belonging to) *Pihaŋa*," will be, *te vaka a Pihaŋa;* but "the canoe of the ship," or "the ship's boat," *te vaka o te folau*.

§ 19. A peculiar form of the genitive is made by reversing the

usual order, and placing the noun in the genitive before the nominative; in this case, the *o* or *a* which precedes the genitive coalesces with the article which precedes the nominative.

Thus instead of *le fale o le alii*, the Samoans say *lo le alii fale* (*lo* for *le o*); in New Zealand, for *te kupu a te tayata*, the speech of the man, we have *ta te tayata kupu*; in Tahitian, for *te maitai o te mau Pharisea*, the righteousness of the Pharisees, it is, *to te mau Pharisea maitai*; in Hawaiian, *te pae aina o Hawaii nei*, the islands of Hawaii here, becomes, *to Hawaii nei pae aina*. In Tongan this construction is only found in the pronouns, where it will be hereafter noticed.

§ 20. In the dialects of New Zealand and Eastern Polynesia (Tahiti, Rarotonga, Hawaii, &c.,) the same distinction is made between *na* and *no*, meaning *of, for, concerning*, as between *a* and *o*.

As, *he wahine na te alii*, Haw., a wife for the king; *he fale no te alii*, a house for the king.

In New Zealand, a similar distinction appears to exist between *ma* and *mo*, as *tetahi mea mo te matuatane*, something for the father; *kai ma ratou*, food for them.

§ 21. The dative is formed by prefixing *ki* (Tong., N. Z., Rar., Mang., Nuk.,) or *'i* (Sam., Tah., Haw.,) to the noun. Before proper names and pronouns this becomes *kia* or *'ia*.

Ki he manu, Tong., *ki te manu*, N. Z., Rar., Nuk., *'i le manu*, Sam., *'i te manu*, Tah., *'i ta manu*, Haw., mean "to the bird." *Kia Nama*, or *'ia Nama*, means "to Nama."

In Samoan and Tongan, a particle of euphony, *te*, is inserted between the preposition and the pronoun; as *kia te au*, Tong., *'ia te au*, Sam., to me. In the other dialects it is not found.

In Hawaiian the *'ia*, which should precede proper names and pronouns, is sometimes changed to *'io*, as *hele mai la ia 'io'u nei*, he came to me here (*'io'u* for *'ia a'u*).

§ 22. The accusative generally, though not always, has the particle *i* before it. This particle must not be confounded with the *ki* of the dative, as it has often been in those languages which drop the *k*. Before proper names and pronouns it becomes *ia*.

In Samoan, *tafu i le afi*, light the fire, is the usual form of expression, though *tafu le afi* is sometimes heard.

In Tongan, this use of the *i* is less common than in the other dialects, but it is occasionally met with, as *he kuou tamate i ae tayata*, I have slain a man.

In New Zealand, its use is not constant, and it appears to be employed chiefly where precision is required; *e ho atu i te utu kia Hiha*, to give tribute to Cæsar; *ŋa tamariki o ratou i patu i ŋa poropiti*, the children of those who killed the prophets.

In Tahitian, Rarotongan, Hawaiian, and Nukuhivan, *i* is constantly employed as the prefix of the accusative.

§ 23. *I* is also, in all the dialects, a sign of the ablative, with the meaning of *in* (place) and *by* (cause, instrument, &c.)

I le ao, Sam., in heaven; *i he eku hau*, Tong., at my coming; *i uta*, ubiq., on shore; *e mate ratou i te koke*, Rar., they shall die by the sword; *ua mate latou i ta mai*, Haw., they died by sickness.

I expresses the ablative of cause, manner, and means, after an active verb, as *e* that of agency after a passive. This distinction is always scrupulously observed.

§ 24. The sign of the ablative after a passive verb is *e*, answering to the Latin *a* or *ab*.

Tala-ina e le peropheta, Sam., spoken by the prophet; *lea aki e he tayata*, Tong., spoken by a man; *a i taunutia ia e te huya*, N. Z., and he was mocked by the people; *e malamaia tatou e te Atua*, Haw., we are preserved by God.

§ 25. *E* is also the sign of the vocative case, answering to *o* in English, but in more frequent use.

E lou alii, Sam., O my lord! *E fefine*, Tong., O woman! *E Haimona*, N. Z., O Simon! *E te Orometua*, Tah., O Lord!

The Samoan, Rarotongan, and Hawaiian, sometimes place this particle after the noun, as *faifeau e!* O master!—and sometimes both before and after, as *e lo matou alii e!* O our Lord! *E te atu e!* Rar., O Lord! *E te atua e!* Haw., O God!

Many, if not all, of the languages, have words which are used only in the vocative, like the English *sir;* as, *sole*, Sam., sir! *Funa*, Sam., woman; *ala*, Tong., a general word to call attention; *mara*, N. Z., sir; *pa*, N. Z., father.

THE ADJECTIVE.

§ 26. The adjective follows the noun which it qualifies.

Fale tele, Sam., *ware rahi*, N. Z., *hale nui*, Haw., large house.

In Tongan only, a few exceptions are given, which are probably rather apparent than real; they are *fu*, great, *fuyani*, chief, or most excellent, and *foi* or *foe*, single;—*fu akau*, a large tree [or, as we might say, "a lump of a tree"]. *Fuyani* is probably from *fuya*, meaning *top*, with the Vitian preposition *ni* affixed; *fu* may be from the Vitian *vu*, a trunk, stock, foundation; *foe* is, properly, a round mass or ball.

§ 27. In most of the dialects the adjective is frequently made plural by the reduplication of one of its syllables, and sometimes of the whole word.

Sam. *laau tele*, large tree; pl. *laau tetele*, large trees.
Sam. *mauya maualuya*, high mountain; pl. *mauya maululuya*.
Tong. *tofoā lahi*, great whale; pl. *tofoā lalahi*.
Tong. *mahaki*, sick; pl. *mahamahaki*, sick (persons).
N. Z. *ika pai*, good fish; pl. *ika papai*.
Rar. *ika meitaki*, good fish; pl. *ika memeitaki*.
Rar. *maki*, sick; pl. *makimaki*, sick (persons).
Pau. *erire wiru*, good woman; pl. *erire wiruwiru*.
Tah. *taata maitai*, good man; pl. *taata maitatai*.

Tah. *raau rahi*, large tree; pl. *raau rarahi*.
This peculiarity does not exist in the Hawaiian.
In Samoan, by a singular exception, *ititi*, small, has for its plural, *iti*.

§ 28. The comparison of adjectives is effected by various circumlocutions; for, "this is greater than that," they say, "this is great above that," or "beyond that," or "this exceeds that in greatness," or simply, "this is great to that."

Sam. *e tele lenei i lela*, this is great to that.
Sam. *e sili lona lelei i lou*, his goodness exceeds mine.
Sam. *n'au ititi, ai tele ia*, I am small, but he is great.
Sam. *taitai ane*, soon beyond, for sooner, more readily.
Tong. *kuo lelei lahi ae tayata ki he sibi*, a man is greatly good to a sheep,—i. e. a man is much better than a sheep.
Tong. *lahi ia Solomone*, great to Solomon.
Tong. *lahi hake i* —, great above; *lahi aye ki* —, great beyond.
N. Z. *he tayata rahi ake ia Hoani*, a man great above John.
N. Z. *kaha atu ia ia*, strong beyond him.
N. Z. *tera atu*, more,—i. e. that beyond; *erima atu*, five more.
Rar. *e maata aia i te iero*, he is great to (greater than) the temple.
Rar. *kino maata ua atu te opeya o taua tayata ra i tei muatayana*, bad, great, beyond (much worse) [is] the end of that man to the beginning.
Tah. *e rahi Tahiti i Moorea*, Tahiti is great to Moorea.
Tah. *e rahi atu Beretane*, Britain is great beyond (still greater).
Tah. *e rahi roa 'tu America*, America is very great beyond (much larger).
Tah. *e mea maitai ae*, a thing good above (or better, but in a small degree).
Tah. *ua hau teie i te maoro*, this exceeds in length.
[These examples are taken from the Tahitian Grammar.]
Haw. *poto ae*, short above (for shorter).
Haw. *e oi atu to outou maitai i to latou*, your goodness exceeds theirs.
Nuk. *meitai*, good; *meitai atu*, better.
Nuk. *i uta*, inland; *i uta atu*, farther inland.
Nuk. *o te enana mea oko i te hana ke o te Etua* (G.), man [is] greater than (very great to) the other works of God.

§ 29. The superlative is formed by means of adverbs which have the sense of very, exceedingly, or by a repetition of the adjective, as in Italian. It is unnecessary to give examples.

NUMERALS.

§ 30. The following are the numerals in the Polynesian dialects: it will be seen that a great similarity pervades them all, with the ex-

ception of the Paumotuan, which differs in this respect, as in much of its vocabulary, from the rest.

A few of the Tahitian numerals are also peculiar; these have been substituted for the common words (which are not altogether obsolete) by a custom termed *te pi*, for which see § 81.

	ONE.	TWO.	THREE.	FOUR.	FIVE.
Fak.	*tasi*	*lua, ua*	*tolu*	*fa*	*lima*
Sam.	*tasi*	*lua*	*tolu*	*fa*	*lima*
Tong.	*taha*	*ua*	*tolu*	*fa*	*nima*
N. Z.	*tahi*	*rua*	*toru*	*wa*	*rima*
Rar.	*tai*	*rua*	*toru*	*a*	*rima*
Mang.	*tai*	*rua*	*toru*	*a*	*rima*
Pau.	*rari*	*ite*	*ɣeti*	*ope*	*ɣeka*
Tah.	*tahi*	*rua, piti*	*toru*	*ha, maha*	*rima, pae*
Haw.	*tahi*	*lua*	*tolu*	*ha, tauna*	*lima*
Nuk.	*tahi*	*ua*	*tou*	*ha* or *fa*	*ima*

	SIX.	SEVEN.	EIGHT.	NINE.	TEN.
Fak.	*ono*	*fitu*	*valu*	*iva*	*fulu, ɣafulu*
Sam.	*ono*	*fitu*	*valu*	*iva*	*sefulu, ɣafulu*
Tong.	*ono*	*fitu*	*valu*	*hiva*	*hoɣofulu*
N. Z.	*ono*	*witu*	*waru*	*iwa*	*ɣahuru*
Rar.	*ono*	*itu*	*varu*	*iva*	*ɣauru*
Mang.	*ono*	*itu*	*varu*	*iva*	*ɣauru*
Pau.	*hene*	*hito*	*hawa*	*nipa*	*horihori*
Tah.	*ono, fene*	*hitu*	*varu, vau*	*iva*	*ahuru*
Haw.	*ono*	*hitu*	*valu*	*iwa*	*'umi*
Nuk.	*ono*	*hitu, fitu*	*vau*	*iva*	*onohuu*

	TEN PAIR.	TWENTY.	THIRTY.	FORTY.	FIFTY.
Fak.		*lua ɣafulu*	*tolu ɣafulu*	*fa ɣafulu*	*lima ɣafulu*
Sam.		*lua fulu*	*tolu ɣafulu*	*fa ɣafulu*	*lima ɣafulu*
Tong.	*tekau*	*uo fulu*	*tolu ɣofulu*	*fa ɣofulu*	*nima ɣofulu*
N. Z.	*tekau*	*rua ɣahuru*	*toru ɣahuru*	*wa ɣahuru*	*rima ɣahuru*
Rar.					
Mang.		*takau*	*takau ma ɣauru*	*rua takau*	*rua takau ma ɣauru*
Pau.	*takau* (?)				
Tah.		*ta'au*	*ta'au ma ahuru*	*rua ta'au*	*rua ta'au ma ahuru*
Haw.		*iwatalua*	*tanatolu*	*tanahá, ta'au*	*tanahá me ta umi*
Nuk.		*tekau*	*tekau ma onohuu*	*tohá, taufá*	*tohá ma onohuu*

	ONE HUNDRED.	TWO HUNDRED.	FOUR HUNDRED.	ONE THOUSAND AND UPWARDS.
Fak.	*lau*			*kiu*, a large number, indefinite
Sam.	*lau*, *selau*	*lua lau*	*fa ŋalau*	*afe*, 1000; *mano*, 10,000; *ilu*, 100,000
Tong.	*au*, *teau*	*ua ŋeau*	*fa ŋeau*	*afe*, 1000; *mano*, 10,000; *kilu*, 100,000
N. Z.	*rau*	*rua rau*	*wa rau*	*mano*, 1000; *tini*, 10,000
Rar.		*rau*		*mano*, 2000; *tini*, 20,000
Mang.	*rima takau*	*rau*	*rua rau*	*mano*, 2000; *kiu*, 20,000; *tini*, a great number
Pau.	*penu*			*mano*, 1000 (?)
Tah.	*rima ta'au*	*rau*	*rua rau*	*mano*, 2000; *manotini*, 20,000; *rehu*, 200,000; *iu*, 2,000,000
Haw.	*luatanahá me ta iwatalua*	*lima tanahá*	*lau*	*mano*, 4000; *tini*, 40,000; *lehu*, 400,000
Nuk.	*ua tohá ma tekau*	*ima tohá*	*au*	*mano*, 4000; *tini*, 40,000; *tufá*, 400,000; *pohi*, 4,000,000

The word *afe*, which in Samoan and Tongan signifies a thousand, is wanting in the other dialects; they have adopted, instead of it, *mano*, which, in the two former, signifies ten thousand. *Kilu*, Tong., *'ilu*, Sam., a hundred thousand, is probably the same word with *iu* in Tahitian, which signifies a million, and *kiu*, which, in Mangarevan, stands for twenty thousand, and which we heard used at Fakaafo for a great but indefinite number, (*e kiu te tai fale*, the houses are very many.)

In Samoan, the natives appeared to make, in the tens and hundreds, a difference between the dual and the plural. *Sefulu* was ten; *lua fulu* or *lua sefulu*, twenty; and *tolu ŋafulu*, thirty. So *selau* was the word for one hundred; *lua lau* or *lua selau*, two hundred; *tolu ŋalau*, three hundred. The missionaries, however, employ *lua ŋafulu* and *lua ŋalau*, and it is likely that the usage of the natives may vary.

§ 31. In the Tahitian, Rarotongan, and Mangarevan, the words *rau* and *mano*, which should properly signify hundred and thousand, are doubled in value, and stand for two hundred and two thousand; while in Hawaiian and Nukuhivan they are quadrupled, and stand for four hundred and four thousand. The missionaries, in order to induce the natives to return to the more convenient decimal enumeration, have been obliged to introduce into these dialects the English words hundred and thousand (*huneri* and *tausani*).

The origin of these singular variations is probably to be found in the fact that most of the objects which the natives have occasion to enumerate, being articles of food, and of small size (such as yams, cocoa-nuts, fish, and the like), can be most conveniently and expeditiously counted in pairs. This mode is therefore universally adopted. Taking one in each hand, the native, as he throws them into the storehouse, or on to the heap, counts *one;* for two pairs, he says *two;* for ten pairs simply *ten*, and so on. Hence each number has a twofold value, one for objects counted singly, and one for those reckoned in pairs. The first emigrants to Tahiti had naturally but little occasion to employ the

former or original value, having, of course, few men, canoes, or other large objects which required to be counted. We can easily perceive, therefore, how, in process of time, the primary meaning of the words might be wholly forgotten, and the secondary be used in counting units as well as pairs. And if, after this usage had become fixed, a second emigration took place from Tahiti to Nukuhiva or Hawaii, we can, in the same manner, account for the second duplication.

The word *kau* or *tekau* appears to be that which was originally used to signify ten pair, as distinguished from *fulu* or *ŋafulu*, the regular word for ten. This seems to be its use in Tongan and New Zealand. In Mangarevan *takau*, and in Tahitian *ta'au*, are the ordinary terms for twenty, and form the basis of the higher enumeration,—thirty being twenty and ten, forty twice twenty, a hundred five times twenty, &c. In Hawaiian ten is *umi*, the same as the Tongan *kumi*, which means ten fathoms; twenty is *iwa-talua*, a word compounded of *iwa*, nine, and *lua*, two,—though why it should have this meaning cannot well be understood; thirty is *tanatolu;* forty is expressed both by *ta'au* (for *takau*, a corruption of *tekau*), and by *tanahá*, being the word *ha*, four, with a prefix of unknown origin. This word, *tanahá*, is, in this language, the basis of enumeration (unless we apply that term to *tauna*, which is a collective word for four, in which case *tanaha* would stand for ten *tauna*); fifty is *tanahá me ta umi*, forty and ten; a hundred is two forties and twenty; two hundred is four forties; and so on up to four hundred, which is *lau*.

At the Marquesas, both systems of numeration, the binary and the quaternary, are in use, the former in the southern or Tahuatan cluster, and the latter in the northern or Nukuhivan, but in both with some peculiarities. In counting large objects, which require to be numbered singly, as men, canoes, pigs, &c., the Tahuatans begin with *tahi*, one, and continue up to *onohuu*, ten, *takau*, twenty, *au*, two hundred, *mano*, two thousand, *tini*, twenty thousand, *tufa*, two hundred thousand, *pohi*, two million. With small objects, as fish and most kinds of fruit, they commence with *tauna*, a pair, and, omitting *onohuu*, proceed to *takau*, ten pair, *au*, a hundred pair, &c., showing evidently the manner in which the binary system was formed from the simple decimal. For bread-fruit, they have a peculiar mode, commencing with *pona*, a word which properly signifies a knot; and as they are accustomed to tie up these fruit in knots of four, the word has come to denote that number; *takau* is then ten *pona* (i. e. forty), and *au* should properly be one hundred *pona*,—but for some unknown reason the word *tauau* has been introduced to denote that number, and *au* is used to signify two *tauau*, i. e. eight hundred; *mano* is ten *au*, or eight thousand, &c. The Nukuhivans, in counting all articles but breadfruit, begin with *tahi*, one (the word *tauna*, pair, not being used), and proceed to *onohuu*, ten, *tekau* or *tikau* (for *takau*), twenty, *tekau ma onohuu*, thirty, after which a new word is introduced for forty, which Mr. Crook writes *taufa* or *tauha*, and Mr. Alexander and M. Gracia, *toha*. Fifty is *tauha* (or *toha*) *ma onohuu;* one hundred is *ua tauha ma tekau;* two hundred is *ima tauha;* four hundred is *au;* four thousand, *mano*, &c. For breadfruit they use the word *pona*, a knot of four, when *tauha* signifies ten *pona* (thus returning to the decimal system), *au* is one hundred *pona*, *mano* one thousand. Sometimes the Nukuhivans, to prevent mistakes, employ the word *oa* (large) after the numeral, to show that it is used in the quaternary sense, and not according to the Tahuatan system, as *au oa*, four hundred, *mano oa*, four thousand.

The missionaries have introduced into these languages the ordinary decimal system.

In the Tahitian and Rarotongan they discard the *ta'au* and *takau* altogether, using only *ahuru* or *ɣauru* for ten, and forming the higher numbers regularly (*rua ahuru*, *toru ahuru*, &c.) up to *haneri*, hundred. In Hawaiian, they proceed from *tanahá*, forty, to *tanalima*, fifty, *tanaono*, sixty, and so on to the same word *haneri*.

In the New Zealand Grammar of Professor Lee, and in the missionary translations into that dialect, *tekau* is used for ten in all the numbers above nineteen; for twenty, they give *rua tekau*,—for thirty, *toru tekau*, &c. Yet it is certain that these terms mean respectively twenty pairs, thirty pairs, and so on; or, at least, this is their proper and original signification, although some of the natives, under the instruction of the missionaries, may now have adopted their mode of computation. The origin of the mistake probably was the fact that the natives rarely have occasion to use the higher numbers, except in counting fish and potatoes,—and these are always counted in pairs. A person hearing a native say for one pair, *tahi*, meaning simply one,—for two pairs, *rua*, meaning two, and so on, would naturally suppose that *tekau*, used for ten pairs, meant simply ten.

In the Paumotuan we can observe the process by which the reduplication of the Tahitian and Rarotongan was probably effected. In this language there is a double set of numerals, one for counting single objects, and the other for pairs. They are respectively as follows:

rari, one	
ite, two	*tikaíte*, one pair
ɣeti, three	
ope, four	*teruéope*, two pairs
hene, five	
ɣeka, six	*miahéne*, three pairs
hito, seven	
hawa, eight	*tuepéka*, four pairs
nipa, nine	
horihori, ten	*horihori*, five pairs

For twenty the term given (as we understood it) was *ite takau*. We supposed then that these natives followed the same mode of computation as that given in the New Zealand grammar, of the incorrectness of which we were not then aware. It seems likely that we made here precisely the same mistake as the compiler of that grammar, and that *takau* does in fact belong to the second, or duplicate set of numerals, and means therefore ten pairs. It would then be just the double of *horihori*, when the latter is used for five pairs. It is easy to see how *takau* might, by a careless usage, be transferred by the natives to the first set of numerals, and be taken for the double of *horihori* when the latter is used for ten; in which case *takau* would mean simply twenty.

The Paumotuan word for hundred, *penu*, means also the head; we are reminded of the Samoan *fulu*, ten, which means likewise hair,—and *lima*, which signifies both five and hand. The notion of connecting the names of numbers with parts of the body would naturally arise from the habit of counting on the fingers.

It should be observed that the natives, in most of the groups, commonly prefix to the numerals the particles *ka* or *a*, and *e*, which are probably the verbal particles of affirmation and present time (vide §§ 50 and 52). The first (*ka* or *a*) is commonly used when the numeral precedes the noun, as *ka toru ɣa waka*, N. Z., there are three canoes; *a*

tahi raau, Tah., one tree; the second both before and after, *waka etoru*, three canoes; *eua ihi*, Nuk., two chestnuts. In Hawaiian *hoo* is commonly used in the place of these particles before *tahi*. In repeating the names of the first nine numerals, *ka* or *a* is usually prefixed to the first, and *e* to the others, as *katahi* or *atahi*, *elua*, *etolu*, &c.

§ 32. Some of the terms for the higher numbers are only used in counting particular articles.

For four, the Hawaiians have two terms, *ha* and *tauna;* for forty, they have *tanahá*, *iato*, and *ta'au*. The first of these (*tanahá*) is the general term; *iato* is used in counting pieces of *tapa** (native cloth), and *ta'au* in counting fish.

It has been before observed [§ 14] that *kau*, the root of the Tongan *tekau*, probably signified originally a parcel or bunch. *Tekau* would mean, therefore, one parcel, which they consider to be twenty, though this is evidently an arbitrary application,—precisely as with the English *score*, which means properly any number scored down. The natives of Tonga employ it only in counting yams and fish. They have also a similar collective term, *tefuhi*, for hundred (though Mariner does not state its exact application); it is probably the word *fuhi*, a sheaf, or bundle, (from the Samoan *fusi*, to bind,) with the article *te* prefixed.

The word *tekumi*, pl. *ŋakumi*, is used in Tongan for *ten*, in counting *ofa*, or fathoms, —the common measure of length. In New Zealand *kumi* signifies simply ten fathoms, as does *umi* in Tahitian. In Hawaiian *umi* is the usual word for ten, and *anahulu* (from *ŋafulu*) signifies a period of ten days. In the Mangarevan vocabulary *kumi* is given as a word for ten, but with no explanation of its use.

In Nukuhivan, *pona*, four, and *tauau*, four hundred, are used only in counting bread-fruit.

§ 33. The lower numbers are connected with the higher by the conjunction *ma*, meaning *and*.

In Samoan, *sefulu ma tasi*, eleven; *lua ŋafulu ma tasi*, twenty-one; in Tongan, *hoŋofulu ma ua*, twelve; in New Zealand, *ŋahuru ma toru*, thirteen; in Rarotongan, *ŋauru ma a*, fourteen; in Nukuhivan, *onohuu ma ima*, fifteen, &c.

In Tongan, *ma* before *afe* becomes *mo*, as *mano mo afe*, eleven thousand.

In Hawaiian, the word *tuma*, which is rendered in the vocabulary "a number, company, flock," is introduced before the conjunction, as *umi tuma-ma-tahi*, eleven; *tanahá tuma-ma-lua*, forty-two. It is only used, however, in connecting units with tens; for larger numbers, *me*, the usual term for *with* in that dialect, is employed, followed by the singular article (*te* or *ta*), or the plural sign (*na*); thus, fifty is *tanahá me ta umi*, (forty with the ten); sixty is *tanahá me ta iwatalua*; seventy is *tanahá me te tanatolu* (forty with the thirty)—or, sometimes, *tanahá me na umi etolu*, forty with three tens.

In the Mangarevan vocabulary, the word *tuma* is given with the signification of unity after ten (*unité après la dizaine*), but there is no example to show its use.

§ 34. The ordinal numbers are formed by prefixing the article to the cardinal,—and if the word be in the nominative, or independent of other words, the particle *ko* also.

* In Nukuhivan, *hiato* is the name of the paper-mulberry tree, of which the *tapa* is made.

'O le lua, Sam., the second; *he toru* or *kae toru*, Tong., the third; *ko te wa*, N. Z., the fourth; *o te rima*, Tah., the fifth, &c.

§ 35. The first time, the second time, &c., are expressed in most of the dialects by *tu*, or some similar prefix.

In Samoan, *atu lua*, the second time; *atu tolu*, the third time; in Tongan, *tuo ua*, *tuo tolu*; in New Zealand, *tuarua*, *tuatoru*; in Rarotongan, *tu-rua*, *tu-toru*; in Hawaiian, *tua-lua*, *tua-tolu*.

In the latter dialect this form is also used in counting generations: *tupuna* is ancestor; *tupuna tualua*, grandfather; *tupuna tuatolu*, great grandfather, &c.

In the New Zealand dialect the prefix *tua* serves likewise to express the partitives,—as, *tualua*, third part; *tua-ŋahuru*, tenth part or tithe. In Hawaiian, *hapa* is used for this purpose, as, *hapalua*, half; *hapawalu*, an eighth.

§ 36. The particle *taki*, or *ta'i*, is used in many of the dialects to express a meaning similar to the English *by twos, by threes*, &c.; it is also employed in the sense of *twofold, threefold.*

In Samoan, *ta'ilua*, by pairs, or each two, or twofold; *ta'ilau*, a hundred fold; in New Zealand, *takirua*, *takirau* have the same meanings; they are sometimes used in a reduplicate form, as *tatakirau*, a hundred fold, or by hundreds. In Rarotongan, *takirua*, *takitoru*; in Tahitian, *tairua*, *taitoru*, &c.

In Mangarevan, this is corrupted to *tiki*, as *tikirua*, *tikitoru*, meaning two to each, three to each (in distribution).

In Tongan, it is *ta-tuo*, as *ta-tuo-fitu*, seven-fold.

In Hawaiian, *taitahi* signifies unfrequent, scarce,—i. e. by ones.

In Mangarevan, *purua*, *putoru*, *puā*, and in Hawaiian, *palua*, *patolu*, *pahá*, express double, treble, fourfold. In Hawaiian, these words also mean by twos, by threes, &c.

§ 37. In numbering persons, *toka* or *toko* (*to'a* or *to'o*) is prefixed to the numerals, and also to adjectives expressing number.

In Samoan, *ona soo to'asefulu ma to'alua*, his twelve disciples; *to'afia*, how many (persons)? *to'atele*, a great many.

In Tongan, *hono tisaipeli toka-hoŋofulu ma tokaua*, his twelve disciples; *tokafiha*, how many? *tokalahi*, many.

In New Zealand, *tokorua ŋa matapo*, two blind men.

In Rarotongan, *tokorua puke taŋata matapo*, two blind men; *tokoia*, how many?

In Tahitian, *na ite toopiti e tootoru*, two or three witnesses.

In Hawaiian, it becomes by reduplication *toto'o*, as *toto'olima*, five (persons); *toto'ohia*, how many?

In Nukuhivan, *tokotahi* (or more commonly *tootahi*), *tokoua*, *tokotou*, *tokohia*.

In the Samoan and Tongan this particle is used more frequently than in the other dialects; in these last it is rather employed to express the number of persons in a company, than for general enumeration.

§ 38. In Samoan, in numbering certain objects, they make use of words analogous to the English term head, in the phrase, "five head of cattle."

The words which Mr. Heath gives as examples are *lau*, *ŋaoa*, *mata*, and *fua*. *Lau* (one meaning of which is *leaf*) is used in counting fish, as *lau aŋafulu o ia*, ten fishes; *lua lau ŋafulu*, twenty. *Ŋaoa* (perhaps stone, as *ŋaoā* means stony) is used for cocoa-nuts and yams, as *ua lima ŋaoa niu*, there are five cocoa-nuts. *Mata* (eye) is for *talo* (*arum esculentum*),—as *mata-ŋafulu o talo*, ten taro-roots. *Fua* (fruit) is for bread-fruit, as *fua-ŋafulu o 'ulu*, ten bread-fruits.

We know of nothing similar in the other dialects, except that *tino*, body, is sometimes used in Tahitian and Rarotongan in enumerating persons, as *taata tino ahuru*, ten men. In Rarotongan, also, *rau*, and in Tahitian *au*, are used before the word for ten in general enumeration, as *rau-ŋauru ia uki*, Rar., and *au-ahuru ia ui*, Tah., ten [are] those generations. This *rau* may be a corruption of the Samoan *lau*, as the counting of fish is by far the most common occasion for numbering among these islanders, and the prefix which was at first appropriated to this might, in time, come to have a general application.

In Nukuhivan, *po* is used in counting esculent roots, as *atahi po ti*, *eua po ti*, one root of *ti*, two roots of *ti*; *po vahie* signifies a billet of wood for fuel.

PRONOUNS.

§ 39. The pronouns of all the dialects, with the exception of the Tongan, are nearly identical. All have three numbers, singular, dual, and plural. The first person of both the dual and the plural has two forms, to which the terms exclusive and inclusive have been applied. The first excludes the person addressed,—or, should the conversation be of two parties or companies of persons, this pronoun applies only to that to which the speaker belongs, and excludes the other; as "we here are good," meaning that you who are spoken to are not; or, "we [Samoans] are honest," meaning that the people of Feejee, concerning whom the conversation has been, are not. The other, or inclusive form, comprehends both parties.

Most of the Samoan pronouns have abbreviated forms, which are used only in the nominative, preceding the verb. These are given in the following list immediately after the full forms:—

SINGULAR.	DUAL.	PLURAL.
au, *o'u*, *'u*, I	*maua*, *ma*, me (exc.)	*matou*, we (exc.)
	taua, *ta*, we (inc.)	*tatou*, we (inc.)
'oe, *'e*, thou	*'olua*, *lua*, ye	*'outou*, *tou*, ye
ia, he	*laua*, *la*, they	*latou*, they

Ou, I, is generally followed by *te*, in the present tense, as *ou te savali*, or *au savali*, I walk. *'U* is only used with the preterite particle *na*, as *na'u fai*, I said.

All these pronouns, when in the nominative before a verb, or used in answer to the question—who is it?—are preceded by the particle of agency *'o*. *Ia* frequently has this particle, also, when following the verb.

The pronouns in the dual and plural, with the exception of *'olua* and *'outou*, take *au 'i* before them whenever they are used as nominatives after the verb, or when preceded by the prepositions *ia*, *iate*, *e*, and by the adverb *pei-o*, like; as *uo o mai 'i latou*, they came; *alu iate 'i latou*, go to them; *pei-o i maua*, like us two. Sometimes this *'i* is retained after the nominative particle *o*, as *o 'i latou*, they.

The pronouns heard at Fakaafo were the same as in the Samoan, except that in the second person they usually said *koe*, *kolua*, and *koutou;* but the *k* was sometimes dropped. *Ki matou* was heard in the nominative,—*e hē ki matou iloa*, we do not know.

In Tongan the pronouns differ considerably from those of the other dialects. Like the Samoan, they have a full and an abbreviated form,—or, to speak more correctly, as respects the dual and plural, a simple and a compound form. The simple or brief pronouns are only used in the nominative, before the verb.

SINGULAR.	DUAL.	PLURAL.
au, *u*, *ku*, I.	*maua*, *ma*, we, (exc.)	*mautolu*, *mau*, we, (exc.)
	taua, *ta*, we, (inc.)	*tautolu*, *tau*, we, (inc.)
koe, *ke*, thou	*moua*, *mo*, ye	*moutolu*, *mou*, ye
ia, *ne*, he	*naua*, *na*, they	*nautolu*, *nau*, they

U is always joined to the sign of the tense which precedes, as, *neu alu*, I went; *teu alu*, I will go; *kuou tuku*, I delivered. In the present tense it is usually followed by *te*, as, *kuou te ofa*, I love. *Ku* is used only after the preterite sign *nā*, as *nāku mauavahē*, I feared.

The compound dual and plural forms (*maua*, *mautolu*, &c.) have the particle *ki* before them in all cases except when used as possessive pronouns. Their complete forms as personal pronouns are, therefore, *kimaua*, *kimautolu*, &c. All the pronouns of the full forms, when used as nominatives before the verb, take the prefix *ko*,—as *ko au*, *ko koe*, *ko ia*, *ko kimaua*, *ko kitaua*, &c. All except *au*, when used as nominatives after the verb, or as accusatives without a preposition before them, take the prefix *a*,—as *akoe*, *aia*, *akimaua* [Vide § 11]. *Au* may have, in reality, the same prefix, but if so it coalesces with the initial vowel.

Kita (according to Mariner) is a pronoun of the first person, used only in familiar conversation, and rather a vulgarism.

[The *ua* and *tolu* which are affixed to the dual and plural are properly the numerals two and three. It is probable that in the other dialects these same numerals are found in a contracted form.]

The pronouns in the New Zealand dialect are—

SINGULAR.	DUAL.	PLURAL.
hau	*maua*	*matou*
	taua	*tatou*
koe	*korua*	*koutou*
ia	*raua*	*ratou*

All the pronouns, when in the nominative before the verb, take the prefixed particle *ko;* when in the nominative after the verb the singular pronouns *hau*, *koe*, and *ia*, take the particle *a;* the rest have no prefix.

In Rarotongan and Mangarevan, the pronouns are the same as in New Zealand, with the exception of the first, which is *au*. The missionaries also write *kotou*, in Rarotongan, instead of *koutou*. *Ia* in the nominative after a verb becomes *aia;* the rest remain unchanged. *Ku* is used in the accusative of the first person singular, after the prepositions *kia* and *ia*, as *kiaku*, to me; *iaku*, me.

The Paumotuan varies considerably from the rest, some of the words having a peculiar form, as—

SINGULAR.	DUAL.	PLURAL.
au	*mauŋa* or *maua*	*mateu*
	tauŋa or *taua*	*tateu*
koe	*korua*	*koutou*
ia	*raua*	*rateu*

The Tahitian pronouns are—

vau	*maua*	*matou*
	taua	*tatou*
'oe	*'orua*	*'outou*
'oia	*raua*	*ratou*

Vau has in the dative *'ia'u*, in the accusative *ia'u;* *'oia* is used in the nominative both before and after the verb; when used in the sense of *that* (demons.) or preceded by the preposition *e*, by, it becomes *ia;* in the dative it has *'iana*, in the accusative *iana*.

The Tahitian has a plural indefinite pronoun of the third person, *vera*. It is used in speaking of persons in their presence, and may be either dual or plural. It is probably the same with the New Zealand demonstrative pronoun *era*, those, with the particle *o* before it; so, also, *vetahi*, some, for *o etahi*, and *vau*, *I*, for *o au*.

The Hawaiian pronouns are like the Tahitian, except in the first and third persons singular, where it has *au* and *ia*, and in the change of *r* to *l*, making *'olua*, *laua*, and *latou*. The missionaries, also, generally write *owau* for *'o au*, but the pronunciation is the same. *Au* becomes in the dative *'ia'u*, and in the accusative *ia'u*. *Ia* is regular, and makes *ia ia*.

The pronouns in Nukuhivan are—

au	*maua*	*matou*
	taua	*tatou*
koe or *'oe*	*koua* or *'oua*	*koutou* or *'outou*
ia	*aua*	*atou*

In the pronouns of the second person, the initial *k* may be pronounced or omitted at the pleasure of the speaker; the latter usage is the most common. The demonstratives *tenei* and *tea* are frequently substituted for the pronoun of the third person singular.

POSSESSIVE PRONOUNS.

§ 40. The original form of the possessive pronouns seems to have been the personal, with the prepositions *o* and *a* prefixed. We may

conjecture that there was once a personal pronoun *na*, of the first person,—as we find *ne* still existing in the Tongan; and perhaps a pronoun *ku* of the first person.

The Samoan pronouns of the first and second persons singular and the second plural have two forms, a full and a contracted. The pronouns which are joined with singular nouns differ from those which are joined with plurals in having the *l*, of the article *le*, prefixed to them, as:—

SINGULAR.		PLURAL.	
Full form.	Contracted.	Full form.	Contracted.
laa'u, loa'u	*la'u, lo'u*	*aa'u, oa'u*	*a'u, o'u*, my
la'oe, lo'oe	*lāu, lōu*	*a'oe, o'oe*	*āu, ōu*, thy
lana, lona		*ana, ona*, his	
la 'outou, lo 'outou	*lāutou, lōutou*	*a 'outou, o 'outou*	*āutou, ōutou*, your

The remaining forms of the dual and plural are simply the personal pronouns with the particles *la, lo, a, o*, prefixed,—as *la maua, lo maua, a maua, o maua*, &c.

The indefinite article *se*, when it comes before these pronouns, coalesces with them, taking the place of the *l;* as *e le ai sona fale*, he has no house (for *e le ai se fale o ia*, there is not a house belonging to him); *e le ai sa matou mea e ai*, we have nothing to eat.

It will be observed that the pronouns beginning with *l* are an example of the peculiarity pointed out in § 17; *laa'u táma*, my son, is for *le tama a au; lo matou fanua*, our country, is instead of *le fanua o matou*. This formation is common to all the dialects.

The difference between *laa'u* and *loa'u*, *lana* and *lona*, &c., is the same as that between *a* and *o*. [V. § 18.]

Ma, meaning with or for, is also compounded with the possessive pronouns, as *mou uso*, with thy brothers; *mona leaŋa*, for its evil.

At Fakaafo, the following possessive pronouns were heard,—*taku, toku* (sing.), *aku* (pl.), my; *maku*, for me; *tou* (sing.), *ou* (pl.), thy; *to matou*, our; *to outou, o outou*, your.

The Tongan makes no distinction between pronouns joined with singular nouns, and those joined with plurals. It has, however, several classes of pronouns. Those which precede the noun are as follows:—

SINGULAR.	DUAL.	PLURAL.
eku, hoku	*ema, homa*	*emau, homau*
	eta, hota	*etau, hotau*
hoo, ho	*hoo mo, homo*	*hoo mou, homou*
ene, hono	*ena, hona*	*enau, honau*

These forms differ like those in *a* and *o* of the Samoan.

The pronouns which follow the noun are *a aku, o aku*, mine or of me; *a au, o ou*, thine; *a ia, o ia,—a ana, o ona*, his; *a maua, o maua; a mautolu, o mautolu*, &c. These are also used when preceded by the indefinite article *ha*, and the preposition *ma*

or *mo;* as *ha anau kai*, some of their food (or some food of theirs); *ha amou lolo*, some of your oil; *ma aku*, for me; *ma amoutolu*, for yourselves, or for your own; *mo onautolu*, for their own.

The *h* in *hoku*, *ho*, &c., is probably from the article *he;* this article also frequently precedes the other class, as *he ene fae*, his mother; *he enau hau*, their coming, (for *he hau a nau*, the coming of them.)

In the dialect of New Zealand the possessive pronouns are different for singular and plural nouns. They are—

SINGULAR.	PLURAL.
taku, *toku*	*aku*, *oku*, my
tau, *tou*	*au*, *ou*, thy
tana, *tona*	*ana*, *ona*, his
ta maua, *to maua*	*a maua*, *o maua*, our (dual)
ta matou, *to matou*	*a matou*, *o matou*, our (plural)

and so for the remainder of the dual and plural.

Maku, *moku*,—*mau*, *mou*,—*mana*, *mona*,—*ma maua*, *mo maua*, &c., mean of or for me, &c., and are frequently used with the sense of for me, for thee, &c., and hence simply mine, thine. *Naku*, *noku*—*nau*, *nou*—*nana*, *nona*—*na maua*, *no maua*, &c., are also used to signify for, of, or by me, thee, &c.

It should be observed that the second (or plural) class of pronouns is used after the negative *hore*, whether the noun be in the singular or not;—as, *ka hore ona hiahia*, it was not his wish, or, he had no desire. In some cases, moreover, this class is used for the ordinary genitive of the personal pronoun after a noun, singular as well as plural, as, *te ahua ona e noho ana*, the appearance of him who sat, &c.

The Rarotongan has two classes of pronouns, resembling those of the New Zealand in sound, but differing somewhat in use; they are—

1ST CLASS.	2D CLASS.
taku, *toku*	*aku*, *oku*
taau, *toou*	*aau*, *oou*
tana, *tona*	*ana*, *ona*
ta maua, *to maua*, &c.	*a maua*, *o maua*, &c.

The first class, unlike the New Zealand, are used with both singular and plural nouns. The second class are used principally in the two following cases:—(1) with numerals, as *erima aau are*, five are thy houses; (2) after the negative *kare*, as, *kare ona are*, he has no house or houses. They were, no doubt, originally plural forms.

There is a class of abbreviated pronouns, in the singular, which differ from the preceding in not regarding the difference of *a* and *o;* they are *tăku*, my (pronounced short); *to*, thy, and *tăna*, his. They seem to be used for the purpose of discriminating between different meanings of a word; *toku vaerua* is, my soul; *tăku Vaerua* (said by the Supreme Being), my Spirit.

Naku, *noku*,—*naau*, *noou*,—*nana*, *nona*,—*na maua*, *no maua*, &c., mean of, for or by me, thee, him, us two,—and, also, simply mine, thine, &c.

In Mangarevan, the possessive pronouns, as given in the vocabulary, are, *taku*, *toku*, my;

takoe, *tokoe*, thy ; *tana*, *tona*, his ; *ta maua*, *to maua*, our, &c. Also, *naku*, *noku*,—*nakoe*, *nokoe*,—*nana*, *nona*, &c., with the same meanings. Besides these, *maku* is given as implying both *for me*, (as *maku tetai mea*, something for me,) and *from me* (*de mon part*). *Ma* is also a mark of the genitive, and expresses more particularly possession.

In Paumotu, we heard for *my*, *taku* and *aku*,—for *thy*, *takoe*, *nakoe*,—*tau* and *tou*,—*au* and *ou* ;—and for *his*, *tona*. It seemed that *au* and *ou* were used as in New Zealand, —*tou makui* was your father ; *ou makui*, your parents, father and mother.

The Tahitian has three classes, similar to those of the Rarotongan :—

ta'u, *tou*	*na'u*, *nou*	*a'u*, *o'u*,	my
ta'oe, *to'oe*	*na'oe*, *no'oe*	*a'oe*, *o'oe*,	thy
tana, *tona*	*nana*, *nona*	*ana*, *ona*,	his
ta maua, *to maua*, &c.			

It has also the abbreviated forms *tă'u*, my,—*to*, thy,—and *tăna*, his,—called by the missionaries neutral, as they apply to all nouns indiscriminately.

The Tahitians (according to the Grammar) sometimes substitute the first person singular for the second, saying *tau*, *tou*, *nau*, *nou*, &c., for *taoe*, *tooe*, *naoe*, *nooe*. It appears to be a complimentary form, like the English *your* for *thy*. [May it not rather be the Rarotongan *taau*, *toou*, or the *tau*, *tou*, of New Zealand, Paumotu, and Hawaii, which may have been the usual form in the Tahitian, though it has now become nearly obsolete? The reason for substituting the present form, *taoe*, *tooe*, was probably the great similarity between *ta'u*, *to'u*, my, and *tau*, *tou*, thy ; this would be more likely to create confusion in the Tahitian than in the Hawaiian, as the guttural break (marked by the inverted comma) is much less perceptible in the former than in the latter.]

The Hawaiian has the three classes of possessives :—

ta'u, *to'u*	*na'u*, *no'u*	*a'u*, *o'u*
tau, *tou*	*nau*, *nou*	*au*, *ou*
tana, *tona*	*nana*, *nona*	*ana*, *ona*
ta maua, *to maua*, &c.		

The third class (those commencing with *o* and *a*) are not used precisely as in Rarotongan and Tahitian ; they have more properly the meaning of the genitive,—of me, of thee, &c. ; as, *ia mau olelo a'u*, these words of me, or of mine ; *tetahi hale a'u*, one house of thine, or one of thy houses. They are used after prepositions which require to be followed by *o*, as *imua ona*, before him ; *maluna ona*, above him ; so, *ma o'u nei*, by or through me, by my means or agency ; *ma ona la*, by or through him, his agency, influence, or means ; *mai o tatou la*, from us. It should be observed that when these pronouns are preceded by *ma* or *mai*, they are usually followed by the particles *la* (there), or *nei* (here). *Ma*, when prefixed to a noun, has a different meaning from that which it bears when joined with these pronouns ; it signifies then, rest in, or motion towards a place ; as, *ma ta hale*, at the house ; *na holo oia ma Hilo*, he sailed to Hilo—but *'i Hilo*, is the more common form. (Andrews.)

The pronouns of the third form are also used after the negative *ole*, as, *aole ona ino*, he has no sin ; *aole ou atua ē*, thou shalt have no other gods.

Ta ia, *to ia*, is a form sometimes substituted for the more common *tana*, *tona*.

The Hawaiian has also the neutral pronouns *tu'u*, my, and *to*, thy; [qu. *tăna*, his?] used without regard to the distinction between *a* and *o*.

The Nukuhivan possessive pronouns are formed by prefixing *ta*, *to*, *na*, *no*, to the personal, as *ta au*, *to au*, *na au*, *no au*, *ta 'oe* or *ta koe*, *ta ia*, *to ia*, *ta maua*, &c. The second person has likewise the forms *taou*, *toou*, *naou*, *noou*. There are also two pronouns, *tu* (or perhaps *tu'u*), my, and *to*, thy, which are probably neutral forms.

DEMONSTRATIVES.

§ 41. The demonstrative pronouns are formed, for the most part, by prefixing the article to adverbs of place.

In Samoan—

lenei, this;	pl. *nei*, these
lena, that;	pl. *na*, those
lela and *lea*, that;	pl. *īa* and *la e*, those

As *lenei tagata*, this man; *nei uma tagata*, all these men, &c. *Lela* seems to designate a greater distance than *lena*, as *o lena tagata*, that man there; *'i lela aai*, to yonder village. *Ia*, though having the form of the pronoun *he*, is used in the plural, as *ia nei upa*, these words; *ia mea*, those things. I have met with no example of *la e*, which is given by Mr. Heath.

In Fakaafo, *tenei* and *tena* were used for *this* and *that*.

In Tongan, the demonstratives are *heni*, this or these, and *hena*, that or those. They take the particles *ko* and *a* before them, according to their place in the sentence,—in which case they drop the *h*, and become *koena* and *aena*. They are frequently divided, the article *he* preceding the noun, and the particle *ni* and *na* following it; as, *he botu ni*, this place (the place here); *he tagata na*, that man (the man there).

The New Zealand demonstratives are—

tenei, this;	pl. *enei*, these
tena, that;	pl. *ena*, those
tera, that;	pl. *era*, those

Tena and *tera* differ, in that the former is used in speaking of things in sight, or to which the attention of the parties is directed, and *tera* of things at a distance. *Tenei* is frequently divided, as *te iwi nei*, this people.

Taua, that, pl. *aua*, those,—are used not in pointing out objects, but in referring to them; as *a i muri iho i aua ra*, and after those days (of which we have been speaking).

In Rarotongan the demonstrative pronouns are *teia* or *eie*,—*teianei* or *eienei*, this or these; *te reira*, that or those; *taua nei* or *aua nei*, this or these; *taua ra* or *aua ra*, that or those. *Tena* and *tera*, *tenana* and *terara*, all mean *that*, but they are seldom used, and the distinction between them is not apparent. They are sometimes employed at the beginning of a sentence, with the meaning of "therefore," "on that account,"—and they serve also as an earnest mode of address,—as *tenana pikikaa e!* thou hypocrite!

Eie and *aua* differ from *teia* and *taua* much as the class of possessive pronouns beginning with *a* and *o* differ from the others; that is, they are used with numerals, or with the plural particles *puke* and *ya*, and after the negative *kare;* as *tetai aua puke tayata ra*, one of those two men. *E rua eienei puke koke*, here are two swords (or two are these swords).

In Mangarevan, *a—nei*, this, and *a—na* or *a—ara*, that; as *a mea nei*, this thing; *a mea na*, that thing; *a tamariki ara*, that child. *Tenei* and *tena* and *tera* are also used, as *ko ruya tenei ko avaiki tena*, this is above, that is below; *ma te atariki tera takao, cette parole vient de la part du roi.*

In Tahitian, *teie* or *eie*, *teienei* or *eienei*, mean this or these. *Teie*, according to the missionary grammar, "seems to answer exactly to the French *ceci*, this, and *teienei* to *celui-ci*, *celle-ci*, this here, close at hand."

Tuua ra and *aua ra*, that or those; the difference between these two, and between *teie* and *eie* is the same as in Rarotongan.

Tena and *tera* both mean *that*, as in New Zealand; *tena* means "that thing near you," or near the person addressed, but at a distance from the speaker; *tera* means "that yonder," at a distance from both. *Tei reira*, that there, is also used.

Ia is often used as a demonstrative, but with rather an indefinite sense,—*aia ia*, that is it. It is frequently introduced by the natives where no similar word would be used in English.

In Hawaiian the demonstratives are *teia* or *eia* and *neia*, this; *tela*, *ia*, that; *ua—nei*, this, and *ua—la*, that. The last two are used in referring to objects which have formed the subject of conversation, as *ua hoi atu ua tanata la*, that man (before-mentioned) has returned. *Eia* is synonymous with *teia*, but is most commonly employed at the beginning of a sentence, to express "this is," or "these are."

The Nukuhivan has *tenei* or *teienei*, this, *tena*, that (near or by you), and *teā* or *teia*, that (yonder or beyond you). The *nei* and *na* are frequently postfixed to the noun, as *te hue nei*, this calabash; *te moi na*, that girl; *na moe na*, those girls. *Hua* is used like *ua* in Hawaiian, as *hua va'a nei*, this very canoe, *hua kanata na*, that very man.

INTERROGATIVES.

§ 42. The interrogative pronouns are seen in the simplest form in the Samoan; but they are nearly the same in all the dialects.

In Fakaafo, those which were heard were *ai*, who? as *ko ai koe*, who art thou? *i ai*, whom? and *ā*, what? which took the article before it, as *se ā*, *ko te ā*, what? *Pe se ā*, like what, or how? *Ai*, who, is used in this, as in all the dialects, in asking the name of any person or thing; as *koai tou iyoa*, what is thy name? *Ko ai to outou fanua*, what is (the name of) thy country?

In Samoan, *ai*, who? as *'o ai*, who? (nom.); *o ai*, *a ai*, of whom? *'ia te ai*, to whom? *Ā*, what? as *e ā*, *se ā*, *'o le ā*, *ni ā*, what? Acc., *i se ā*, *i ni ā*, as *e va'ava'ai i ni ā*, to see what? *Fea*, which? as *'o le fea*, which? (of two or several) *pofea? pofea?* which, this or that? *Fia*, how many? as *e fia fale*, how many houses? *Tb'afia ni tayata*, how many are the men?

In Tongan, *hai*, who? takes the particles *ko* and *a*, according to its place in the sentence; gen., *o hai* and *a hai*, whose? *Ha*, what? is preceded by the article *he*, as *koeha* (nom.), what? *ki he ha*, to what? *i he ha*, by what? *Fiha*, how many? as, *e fiha fale*, how many houses? *tokafiha*, how many (persons)?

In New Zealand, the interrogative pronouns are *wai*, *aha*, *tehea*, and *hia*. *Wai* takes the same particles and prepositions as the pronouns;—*o wai*, who? *ia wai*, whom? *nawai*, from or by whom? *Aha* has *he* in the nominative, and *te* in the oblique cases; as *heaha*, what? *no te aha*, for what? *i te aha*, what (acc.)? *Tehea* is which? *ko tehea o ŋa tokorua*, which of the two? *Hia* is how many? It takes the prefix *toko* for persons.

In Rarotongan, *ai*, who? *aa*, what? *teea*, which? *ia*, how many? *Ko ai*, who? *ia ai*, whom? *E aa*, what? *no te aa*, for what? *ko teea i aua ŋa taŋata tokorua nei*, which of these two men? *tokoia*, how many persons?

In Mangarevan, the interrogatives are the same as in the Rarotongan, except *ka-ā*, which?—a form which we have not found in the latter, though it may exist.

In Paumotuan, *ko wai*, who? *e aha*, what?

In Tahitian, *vai*, *aha*, *teihea*, and *hia*. *Vai* has *o vai*, who? *ta vai*, *to vai*, *na vai*, *no vai*, of whom? whose? *'ia vai*, to whom? *ia vai*, whom? *Aha* has *e aha*, *no te aha*, *i te aha*, &c. *Teihea*, which? as *teihea te maitai*, which is the best? (literally, which is the good?) *E hia fare*, how many houses? *toohia taata*, how many men?

In Hawaiian, *wai*, *aha*, *hea*, and *hia*. *Wai* has *'o wai*, who? *o wai*, *a wai*, of whom? *to wai*, *ta wai*, whose? *no wai*, *na wai*, for whom? *'ia wai*, to whom? *ia wai*, whom? &c. *Aha* has *heaka*, what? *o te aha*, *a te aha*, of what? *no te aha*, *na te aha*, for what? &c. *Hea* has *'o hea*, which? *o hea* and *a hea*, of which? *'i hea*, to which? &c. *Hia* has *e hia* and *a hia*, how many (things)? and *toto ohia*, how many persons?

In Nukuhivan, *ko ai* or *'o ai*, who? *ta ai*, *to ai*, *na ai*, *no ai*, of or for whom? *mei ai*, from whom? *ia ai*, to whom? &c., *aha*, what? *tehea*, which? as *te hue hea*, which gourd? *Hia*, how many?

INDEFINITE PRONOUNS.

§ 43. Most of the words which would fall under this head (answering to some, other, many, and the like) have been already given, in treating of the article [v. § 11.] The following are a few which may be here noticed.

Samoan. *Nisi*, some; *isi*, other, as nom., *'o isi*, another or others; gen., *a isi*, *o isi*, of another, of others, &c. *Le ai se* or *le ai ni*, not any, none (from *le*, not, *ai*, there, and the article), as *e le ai se mea e ai*, there is not any thing to eat; *e le ai ni taŋata*, there are no men. *Uma*, *umalava*, all, every (from *uma*, done, finished); as *ia mea uma*, all these things; *'o taŋata umalava*, all men; *'o laau umalava*, every tree. *Se*, the article, is used in an indefinite sense, which can hardly be rendered in English, as *'o ai ea se filifili*, who is some one [or, who is it] that chooses? *Fasi*, as *setasi fasi mea ititi*, any little thing (or rather, any little portion of a thing).

Tongan. *Nihi*, some, any, other; *fuli*, or *fuli be*, all (in number), every one; *kotoa*, or *kotoa be*, all, the whole, every; *ae taŋata kotoa be*, every man, or all the men.

New Zealand. *Wahi*, *tewahi*, some; *tera atu*, *tetahi atu*, another; *era atu*, *etahi atu*, others; as *era atu kaiŋa*, other towns; *katoa*, all, as *enei mea katoa*, all those things.

Rarotongan. *Tetahi aroŋa*, some (persons); *tetahi poe*, some, a part; *etai-kē*, others; *maŋanui*, a great many, "*I tera ŋai i tera ŋai*," is given for "in divers places." *Katoa*, all,—*te au mea katoa*, all things.

Tahitian. *Etahi pae*, some; *fanu*, some,—as *fanu ia*, some fish; *toofanu mau Pharisea*, some of the Pharisees. *Atoa*, all; *taua mau mea atoa*, all those things.

Hawaiian. *Wahi*, some; *hai*, another, used only after a preposition, as *o hai*, *a hai*, of another; *to hai*, *ta hai*, another's; *'ia hai*, to another, &c. *A pau*, or *a pau loa*, all (from *pau*, done, finished); as *ia mau mea a pau*, all those things.

In Nukuhivan, *tetahi*, *etahi*, some, others; *totahi atu*, more; *atoa*, all.

RELATIVES.

§ 44. The Polynesian dialects have, properly speaking, no relative pronouns. Their place is supplied by words belonging to other parts of speech, or they are left to be understood from the construction of the sentence.

Fakaafo. *Te vaka a Pihaŋa*,—*te vaka alu*, the canoe of Pihaŋa, the canoe [which is] going.

Samoan. *O le*, sing. and *o e*, pl.,—in oblique cases simply *le* and *e*, are used as relatives, or to supply the place of such; as, *ie faafetaia o le sau*, blessed is he that comes, or, the comer; *taupou e to'asefulu o e ave atu*, ten virgins who took; *alofa atu i e fetuu mai*, love them that curse. *Lena*, pl. *ena*, are used in a similar manner, as, *o lena pepelo ia te ia*, who betrayed him; *ma ena mulimuli*, and thou who followedst; [but perhaps the *na* should rather be considered the sign of the past tense; we have not found *lena* or *ena* in the present.] *Sa* is termed by Mr. Heath, in one place, a relative of past time, and in another, a sign of tense; it is used as follows:—*le upa sa 'e fai mai*, the word which thou didst speak; *'o latou sa mai*, they who were sick. *Na*, the proper sign of past time, is often so placed as to indicate that a relative is to be understood; as, *'o taŋata na mulimuli mai*, the men who followed; *lena na tala-ina*, he who was spoken of. *Ma* is given as having a similar meaning with *sa*, but we have found no example of it. Besides these, the personal pronouns, particularly in the oblique cases, are used where a relative would be employed in English. *O le*, or simply *o*, is used for "whosoever;" as *o e faailoa au*, whosoever shall confess me (or it is, perhaps, a plural,—whatever persons shall, &c.)

In Tongan, the relative is either expressed by the personal pronouns, or left to be inferred; *koeni koia e fakahā au*, he who shall confess me; *te mou mau aia te mou lea aki*, ye shall receive that which ye shall speak; *koe fili ne ne-tutui ia*, the enemy who sowed it; *ae taŋata nā ne ŋaohi*, the man whom he had made.

New Zealand. *Ko koe ra nei aia e haere mai*, art thou he that should come? *Te taŋata hore ona wahi*, a man who has no place (lit. not of him a place). *Koia ra tenei e korerotia*, this is he that was spoken of.

In Rarotongan, *tei* and *ko tei*, and in Tahitian, *tei* and *'o tei*, are used as relatives:

they seem to be merely the article *te* lengthened by emphasis, and answer therefore to the Samoan *'o le ; e ao tona o tei matau*, blessed is he [or blessedness is his] who fears, &c. ; *tetai tayata ko tei akatu*, a certain man who built ; *te tayata tei aere na mua*, the men who went before.

In Hawaiian, *te* is used in the same manner, as *pomaitai latou te u*, blessed are they that mourn. This *te* does not become *ta* before any consonant, and is therefore to be considered as distinct from the article, though it may once have been the same. In other cases the relative must be understood from the construction. Mr. Andrews remarks,—"from the mode of thinking among the islanders, it is evident that they have no more use for the relative pronoun, than they have for the verb *to be*."

In Nukuhivan, *te* is used for a relative, as, *o koe te i kaoha ia* (G.), it is thou who art saluted ; *te pue ta Jesu i hakaite mai*, the prayer which Jesus taught. But commonly the relative is understood, as *na te puaa e uhu i te epo* (C.), it is the pig that roots in the earth.

In all the dialects there exists a relative particle *ai*, unknown to any of the European languages, which frequently supplies the place of the relative pronoun. It will be mentioned in treating of the verb.

§ 45. The reflective and emphatic pronouns *self* and *own* have, in some of the dialects, no corresponding terms ; in others they are expressed by some emphatic word appended to the personal and possessive pronouns.

The Samoan and Tongan have nothing to supply the place of these terms : "he killed himself," is simply, "he killed him ;" "against himself," is merely, "against him ;" "thine own eye," is, "thy eye," &c.

The New Zealand dialect employs *ano*, a word used in various senses, such as, also, indeed, then, truly, &c. ; *e wakaora ia ia ano*, to save himself ; *i tou kanohi ano*, in thine own eye ; *e karaya ana kia ratou ano*, calling to one another.

In Rarotongan, *orai* (perhaps from *rai*, great, much) is the common word ; its proper meaning seems to be *very*, in the sense of—"this *very* thing ;" it frequently has the particle *ua*, "merely," prefixed to it ;—*kia tatou orai*, to ourselves ; *ko Davida orai*, David himself ; *tona uaorai ŋakau*, his own heart. *Io* is sometimes used, like *iho* in Tahitian, as, *tonaio ao*, his own stature.

In Tahitian, *iho*, which properly means *down*, or *downward*, is affixed to the personal and possessive pronouns,—as, *i roto ia outou-iho*, within yourselves ; *tau iho mata*, thine own eye ; *nana iho i hamani*, he made it himself.

In Hawaiian, *iho* is used in a similar manner ; as, *tou iho mata*, thine own eye.

In Nukuhivan, according to M. Garcia, "I strike myself," would be simply "I strike me,"—*e pehi nei au ia au*,—as in Samoan.

THE VERB.

§ 46. The accidents of tense, mood, voice, number, and person, are in general denoted by particles affixed to the verb. The only inflection which it undergoes, consists in the reduplication of the

whole word, or a part of it, to express either plurality, or a repetition of the action.

In Samoan, the reduplication, entire or partial, of the verb is common for both these purposes; as from *fefe*, to fear, we have, in the plural, *ua fefefe i latou*, they were afraid; from *moe*, to sleep, *momoe*, to sleep together. *Tufa*, to divide, has for its frequentative *tufatufa*, to share out; *tala*, to speak, has *talatala*, to talk.

In Tongan, from *nofo*, to dwell, *ke mau nonofo*, let us dwell together; *tete*, to tremble, freq., *tetetete*, to tremble much.

In New Zealand, it is doubtful whether the reduplication is ever used for the purpose of expressing plurality, or the doing any thing in company; but it often occurs with a frequentative or intensitive force;—*kai*, to eat, makes *kakai*, to eat much, or often; *inu*, to drink, has *iinu; haere*, to go, makes *haerĕre*, to walk, go about.

In Rarotongan, the duplication seems to express either a duality (when two do a thing together) or the repetition of an action; from *tae*, to come, arrive, *e tatae atu ra raua*, and they two arrived; *cke*, to descend, *ečke*, to descend together; *kati*, to bite, *katikati*, to bite often, or much, to champ.

In Tahitian, the same observation applies as in the Rarotongan;—*taoto*, to sleep, *taoöto*, to sleep together (two persons); *horo*, to run, *hohoro*, to run together; *pou*, to descend, *popou*, to descend together. *Amaha*, to split, *amahamaha*, to split repeatedly; *huti*, to pull or pluck, *hutihuti*, to pluck repeatedly, as the feathers of a fowl; *hoe*, to paddle, *hohoe*, to paddle repeatedly; *parau*, to speak, *pararau*, to speak together (two persons),—*paraparau*, to talk, converse.

In Hawaiian, this form occurs only in the sense of a frequentative or intensitive. *Lele*, to jump, to fly, to depart, makes *lelele*, to jump frequently, and *lelelele*, to forsake repeatedly (as a man his wife); *luli*, to vibrate, rock, *lulululi*, to shake or tremble, as the hands or head; *lawe*, to take, *lawelawe*, to handle; *huli*, to turn over or about, *huhuli*, to search. Mr. Andrews gives as derivatives from the root *lawe*, the forms, *lalawe*, *lawewe*, *lawelawe*, and *lalalawe;* few verbs, however, have more than two of these, and the meaning of each form is not constant, but varies in different words.

In Nukuhivan, the reduplication has the same force as in Hawaiian, as *pehi*, to strike, *pepehi* and *pehipehi*, to strike hard and often.

§ 47. The most striking peculiarity of the Polynesian dialects, as respects the verb, is the fact that the distinctions of time, which in other languages are considered of so much importance, are in these but little regarded,—while the chief attention is paid to the accidents of place. By far the greater number of the particles which accompany the verb are devoted to the latter purpose.

§ 48. The numerous verbal particles may be classified as follows:—(1) particles of affirmation, (2) of tense, (3) of mood, (4) of form, (5) of voice,—(6) directives, (7) locatives, and (8) relative.

§ 49. As almost every verb in these dialects may be, also, with no change of form, a noun or an adjective, some mode of distinguishing between the different acceptations becomes necessary. The term

particles of affirmation, or *active particles*, has been applied to certain prefixes which are used for this purpose, and which bear the same relation to the verb that *ko* does to the noun [v. § 17]. Of these *kua* is the most important. This particle has been considered by some a sign of past or present time; by others, an auxiliary verb. It is used, however, with all the tenses, though not so often with the future, which has a verbal particle of its own, as with the others; and the only case in which it appears to have a meaning apart from the word to which it is joined, is when it precedes what is properly a noun or adjective,—in which case, as it gives to them a verbal sense, it may often be translated by the substantive verb.

In Fakaafo, *kua mate*, dead; *kua po*, it is night; *kua lelei te tama*, the boy is good.

In Samoan, it becomes *'ua*, as, *'ua matelaina ia*, he fasted, or, was fasting; *'ua 'e iloa ea?* dost thou know? *'ua lelei iate au*, it is agreeable to me.

In Tongan, it is *kua* or *kuo; bea kuo au a Finau*, and Finau came, or was come; *kua to ae la*, the sun is set; *kua lelei ia*, it is [or it was] good. When preceded by *o*, and, (which is frequently used where it would not be employed in English), it becomes *oku*,—as, *oku mau ilo ia*, we know him; *oku ou kole kiate koe*, I beg of thee.

In New Zealand, the use of *kua* is less common than in the other dialects, its place being supplied by *ka;* it is, however, not unfrequent, as, *kua kite matou*, we have seen; *kua mate ratou*, they are dead.

In the other dialects, *kua* (or *'ua*) is used as in the Samoan. In Mangarevan and Nukuhivan, the final *a* is sometimes dropped,—as, *ku' ava Mayareva i te ua*, Mangareva is lost in the mist; *ku' tanu ia* (Mang.), he is buried. *U' hanau ia* (Nuk.), he was born. This happens in Tahitian and Hawaiian, but apparently not so often.

§ 50. Besides *kua*, different words are used in some of the dialects, apparently for a similar purpose, though with various shades of meaning.

In Samoan, *oloo*, or, as the missionaries write it, *o loo*, is a very common prefix to the verb, at the beginning of a sentence. Mr. Heath thinks that it may be considered a substantive verb. It seems to give a meaning similar to that of the present participle in English, combined with the different tenses of the verb to be;—*o loo aai tayata*, the people are eating; *o loo tu le matau i poyai*, the axe is lying at the root; *o loo manatu ia i lea mea*, he was thinking of those things; *o loo iate au*, I have ("there is to me," *est mihi; ua iate au*, would express the same meaning). This may be the word *lo'o* (for *loko*), to come, used in the sense of *to become*, like *hoko* in Tongan, which has both these meanings; the *o* would then be the conjunction *and* prefixed, but used rather indefinitely, as in the Tongan *oku*. In the New Zealand translations, *oroko* is often prefixed to verbal nouns, to signify the commencement or first doing of an action; thus we find, *te orokohayaya o te ao*, the foundation of the world, from *haya*, to make; *hayaya*, a making or creation; *i te orokomeataya*, at the beginning, from *mea*, to do; *meataya*, a doing,—hence this word will mean, at the first doing, or the beginning of doing; so, *te orokonohoaya o te tayata ki te wenua*, the first dwelling of men on the earth, from *noho*, to dwell.

In New Zealand, *ka* is a verbal prefix in very frequent use, which appears commonly to take the place of *kua*,—as, *a ka kite ia*, and he saw; *ka wakawakia koutou*, ye shall be judged; *ano ka tae a Jesu*, when Jesus was come; *ka mea atu ahau kia koutou*, I say unto you. *Ka* is also prefixed to adjectives and to adverbs used independently, as, *ka pai*, good, or, it is good; *ka hore*, no, or, it is not.

In the dialect of Paumotu, both *ka* and *kua* were used, as follows:—*e hoki koe ka hiŋa*, truly you are dead; *kaore mota kua hiŋa*, not indeed dead.

§ 51. The indefinite article *se*, *he*, or *e*, is frequently used to supply the place of the substantive verb.

Se mata, Fak., it is an eye; *he tufuŋa koe*, art thou a priest? *He pono*, N. Z., it is true; *he rahi to ratou pouri*, great is their sorrow. *He oiaio*, Haw., it is true; *he nui te tihapai*, great is the field.

In Rarotongan, Tahitian, and sometimes in New Zealand, this article seems to be lengthened to *hei* or *ei* (as *te to tei*, § 11), and may be translated either *to be*, or *for*, or *as*;—*kia ho atu tona oraŋa hei utu*, N. Z., to give his life *for* a ransom,—or *as*, or *to be* a ransom; so in Rarotongan *ei utu*, and in Tahitian *ei hoo*, with the same meaning. In Nukuhivan, *e fiti au i te puu koku ei paku ana no te kaioi*, I am going for the koku-berries, as (or to be) an adornment for the dance.

In Tongan, *he* is frequently used at the beginning of sentences, with the sense of for (adv.); as, *he oku aoŋa*, for it is proper; *he ke te tonuhia*, for thou shalt be justified. It is probable that the *e* which is frequently found in Rarotongan and Tahitian at the beginning of phrases is not always a sign of tense, but rather the article used in one of the above senses.

PARTICLES OF TENSE.

§ 52. The particles of tense always precede the verb; they are all used with some degree of indefiniteness, and are frequently interchanged for one another. The use of a particular particle appears to depend rather upon its position in the sentence than upon its intrinsic meaning.

In Samoan, *e* is used as a sign of present and future time; *e vaai oia*, he sees; *e tala leaŋa mai taŋata ia te outou*, men shall revile you; *afai ta-tou a fai*, if we shall say. *Te* is used with a similar meaning, but only after a pronoun,—as, *ou te fai atu*, I say; *afai matou te fai*, if we shall say. *A* (according to Mr. Heath) is sometimes used as a sign of the immediate future; but, in general, we can only distinguish by the context if the sentence is intended to be in the present or in the future. *Na* is the usual sign of the past tense, as, *na'u fai*, I said; *na ia taofi*, he had seized; *na vaavaai i matou*, we have seen; *na outou ō*, ye went. At the beginning of a clause or sentence, however, this is usually preceded by *o* (probably the conjunction and),—as, *ona sau ai lea o Jesu*, Jesus came; in the middle of a sentence, preceded by a noun, it serves, in a manner, for a relative pronoun [v. § 44], as, *o le fua lea na talia*, that was the seed [which] was received; in this case, when *na* is followed by *te*, it is to be translated "by whom," or "by which;" as, *nao e taŋata lava, na te talia te finaŋalo*, but the men only by whom

is done the will, &c. [or, only the men who do the will.] *Ona* may frequently be rendered *then*, *when*, *that*. *Sa* is used in a similar manner with *na* [see the example, § 44].

In Tongan, *e* is used as in Samoan: *bea e fehia ae tayata kotoa be*, and all men shall hate. *Te* is used with the pronouns, but, by a singular discrepancy, while in Samoan it follows, in Tongan it precedes the pronoun; in Samoan, *'e te fai*, in Tongan, *te ke fai*, thou shalt do; *ikai te nau faa-tamate*, they cannot kill; so, *teu alu*, I will go, the pronoun *u* being affixed to the particle. *Nā* (or as the missionaries have spelt it, *naa*), *nae*, and *ne*, are signs of past time. The first is used with the pronouns: *nā mau mamata*, we saw; *nāku alu*, I went, &c. *Nae* is used when not followed by a pronoun, as *nae hau ae foha oe tayata*, the Son of Man came; *nae i ai ae tayata*, there was a man there. It precedes the negative *ikai*, which is then sometimes followed by *te*, but not with a future signification, as *nae ikai te mau ala*, we have not touched. *Ne* is commonly used with the pronouns, like *nā*, from which it seems to differ only in being less emphatic; *neu fanoyo*, I have heard; *ne ne alu* or *ne alu ia*, he went; it is also used with the conjunction of past time *ka*.

In New Zealand, *e* is the sign of present and future time, and *i* of past;—*ko ya matapo e kite ana*, the blind see; *e ora taku ponoya*, my servant will live; *i haere matou*, we went. When a verb, in the indicative, has no particle of tense, it is generally in the preterite.

In Rarotongan, *e* is a sign of the future, and not unfrequently of the present: *kare e papani teianei uki*, this generation shall not pass; *e aere au*, I go. *Te* is a sign of the present, and of the imperfect; in the first case, the verb is followed by the locative particle *nei* (here), and in the second by *ra* (there), as *te kite nei au*, I know; *te noo ra aia*, he was sitting. *I* is the sign of the past. It is, however, sometimes used in the present, particularly after the negative, as *kare matou i kite*, we do not know. When no particle precedes the verb, it is usually in the preterite.

In Mangarevan, *e* is the sign of the present and future; in the former case (according to the vocabulary) it has *ana* after the verb, and in the latter *ai;*—*e au ana te matayi*, the wind is blowing. *I* marks the preterite; after a negative it becomes *ei*, as *kakore au ei kite*, I did not see.

In Tahitian, the particles and their use are precisely the same as in Rarotongan,—and the same may be said of the Paumotuan, so far as can be judged from the specimens which we have of that language.

In Hawaiian, *e* indicates the future, and frequently, also, the present; *te* is the proper sign of the present, but in the subjunctive mood it denotes the future also; *i* is the preterite particle. *E*, when it follows the verb, signifies *previous*, *beforehand*, and forms thus, with the preterite, a sort of pluperfect, and with the future, a second future,—*ua lawe e au*, I took previously, or I had taken; *e lawe e au*, I shall take beforehand, or shall have taken.

In Nukuhivan, *e* is the sign of the present and the future. In the former case, to distinguish the tense, the particle *nei* is usually postfixed to the verb; as *e kite nei au*, I see. The sense of futurity is generally made apparent by the form of the sentence, as *mahea e hee ai tatou*, which way shall we go? *E haa popoi e fiti mai ai maua*, tomorrow we two will come. *I* is the preterite particle, as *na oe i koaa tou taha*, you have taken away my place.

PARTICLES OF MOOD.

§ 53. The subjunctive, conditional, potential, imperative, and infinitive moods, are distinguished from the indicative, usually by conjunctions or other particles prefixed to the verb.

In Samoan, the subjunctive is denoted by the particles *ia* and *ina*,—as *ia iu le tala*, that the saying might be fulfilled; *a 'e loto ina sao*, if thou wishest to be perfect (or, that thou be perfect). With the negative, it is *aua*,—as *aua i latou te toe*, that they should not return. The conditional, with *if* or *when*, is expressed by *a*, *afai*, *faita* (suppose), *ia*, *pe*, *pea*, and *poo;* as *a e ifo mai oe*, if thou wilt bow down; *afai oe e alu*, if thou goest; *ia e manatu oe*, if thou wilt; *ia fai outou au alama*, when ye do your alms; *pe 'e te loto i ai*, if thou desire it; *pea fai atu outou*, if ye shall say; *poo oe moni*, if it be truly thou. *Lest* is expressed by *nei*,—as *nei utia foi outou*, lest ye be bitten. *Can*, or rather *possible*, by *mafai*, usually followed by *ona*, or *na*,—as *e mafai iate ia na fati*, he can break (or, it is possible for him to break). The imperative either has no particle; as *sau mai*, come here,—or takes *ia* after it, and sometimes also *ina* before it: *ō ane ia!* go away! *ina tayo ia i ai!* take that! Prohibition is expressed by *aua*, with *le*, *te*, or *e* after it,—as *aua le fefe*, do not fear; *aua 'e te tauto*, do not thou swear; *aua lou lima e iloa*, let not thy hand know. Beware is rendered by *ia*,—as *ia outou nei fai e outou*, beware lest ye do (or, lest be done by you). The infinitive has *e* before it,—as *ua au sau e vavau*, I am come to destroy,—but it is frequently expressed by the subjunctive with *ia*.

In Tongan, the subjunctive is expressed by *ke*,—as *keu alu*, that I may go; *ke mau fakaboŋi*, that we may destroy. In the negative by *ke oua nā*, as *ke oua nā nau fakahā ia*, that they should not make him known. *If* is rendered by *ka* and *kabau*,—as, *he ka ne fai ae ŋahi ŋaue*, for if the works had been done; *kabau te mou mau ia*, if ye will receive it; *when* is expressed by *ka*, which is generally repeated after the pronoun,—as *ka mou ka ilo ia*, when ye shall find him. *Ka* frequently has *o* before it,—as *oka lelei ia akoe*, when it is well with thee. *Lest* is *telia nā;—telia nā nau mamata*, lest they should see. The imperative either has no particle,—as, *mou alu*, go ye! *hau kiate au*, come to me!—or takes the sign of the subjunctive,—as, *ke mou boto*, be ye wise. The prohibitive sign is *oua nā*,—as *oua nā mou alu*, go ye not. The infinitive has *ke*,—as *naku hau ke fakaita*, I have come to set at variance, [this *ke* answers, not to the Samoan *e*, but to the *'iā*, the sign of the subjunctive.]

In New Zealand, *kia* and *ina* are signs of the subjunctive,—as, *kia haere atu au*, that I may go; *ina koe ka haere*, that thou shouldst come; in the negative,—*kia kaua ratou e hoki*, that they should not return. *Me* expresses a sort of future optative,—*me haere ia*, he should go, or must go; *meake* may be rendered "is to be," as, *meake tukua te tanata*, the man is to be (or must shortly be) delivered up. *Ina* is also *when*,—as, *ina arumia koutou*, when ye are persecuted. For *if* there are no expressions except *ki te mea*, *me te mea*, (by the thing, with the thing,) or simply *ki te*, and *me te;*—as, *ki te mea e haere mai ia*, if he shall come; *ki te hiahia tetahi tanata*, if any man wish. *Can*, or *possible*, is *ahei*, followed by the article,—as, *e ahei ia hau te kite*, I can see (the seeing is possible for me). The imperative commonly has no particle; it is sometimes followed by *ra*,—as, *haere ra koutou*, go ye,—and sometimes preceded by *me*,—as, *me haere*, go! *Kaua*, *kauaka*, *aua*, *auaka*, and *kei*, all signify do not;—*kaua* or *aua*

koutou e mataka, fear ye not; *kei mataka koe*, fear thou not. *Kia* is used for the infinitive particle,—as, *i haere matou kia kite*, we went to see; *ki te kite*, to the seeing, might also be used.

In Rarotongan, *kia* is the subjunctive particle,—as, *kia aere atu matou*, that we may go; it is also used for *if* and *when*,—as, *kia akatopa mai koe*, if thou wilt fall down; *kia tae mai au ra*, when I came. In general, *if* is not expressed, but the condition is left to be inferred from the construction;—*e tamaiti koe na te atua ra*, if thou be the Son of God (i. e. thou being, &c.) *Nariŋa* is used only with past time,—as, *nariŋa koutou i kite*, if ye had known. *Lest* is *aea*, which is placed after the verb, and *ka* or *ko te* before it,—as *ko te paruparu aea ratou*, lest they faint. *Koi* is also used for *lest*. *Can* is expressed by a clumsy periphrasis: *kare e tika ia koe i te akateatea*, thou canst not whiten (lit. it is not right, or allowed, for thee to whiten). The imperative is denoted by *ka*,—as, *ka aere ka kimi*, go seek! *ka ta tatou iaia*, let us kill him. *Ka* also expresses future necessity, as, *maŋanui te ka vare*, many shall be deceived (or many are they who shall, &c.); *e ka kavea kimua*, and shall be brought before. The forbidding negative is *auraka*,—as, *auraka e manako*, think not,—and more rarely by the Tahitian *eiaa*,—as, *eiaa e tomo atu*, do not enter. The proper infinitive sign is *e*, but to express purpose or design the subjunctive particle *kia* is used.

In Mangarevan, *kavii* is *if* (probably for the preterite only, like *ahivi* in Tahitian); *eki* is *lest*,—as, *eki iŋa koe*, lest thou fall; *mei* is *would that* (*plut à Dieu que*), answering perhaps to *me* in New Zealand; *ka* is the sign of the imperative,—as, *tatou ka oro i te takao*, let us go to read; it properly signifies "*qu'il y a devoir, convenance, possibilité, &c., par rapport à l'action du verbe.*" The imperative has sometimes *e* before it,—but frequently it is without any sign to designate it.

In Paumotuan, *ka* seems to be used as in Mangarevan: *ka haere mai*, come here! *tatou ka tamaki*, let us fight, or, we will fight.

In Tahitian, *ia* answers to *kia* in Rarotongan, *au* (for *tau*) to *tika*, and *ahiri* to *nariŋa*. *A* is the prefix of the imperative, and *e* of the infinitive: *oi*, *a*, and *o te*, are used for *lest*, as, *e ara a pohe*, take care lest [you] die; *o te haere ratou*, lest they come. *Eiaha* is the prohibiting particle: *eiaha e haere*, go not.

In Hawaiian, *i* answers to *ia* in Tahitian, as a sign of the subjunctive, meaning *that*, and marks also the conditional, with the sense of *if* and *when*,—as, *i ite oe*, that thou mayest know; *i itea mai e na tanata*, to be seen by men; *i pule outou*, when ye pray; *i ino tou mata*, if thine eye be evil. *Ina* signifies *if*,—as, *ina outou e haele*, if ye come. *O* is *lest*, as *mai ai outou o mate*, eat not, lest [ye] die; [this is perhaps the Samoan *o*, meaning *or*; " eat not, or you die."] *Can* is expressed by *hiti*, to arrive at, with a construction similar to that of the New Zealand *ahei*,—as, *hiti no i teia poe tamalii te heluhelu*, these children are able to read (lit. it has come to these children to read). *Pono*, right, good, is used in the same way to express ought, should, &c. [The *te* after these words never becomes *ta*; yet, from the analogy of the other dialects, we can hardly doubt that it was originally the article,—i. e. *the reading* has come to the children. We may suppose that when the *ta* was introduced it was only employed in those cases in which the article preceded what was clearly a noun; when it was used as a relative [v. § 44], or, as in the present case, before a sort of infinitive or gerund, it was not changed.] *E* is the usual prefix of the imperative,—as, *e haawi oe*, give thou; before some verbs it is replaced by *o* or *ou*,—as, *o hele oe*, go thou; *ou hoi olua*, do ye two

return. *Mai* is the prohibitive particle,—as, *mai hele oe*, go thou not. *Mai* also signifies almost, about, near to,—as, *mai mate au*, I am nearly dead, or about to die. *E* is the infinitive particle, but *i*, of the subjunctive, is used when object or purpose is intended, as in the second example given above.

In Nukuhivan, *ia* is a sign of the subjunctive,—as, *ia oohia matou*, that we be overcome; it appears to be also used for the third person of the imperative,—as, *ia hakaokohia to oe hinakao*, let thy will be done. *A* is the usual imperative particle,—as, *a hee!* go. *Aua* is the prohibitive sign in the Nukuhivan cluster,—as, *aua oe hiti*, do not come; in Tahuata, it is *moi* or (according to the French missionaries) *umoi*,—as, *moi ia kai oe* (C.), do not eat! *umoi oe e hana* (G.), do not make! The infinitive particle is *e*,—as, *e mea e vio i te ika*, a thing to spear fish. The conditional is usually left to be understood from the form of the sentence,—as, *e piki oe mauna he vaka nei, e mate oe*, if you climb up this ship you will be killed; *ia*, however, is sometimes used for *if*,—as, *ia maka mai ia*, if he sling. *Lest* is *oi*,—as, *oi vii*, lest you fall, or, for fear of falling. *Mai* is used for about, to, or near to, exactly as *mai* in Hawaiian.

PARTICLES OF FORM.

§ 54. By joining certain particles to the verb, both as prefixes and suffixes, the Polynesian dialects give to the original meaning of the word, additional shades of signification, analogous to some of the Hebrew conjugations. These derivatives we have termed Forms. They are causative, desiderative, reciprocal, and potential. They receive all the signs of tense and mood like the single verb.

In Samoan, the causative form is made by prefixing *fa'a* to the verb; as *fa'aola*, to save, to cure,—i. e. to cause to live, from *ola*, to live; *fa'ailo*, to show, cause to know, from *ilo*, to know. Desire is expressed by *fia*, prefixed,—as *au fia-inu*, I wish to drink; *fia-alu ia*, he wishes to go. The reciprocal form, which also expresses the doing of any thing by a number of persons in company, is made by *fe* prefixed, and *a'i*, *ta'i*, *ŋa'i*, *fi*, *si*, and *ani* suffixed to the verb;—as *fe-faatau-a'i*, to trade together, or with one another, —*fe-sola-ta'i*, to run together,—*fe-ita-ŋai*, to hate one another; *fe-oso-fi*, to leap together; *fe-au-si*, to swim together,—*fe-soasoāni*, to help one another. *A'i* and *ani*, when following a verb ending in *a*, coalesce with it, as in the last example, and in *fe-misā'i*, to quarrel, from *misa*, to bear ill-will,—*fe-talāi*, to speak in council, from *tala*, to speak. This same form is used to express irregular motion, back and forth, up and down, about, &c.,—as *fe-alu-a'i*, to walk about, up and down,—*fe-lafo-a'ina* (passive), tost about, as a vessel.

In Tongan, *faka* is the causative prefix,—as *fakamoui*, to save, from *moui*, to live; *fakatiitii*, to diminish, from *tiitii*, small. The desiderative particle is *fia*, or, as it is more commonly pronounced, *fie*,—as *mau fia alu*, we wish to go; *nā nau fie fanoŋo*, they wished to hear. The reciprocal form (which has the same meanings as in Samoan) is made by *fe* prefixed, and *aki*, *faki*, *laki*, *ani*, suffixed,—as *fe-fihi-aki*, to wrestle together,—*fe-tio-faki*, to look upon one another,—*fe-ofoofáni*, to greet one another, from *ofa*, to salute;—from *tau*, to come upon, to reach to, &c., we have *fetaulaki*, to join with one another,—*fakafetaulaki*, to meet a person,—and *fe-fakafetaulaki*, to meet with one

another. *Fā*, or, as the missionaries write it, *faa*, is the potential prefix,—as *nae ikai te nau fā-nofo*, they could not dwell; *kabau e faalau e ha taŋata*, if a man can number, (or, if it can be numbered by a man.) This form exists only in the Tongan.

In New Zealand, the causative prefix is *waka*,—as *wakavia*, to save; *wakakiti*, to cause to know. *Hia* is used in a few cases, as a desiderative sign, as *hia-inu*, to wish to drink, to be thirsty; *hia-kai*, to wish to eat, to be hungry; but it is not a general prefix. *Hiahia* signifies to desire, but it is used as an independent verb. The reciprocal form does not exist in this, or in any of the Eastern dialects, which have only the causative.

In Rarotongan and Mangarevan, the causative sign is *aka*, in Paumotuan *faka* or *haka*, in Tahitian *fa'a* or *ha'a*, in Hawaiian sometimes *ha'a*, but more commonly *ho'o*, and in Nukuhivan it assumes the four forms of *faka*, *haka*, *fa'a*, and *ha'a*.

In most, if not all, of these dialects, *ta* is also employed as a causative prefix:—it is probably the same with the verb *ta*, to strike; as *akaaka*, Rar., low, *taakaaka*, to abase (to strike down); *ii*, entangled, *taii*, to entangle. In Tahitian, *tamā*, to cleanse, from *mā*, clean (to distinguish it perhaps from *haamā*, ashamed). In Hawaiian, *tahinu*, to anoint, from *hinu*, ointment; *tahihi*, to entangle, from *hihi*, entangled (perhaps to distinguish it from *hoohihi*, to covet another's property). In Nukuhivan, *tahui*, to upset, from *hui*, to turn over; *tapii*, to stick on, from *pii*, to adhere.

PARTICLES OF VOICE.

§ 55. The Polynesian dialects make a very frequent use of the passive form of the verb. In many cases it is employed where the English would have the active; and there are, in all the dialects, verbs which, though active in form, are only used in a passive acceptation.

The last-mentioned class of verbs differ, however, from the regular passives, in taking after them the ablative with *i*, instead of that with *e*, [v. §§ 23, 24], as *rauka i te taŋata*, Rar., obtained by the man; *pau i te ahi*, Haw., destroyed by fire.

§ 56. The passive particles are numerous in the different dialects, but nearly all terminate in *a*. They are all suffixes.

In Samoan, these particles are *a*, *ia*, *fia*, *ŋia*, *tia*, and *ina*,—as *ufiufi*, to cover, *ufiufia*, covered; *taofi*, to hinder, pass. *taofi-ia; sila*, to see (ceremonial) *silafia; ita*, to hate, *itaŋia; si'i*, to lift up, *si'itia; ave*, to give, *ave-ina*. Of these particles the first two and the last are by far the most common. The passive particle may be separated from the verb by an adverb, but, in this case, the particle thus separated always is, or becomes *ina*,—as *e faaola atoa ina a outou aŋasala*, your sins will also be forgiven,—where the adverb *atoa*, "also," comes between the verb and the particle.

In the Tongan, we are left in doubt by an evident mistake on the part of the missionaries, who have regarded the ablative particle *e*, meaning *by*, as an article of the nominative [v. § 11], and have thus, in many cases, transformed a passive into an active verb. In numerous instances, in the versions of the Scriptures, the verb is followed by a particle *i*, which appears to have perplexed the translators,—as they have printed it not

as a part of the word, nor yet wholly separate, but merely divided from it by a very thin "space,"—as in the sentence, *i he kakai kotoabe kuo fanaui e he ŋāhi feſine*, among all the men [who] have been born of women, &c.; here the missionaries consider the *e* before *he* as a sign of the nominative, and translate, "among all whom women have borne;" it is, however, unquestionably the preposition *by*, and the *i* which follows *fanau* is a particle of the passive; the proper rendering, therefore, is, "among all brought forth by women." This mistake has arisen partly from the circumstance that the only other Oceanic dialect with which the missionaries at this group were acquainted was the Vitian, which has no proper passive, and which employs several particles as affixes to the verb to denote its transitive state,—and partly from the fact that the Tongan appears to be in reality undecided on this point, or rather, to employ the same construction to express the two relations, easily confounded, of an active verb to its objective, and a passive to its nominative. Thus, in the phrase, *kabau e kabuti e Sctani a Setani*, "if Satan cast out Satan," *e Setani* is evidently in the ablative, and *kabuti* (properly *kabutia*) in the passive, from *kabu*,—and the sentence reads "if Satan be cast out by Satan;" yet a few lines after we have the same form used apparently in an active sense,—*kabau teu kabuti ai ŋāhi tevolo*, "if I cast out devils," where the *u* of *teu* is the nominative pronoun *I*. This is the Vitian construction, as will be seen by referring to the grammar of that language. In some cases, however, the passive acceptation has been so clear that the translators could not remain in doubt,—as *he te ke tonuhia i hoo lea, be te ke halaia i hoo lea*, for thou shalt be justified by thy words, and thou shalt be condemned by thy words; the preposition *by* is here rendered *i* (according to the general rule in the Polynesian), and not *e*,—the ablative being not that of the agent, but that of the means or instrument. The particles thus far observed in the Tongan are *i* (for *ia*), *ia*, *hia*, *ki* (for *kia*), *ti* (for *tia*), and *na* (perhaps for *ina*)—as *e akonakina akinautolu e he Otua*, "they shall be taught by God" (from *akonaki*, to teach).

In the New Zealand dialect the particles are more numerous than in the rest, and in this point its grammatical system appears to be more complete and regular than that of the others. It is to be observed that not only is the passive, as such, used much more frequently than in English, but in the imperative of transitive verbs, the passive form is generally employed where it must be rendered into English by the active,—and this is also sometimes the case in other moods. *Ki te mea e wakamahaŋatia ana koe e tou kanohi matau*, if thy right eye offend thee,—lit., if thou be offended by thy right eye; *mahara-tia ŋa reŋareŋa*, observe the lilies. One remarkable peculiarity of this dialect is that instead of the passive sign being separated from the verb by an adverb, as in the other dialects, both the verb and the adverb have the affix,—that of the latter being always *tia*,—as *ka tuku-a marie-tia tou ponoŋa*, thy servant is let go in peace (*tuku*, to let go; *marie*, peacefully); *korero-tia kino-tia*, evil spoken of. The passive suffixes are *a*, *ia*, *hia*, *kia*, *mia*, *ŋia*, *ria*, *tia*, *na*, *ŋa*, *ina*, and *kina;* as *tonó-a*, sent,—*wati-īa*, broken,—*taŋo-hīa*, taken,—*wete-kīa*, loosed,—*aru-mīa*, followed,—*wakatu-rīa*, placed, —*taumau-tīa*, betrothed,—*tahú-na*, burnt,—*waŋaí-ŋa*, fed,—*hua-īna*, called,—*tua-kīna*, cut down. There appears to be no certain rule by which we can determine what is the affix of a particular verb; on this point usage is the only guide. It would seem, however, that certain terminations are best adapted, according to the euphony of the language, to particular affixes. Verbs ending in *ae*, *ake*, *ei*, *eri*, *iri*, *oi*, *oti*, *ui*, *uri*, *uti*, *uku*, *uru*, *utu*, have usually *a;* those which terminate in *aki* and *ati*, have often *ia;*

many in *ayi*, *ayo*, *iyi*, *ako*, *eke*, have *hia;* those which terminate in *ia*, and in *á* and *ó* accented have generally *kia;* many in *anu*, *inu*, *aru*, and *aro*, have *mia;* most that end in *ai* have *ŋia; ria* is only found with verbs ending in *u* and *o; tia* is the most common of all, and is joined with any termination; many verbs ending in *aki*, *iki*, and *ako*, take *na;* those in *ŋai* generally *ŋa;* the few cases in which we have found *ina* and *kina* have been with verbs ending in *a*. In some words the usage seems to vary; we find both *wakahē-kia* [Matt. xiii. 57] and *wakahē-ŋia* [Matt. xi. 6] for "offended;" so also, *wakaputa-ia* and *wakaputa-ina*, "made to appear." Words sounded alike with different acceptations, will have different affixes,—as *kata-ina*, laughed at; *katakata-ŋia* scorched.

In Rarotongan, the passive particles are *a*, *ia*, *kia*, and *mia*,—as *vete-a*, loosened,—*aroa-ia*, loved,—*opu-kia*, seized,—*tanu-mia*, buried. The last two are, however, rare. Sometimes a *na* is inserted between the verb and the particle *ia*, which may be the remains of an old passive form,—as *oko*, to buy,—pass. *oko-ia* or *okona-ia* (in New Zealand, *hoko*, to buy, makes in the passive *hokona*); *tutaki-ia* or *tutakina-ia*, rewarded (in N. Z. *tutaki* makes *tutakina*); so *kai*, to eat, pass. *kaiŋaia* (N. Z. *kai* makes *kaiŋa*). The passive particle may be separated from the verb by an adverb,—as *vaio-marie-ia*, laid up carefully.

In Mangarevan, the usual passive particle is *ia*, as *akavaraka-ia*, revealed, made known,—causative passive from *varaka*, to know.

In Tahitian, the only suffix of the passive is *hia;* it may be separated from the verb by an adverb,—as *hopoi-ē-hia*, taken away; *hamani-ino-hia*, treated ill.

In Hawaiian, the suffixes are *a*, *ia*, *hia*, and *lia*,—as *lohe-a*, heard,—*lawe-ia*, taken, *auhuli-hia*, driven away,—*tau-lia*, hung up. The last two particles, however, are employed in but very few instances. *Taulia* is probably used to distinguish the word *tau*, in the meaning of *to hang*, from *tau*, meaning *to put*, or set down, pass. *tau-ia*. We have, perhaps, another passive suffix in *pili-tia*, crowded close, from *pili*, to join or adhere to.

The Nukuhivan has for suffixes of the passive *a*, *ia*, *hia*, and *tia;* as *hanau*, to bring forth, *hanau-a*, born; *kaoha*, to salute, *kaoha-ia*, saluted; *uru*, to inspire, *uru-hia*, inspired; *haatapu*, to sanctify, *haatapu-tia*, sanctified.

It is remarkable that some of the active verbs of the Eastern dialects seem to be derived from the passive forms of New Zealand,—as:

puri,	N. Z.,	to take,	pass.	*puritia*	*puliti*, Haw., to take up
akiri,	"	to throw,	"	*akiritia*	*kiriti*, Mang., to throw
kini,	"	to pinch,	"	*kinitia*	*'initi*, Haw., to pinch
turaki,	"	to overthrow,	"	*turakina*	*tulaina*, Haw., to overthrow
horo,	"	to swallow,	"	*horomia*	*horómi*, Tah., to swallow

This would seem to indicate that these passive forms once existed in the latter dialects, though they are now obsolete as such.

§ 57. The verbal nouns being closely connected in this language with the passive forms, it will be most convenient to treat of them in this place. They are formed by joining to the verb certain suffixes which usually terminate in *ŋa*.

As the formation of these nouns, like that of the passive voice, is most clearly and fully displayed in the New Zealand dialect, it seems advisable to depart from our usual order, and draw our first examples from this tongue. The general rule is that the particle of the noun depends upon that of the passive, *a*, *ia*, *na*, *ŋa*, and *ŋia* being changed into *ŋa*, and *hia*, *kia*, *mia*, *ria*, and *tia* becoming respectively *haŋa*, *kaŋa*, *maŋa*, *raŋa*, and *taŋa*, as—

ACTIVE.	PASSIVE.	NOUN.
patu, to kill	*patua*	*patuŋa*, a killing
wati, to break	*watiia*	*watiŋa*, fracture
tahu, to burn	*tahuna*	*tahuŋa*, a burning
kai, to eat	*kaiŋa*	*kaiŋa*, a meal
pai, to favor	*paiŋia*	*paiŋa*, favor, kindness
tayi, to lament	*tayihia*	*tayihaŋa*, lamentation
wakawā, to judge	*wakawakia*	*wakawakaŋa*, judgment
aru, to pursue	*arumia*	*arumaŋa*, pursuit
tu (trans.), to stand on	*turia* (stood upon)	*turaŋa*, a stand, foundation
korero, to speak	*korerotia*	*korerotaŋa*, a speaking

It is probable that the passive suffixes *ina* and *kina* are changed to *ŋa*, but the examples are so few and doubtful that no positive conclusion has been arrived at; thus, *wakaputa-ina*, made to appear, or shown, has *wakaputaŋa*, a showing forth,—but then this verb has also another form of the passive, *wakaputaia*, from which the noun may be derived. The suffixes *ŋa* and *taŋa* are those which are generally used where a noun is to be formed from a word which is not a verb,—as from *nui*, great, we have *nuiŋa*, greatness; from *pouri*, dark, *pouritaŋa*, darkness; from *marie*, peacefully, *marietaŋa*, peacefulness. Sometimes a slight irregularity may be observed,—as *wakapuaki*, to testify, which should properly have *wakapuakiŋa*, has *wakapuakaŋa*, testimony. When the verb of which the noun is to be formed is qualified by an adverb, this adverb, also, receives a nominal suffix, which is always *taŋa:* thus *ora tonu* is to live continually, from which we have *oraŋa tonu-taŋa*, eternal life; *tu-kau*, to be naked (lit. to stand merely), has *tuŋa kautaŋa*, nakedness. Here it will be observed that *tu* has a different suffix (*ŋa*) from that which it has above (*raŋa*), and with a different meaning. This is not an uncommon case;—*wanau*, to bring forth, passive *wanaua*, has *wanauŋa* (reg.), offspring, and *wanautaŋa* (irreg.), birth; *ako*, to teach, pass. *akona*, has *akoŋa* (reg.), disciple, and *akoraŋa* (irreg.), instruction. No certain rule can be given for these cases, except that when the regular derivative of a verb has acquired by custom a meaning different from that which it should properly possess (as *wanauŋa* should properly signify birth, *turaŋa*, standing, *akoŋa*, teaching), another noun may be formed to express such proper meaning, by affixing to the verb the particle which will form the most euphonious combination. It will be seen that the Eastern dialects (Rarotongan, Tahitian, &c.) have generalised this exceptional rule into a regular system, and thence derived two classes of verbal nouns.

In Samoan, the usual suffix is *ŋa*, which sometimes becomes *aŋa*,—as *tanuŋa*, interment or sepulchre,—*tufa-aŋa*, division,—*ŋataŋa* or *ŋata-aŋa*, end, from *ŋata*, to terminate. There are, however, some exceptions, which seem to indicate that a more com-

plex system resembling the New Zealand formerly existed;—*tupu*, to grow, makes *tupu-aŋa*, growth, and *tupulaŋa*, generation (in N. Z. *waka tupuraŋa*); *tu-ŋa* is a standing, and *tu-laŋa*, a stand, foundation.

In Tongan, *ŋa* and *aŋa* are the regular suffixes, and seem to be used indifferently,—as *kave*, to carry, *kaveŋa*, a burthen; *bule*, to govern, *bule-aŋa*, a kingdom,—*fakailo*, to show, *fakailoŋa*, a sign, indication; *tanu*, to bury, *tanu-aŋa*, a sepulchre. But *tanu* signifies also to plant, and we have for the sixth lunar month, *tanumaŋa*, the planting month (Mariner), evidently from the obsolete passive *tanumia*. *Tu* signifies both to stand and to cut; in the former sense it has for its noun *tuaŋa* or *tuŋa*, any thing standing; in the latter, it makes in the passive *tutia*, and its noun is *tutaŋa*, a piece or slice of any thing.

In all the Eastern dialects there are two particles distinct in their use and purport. In Rarotongan, these are *ŋa* and *aŋa*,—the latter of which is used to express the action signified by the verb, while the former has reference rather to the result of the action; the one may be termed the noun of the active voice, and the other that of the passive. Thus *wanau-aŋa* is birth, and *wanauŋa* offspring; *ope-aŋa*, an ending, *opeŋa*, end; *putu-aŋa*, a collecting, *putuŋa*, a crowd; *rave-aŋa*, a doing, *raveŋa*, a deed. Some of the passives which terminate in *kia* and *mia* have their nouns formed from them,—as *obu*, to seize, pass. *obukia*, whence *obukiŋa*, seizure; *tanu*, to bury, pass. *tanumia*,—*tanumaŋa*, burial, sepulchre. *Ta*, to kill, has irregularly *taiŋa*, slaughter. The active suffix, *aŋa*, may be separated from the verb by an adverb,—as *kite-akaou-aŋa*, a seeing again, or a re-discovery; this particle may also receive the passive suffix *ia*, thus giving it a signification like that expressed by the English *being* with the past participle,—thus, *te kite-aŋa* signifies the knowing,—*te kite-aŋa-ia*, the being known; *te rave-kino-aŋa* is the ill-treating, or ill-treatment which one inflicts; *te rave-kino-aŋa-ia* is the being ill-treated, or ill-treatment which one endures.

In Mangarevan, the two suffixes are *ŋa* and *raŋa;* as *mateŋa*, death, *mate-raŋa*, the act of dying; *moeŋa*, bed, *moe-raŋa*, the act of sleeping.

In Tahitian, the suffixes are *a* (for *ŋa*) and *raa* (for *raŋa*); as *fanaua*, offspring, *fanau-raa*, birth; *hopea*, end, *hope-raa*, completion, ending; *tuhaa*, portion, *tuha-raa*, apportionment. Instead of *raa*, *haa* (for *haŋa*) is sometimes found,—as *taihaa* (*taŋi-haŋa*, N. Z.). lamentation, *otohaa*, crying. The passive particle may be affixed, as in Rarotongan; as *te vahavaha-raa-hia*, the being abused; *te aratai-raa-hia*, the being led.

In Hawaiian, the particles are *na* (for *ŋa*) and *ana* (for *aŋa*); as *toena*, remainder, *toe-ana*, a remaining; *utana*, burthen, *uta-ana*, a conveying. The former, however, is used only in certain words, while the latter is universal; it may be separated from the verb by an adverb,—as *ta outou hana-maitai-ana*, your well-doing, or your good deeds. *Ana* is used also like the present participle in English, to form a kind of present tense,—as *e lawe ana au*, I am taking; it follows the sign of the passive,—as *lawe-ia-ana*, being taken. Some words seem to show that other forms once existed,—as *tomohana*, the west, from *tomo*, to enter, to sink into (i. e. the going down of the sun—*occidens*); *tulana*, a place where many things stand,—as a village, garden, &c. (from *tu*, to stand).

At the Marquesas, the regular suffix *ŋa* becomes, in the southern islands, *na*, and in the northern *ka;* as *fiti* or *hiti*, to go inland, *fitina* and *hitika*, an inland journey; *moe*, to sleep, *moena* and *moeka*, a bed. The latter suffix, *ka*, frequently takes a vowel-sound, *i* or *e*, before it, for euphony, as *tau*, to arrive, *tauika*, an arrival. M. Garcia

gives also *tia* and *tina*, as formatives, but no examples of their use. He mentions also the particle *ana*, as being used to distinguish the present tense, but it is uncertain whether we are to consider it a nominal suffix (from *aya*), or a locative particle.

DIRECTIVE PARTICLES.

§ 58. The verbal directives are words which are postfixed to verbs, to signify the direction in which the action is supposed to proceed,—either with respect to its place of origin, or to the place of the speaker.

These particles are most accurately distinguished in the Tongan. They are five in number, *mai*, *atu*, *aye*, *hake*, and *hifo*. *Mai* signifies motion or action towards the speaker,—*atu*, motion towards the person addressed,—*aye*, towards a third person,—*hake*, upwards, and *hifo*, downwards; *tala mai kiate au*, tell me; *teu tala atu kiate koe*, I will tell you; *tala aye kiate ia*, tell him; *alu hake*, go up; *alu hifo*, come down.

The Samoan has also five particles, but employs them somewhat differently from the Tongan. *Mai* indicates motion or action towards the speaker,—*atu*, from the speaker, —*ane*, motion aside,—*a'e* and *ifo*, upwards and downwards; examples of *ane* are, *alu ane e tau ane i ai*, go and tell him; *ia papai ane i latou le tafatafa o lona ofu*, that they might touch the border of his garment.

In New Zealand, there are but four particles, *mai*, *atu*, *ake*, and *ifo*,—*ane* not being found. These four are used as in the Samoan.

In Rarotongan, the directives are *mai*, *atu*, *ake*, and *io*. *Ake*, besides its meaning of upwards, seems also to take the place of *ane* in Samoan; at least, it is used in many cases where the former meaning will not apply; as *riri ake ra tona pu iaia*, his master was angry with him; *kite ake ra aia i te reira*, he knew that. The directives are used with great frequency in this and the following dialects, and in many cases, to appearance, arbitrarily, where no motion or direction of the act can well be understood.

In Mangarevan, the particles are the same as in Rarotongan; *ake*, besides its ordinary meaning, is used to signify that an act is now in progress towards completion,—as *e moro ake ana*, it is drying; *e rai ake ana*, it is becoming large. They also say, *noea koe ake nei*, whence come you?

In Tahitian, Hawaiian, and Nukuhivan, the directives are *mai*, *atu*, *ae*, and *iho; ae* signifies direction either upwards or aside, according to the context.

LOCATIVE PARTICLES.

§ 59. While the last-mentioned particles show the direction in which the action is supposed to move, there is another class which indicate the locality or vicinity in which it is considered to take place,—whether near the speaker, or at a distance. Their use, however, is not always clearly defined, and it is generally impossible to render them into English. Some of the dialects employ them much more frequently than others.

In Samoan, *nei* (here), *na* (there), are in common use,—as *au fai atu nei iate outou*, I say unto you; *faauta i ou soo na*, behold thy disciples; *le demoni i o outou atalii e tuli na*, the devils whom your children cast out. *Na*, it would seem, generally denotes a point near the person spoken to. *La* is sometimes used after an imperative, as in New Zealand; Mr. Heath, however, considers it a contraction of the emphatic adverb *lava*,—as *tau mua la ia*, just go straight forward!

In the Tongan, I find no particles employed precisely in this manner. It differs in this respect, as in many others, from its sister dialects.

In New Zealand, *nei* (here) and *ana* (there) are the particles most frequently used,—as *e mea atu nei ahau kia koutou*, I say unto you; *aru ana raua ia ia*, they followed him. *Ra* is used after the imperative, and in some instances after other moods, when a supposition is intended; it may also have some reference to place at a little distance from the speaker; *aru mai ra ia hau*, follow me! *kia rite katoa na ano*, till all be fulfilled; *kua roŋo ra koutou*, ye have heard.

In Rarotongan, the locative particles are *nei*, *ra*, *na*, and *ana*. *Nei* and *ra* are both in frequent use, the former signifying *here*, and the latter *there;* and as an action which is present in place is usually so in time, and as one which is distant is more likely to be past, these two have come to be also connected with tense,—the former being used with the present, and the latter generally, though not always, with the past [v. § 52]. *Na* (yonder) as signifying a greater distance in space than *ra*, signifies also a greater distance in time; *te tuatua nei au*, I say (here); *te tuatua ra au*, I was saying (there); *i tuatua na au*, I said (yonder). This distinction, however, is not always maintained with strictness. *Ra* is used frequently as an emphatic word, without reference to place or time, and may be translated but, indeed, only; *te tuatua atu nei ra au kia koutou*, but I say unto you. *Ana* is sometimes used, though it is difficult to say with what precise meaning; *kua riro mai ana a Elia*, Elias has come; *ka momono ana i taau koke*, put up thy sword.

In Mangarevan, *nei*, *ara*, *na*, and *ana* are the locative particles. *Nei*, *ara*, and *na*, seem to be used much as *nei*, *ra*, and *na*, in Rarotongan. *Ara*, according to the vocabulary, indicates distance both of place and time. *Ana* is given with several meanings: (1) as a particle of present time,—as *e pure ana koe*, thou prayest; (2) as meaning *perhaps;—naku ana ra*,—*na te taŋata kē ana ra*, it is perhaps mine,—perhaps the other man's; and (3) as used in answering a question, as *e atiŋa tai te Ruapeka*, is Ruapeka a reef (breaker of the sea)? *e koutou ana ia*, [no;] it is a point of land.

The Tahitian uses *nei*, *ra*, and *na*, precisely as the Rarotongan.

In Hawaiian, *nei* indicates present place and time; *la*, a distance in place, and sometimes, though not always, in time.

In Nukuhivan, *nei* and *na* are used as *nei* and *la* in Hawaiian.

It will be seen that the use of *nei* remains nearly or quite the same in all, while *na*, *la* (*ra*), *ana*, and *ara* are somewhat variously used in the different dialects, though, in general, they may all be considered correlatives of *nei*.

RELATIVE PARTICLE.

§ 60. This name has been given to a particle which in many cases supplies the place of the relative pronouns in English, though

frequently it cannot well be translated. It usually refers to some word in the first part of the sentence, expressive of time, place, cause, means, manner, &c. In most of the dialects this particle is *ai*,—in Rarotongan *ei*.

Judging from the Samoan and Tongan, the proper meaning of *ai* is *there*, and in these languages it frequently has prepositions before it. It then answers very well to the English expressions "therefrom," "thereof," "therein," used for "of it," "of them," "of him," "from it," "in it," &c. It may also be compared with the French *y*. *O le itu e i ai o outou oa*, lit. the place is there thy wealth, i. e. the place wherein thy wealth is; *letasi na i ai taleni elima*, the one whereunto were five talents, i. e. he who had five talents; *fai atu i ai*, say unto him or them, or say thereunto.

In Tongan, *ai* evidently signifies *there*, as *bea ne tuku ki ai*, and he placed there; but it is frequently used as a relative,—as *o tio atu mai he botu oku ke tu ai*, and look away from the place thou standest there (where thou standest); *ae ŋāhi mea oku mo fanoŋo ai*, the things ye listen thereto (for, the things which ye hear); *kohai ia e fā-behe ai*, who is he whereby it can be said (for, who is it that can say).

In New Zealand, *ŋa pa i meiŋa ai*, the towns wherein was done; *te mate e aiwi ai koutou*, the death which ye receive; *i meiŋatia katoatia tenei kia rite ai*, and all this was done that might be fulfilled thereby, &c.

In Rarotongan, *te mea i viivii ei te taŋata*, the things whereby the man is defiled; *e aere atu ra koe ki te pae roto, e titiri atu ei*, but go thou to the shore of the lake, and throw therein.

In the Mangarevan, the missionaries have perhaps mistaken the office of this particle. In the vocabulary *ai* is said to be used after a verb (having *e* before it) as a future particle, and at the end of a phrase as interrogative. No examples are given.

In Paumotuan, *karia kakuenei taua e karo ai*, by and by, to-day, we two will then fight: here *ai* refers to the adverbs of time, *karia kakuenei*, but it is easy to see how it might be mistaken, as in Mangarevan, for a future particle. *Eaha tau warare e wii mai ai koe kiaku*, what is thy desire for which thou art hostile to me?—here *ai* refers to *warare*, but it might readily be taken for an interrogative.

In Tahitian, Hawaiian, and Nukuhivan, its use is the same as in the examples already given; it does not, however, take a preposition before it, as in Samoan and Tongan. In most of the dialects, when this particle follows a word terminating in *a*, it frequently coalesces with it; as, *te tanata matamua i hanaia'i e te atua*, Haw., the first man who was made by God: here *hanaia* is the passive of *hana*, to make, and the *'i* (for *ai*) refers to *tanata*, and supplies the place of the relative *who*.

ADVERBS.

§ 61. It should be observed, however, that any adjective may become an adverb, by being used after the verb. The same words mean good and well,—bad and badly,—weak and feebly, &c. Certain classes of adverbs, however, deserve particular notice.

§ 62. In Samoan and Tongan the causative particle *faka* or *fa'a* is frequently used to form adverbs.

Samoan,—*fa'aŋatasi*, with one accord; *fa'a-vavau*, without end (*vavau* is far back, ancient).

Tongan,—*fakakeviki*, backwards (*keviki*, a crab); *fakatoa*, bravely (*toa*, brave, a warrior).

This usage is less common in the other dialects, but is not entirely unknown.

When prefixed to names of countries, this particle, in these two dialects, means—after the fashion of,—as, *fa'a-Toŋa*, *faka-Fiti*, Tonga-fashion, Feejee-fashion, (*à la mode de Tonga.*)

In Mangarevan, *a* is used in the same way; as, *rere a Maŋareva*, to jump as in Mangareva; also with common nouns,—as, *tere a pahi*, to move like a ship.

§ 63. The negatives vary much in the different dialects, and have several peculiarities deserving of attention.

In Fakaafo, *sē* (or *hē*) was used for not,—as, *e sē ki matou iloa*, we do not know; *e se ai ni niu*, not any cocoa-nuts. *Ai-ala*, *tai-ala*, *kai-ala*, were all used for no; the *ala* is probably an expletive.

In Samoan, *le* is the negative particle used both with verbs and adjectives,—as, *'tou te le sao*, ye shall not enter; *le sala*, not guilty, guiltless; with *ai*, it becomes *le ai*, not, none,—*e le ai se taŋata*, there is not a single man. *E le ai* is the common expression for no, in answer to a question.

In Tongan, *ikai* is the general word for *no* and *not; tai* is used before nouns in the sense of the English suffix less,—as, *tai-abi*, houseless,—*tai-hala*, sinless. *Teeki* means, not yet.

In New Zealand, the words for *not* are *kore*, *hore*, *kihai*, and *te*. *Kore* is commonly used in the present and future, preceded by *e; hore* has generally *ka* before it, and is used for the ordinary negative, *no!* or, *it is not!* *Kihai* is only used with the preterite. *Te* is used with any tense, and is prefixed to adjectives, participles, &c.,—as, *te-mamae*, not hurt; *te-ahei*, not able. *Kore* is also used in the sense of the English less, or without,—as, *hara-kore*, sinless,—*rawa-kore*, without property, poor. *Ehara* signifies, it is not; *kiano*, not yet.

In Rarotongan, the negatives are *kare* and *kore;* the former is usually found in the past and present, followed by the preterite particle *i;* the latter in the present and future. *Kore* is also postfixed to verbs in the sense of the English un-, and to nouns in the sense of less,—as, *orei-kore-ia*, unwashed, from *orei*, to wash; *ara-kore*, sinless.

In Mangarevan, *kore* is the usual negative, and is added to nouns as in New Zealand and Rarotongan,—as, *pare-kore*, without a hat. *Te* is used as in New Zealand,—as, *te-mano*, not powerful,—*te-motu*, not broken.

The Tahitian has many negatives, and distinguishes them into classes according to the time or tense with which they are connected; *aore*, *aima*, *aina*, *aipa*, *aita*, are used only with the past; *e ere*, *e ore*, *e ete*, are used with the present; and *e ore*, *eima*, *eina*, *eita*, with the future. The difference between these various negatives is not very clear, except that *aipa* seems to include an idea of doubt or contingency,—as, "perhaps not." *Ore*

is used after nouns and verbs like *kore* in Rarotongan,—as, *hara-ore*, guiltless,—*horoi-ore-hia*, unwashed.

In Hawaiian, *aole* and *ole;* the former is the general negative; the latter is the suffix, and may be added to almost any adjective, common noun, or verb in the language.

The Nukuhivan, besides *akoe* (or *a'oe*) and *koe*, has also *auma*, no, used as a strong negation.

§ 64. A certain class of adverbs, expressing the relations of place, are treated as nouns, (except that they do not take the article,) and have a preposition both before and after them; they then correspond in meaning with the English prepositions, above, below, before, behind, within, without, &c.

Samoan:—*i totonu o le lotoa*, within the field (in the midst of); *i luga o le sami*, upon the sea.

Tongan:—*i lalo i he ata*, below the firmament; *i oluga i he ata*, above the firmament.

New Zealand:—*i waenganui o ŋa ware*, between the houses; *i mua i te pa*, before the town.

In Rarotongan, those of these adverbs which end in *a* have *o* suffixed to them, and take besides another preposition,—as, *ki ruya* (adv.) above, on high,—*ki ruyao i te are*, upon the house; *ki mua*, in front,—*ki muao ia Jesu*, before Jesus.

In Tahitian, *tei* frequently precedes them,—as, *tei roto i te fare*, within the house. In Hawaiian, *ma*, as *maloto o te hale*, within the house. This *ma* is also employed in Nukuhivan, as well as *i*. In this dialect the adverb is followed by *hi* or *he*, as *ma una hi moena*, upon the bed; *i una hi fae*, over the house; *i oto hi hue* (C), within the calabash; *i oto he ani* (G), in heaven.

§ 65. Nearly all the interrogative adverbs are formed from *fea*, which seems to mean properly *which*. [V. § 42.]

With the prepositions, *fea* refers to place,—as, *i fea*, Sam., where? (i. e. at which place?),—*mai fea*, whence? &c. With *pe*, like, it refers to manner,—as, *pefea*, *faapefea*, like what,—i. e. how?—the answer to which is, *penei*, *pena*, *pela*, like this, like that, i. e. thus, so. With the signs of the tenses *fea* has reference to time, as, *afea*, when? (fut.), *nafea*, when? (post.) These, or similar words, are found in all the dialects. In Tongan, *fea* becomes *fe;* in Rarotongan and Mangarevan, *ea;* and in the other dialects, *hea; fea*, however, is sometimes used in Tahitian and Nukuhivan.

§ 66. All the dialects (except perhaps the Tongan) have particles, whose office is to give an interrogative meaning to the sentence, like the *ne* and *num* of the Latin.

In Samoan, this particle is *ea*,—as, *na 'e iloa ea*, dost thou know? *'o ai ea le taŋata*, who is the man?

The New Zealand dialect has commonly *ianei* or *ranei;* the Rarotongan, *aina;* the Mangarevan, *ai* (?); the Tahitian and Hawaiian, *anei;* and the Nukuhivan, *ienei*.

PREPOSITIONS.

§ 67. Most of the prepositions have been already given in the remarks on the declension of nouns. The following list contains nearly all which are found in the several dialects.

Samoan: *a*, of; *e*, by; *'ei*, in, at; *i*, in, by; *'i*, to, into; *ma*, with, for, on account of; *mai*, from (place); *nai*, from; *o*, of.

Tongan: *a*, of; *aki*, with (inst.), by means of; *e*, by; *i*, in, at, by; *ki*, to, into; *ma*, for; *mei*, from; *mo*, with; *o*, of.

New Zealand: *a*, *e*, *ki*, *i*, *o*, as in Tongan; *kei*, at, with, in; *ma*, *mo*, for; *mai*, from; *me*, with; *na*, *no*, of, from, by.

In Rarotongan: *a*, *e*, *ki*, *i*, *o*, as above; *ei*, at, in; *tei*, in; *kio*, with, *chez*; *ma*, with; *mei*, from; *na*, *no*, of, for.

In Mangarevan, besides the first five of the Rarotongan, *eki*, with, by means of; *io*, with, *chez*; *ma*, for, from; *me*, with; *mo*, of, for, from; *na*, *no*, of, from.

In Tahitian the same as in Rarotongan, except *'i* for *ki*, *mai* for *mei*, and *'io* for *kio*.

In Hawaiian, *a*, *e*, *i*, *'i*, *o*, as in Samoan; *'io*, to, with; *ma*, at, in,—by, by means of; *mai*, from; *me*, with; *na*, *no*, of, for.

In Nukuhivan, *a*, *e*, *ki* (or *'i*), *i*, *o*, as in the foregoing; *'io*, to, with; *ma*, at, in; *mei*, from; *me*, with; *na*, *no*, of, for.

CONJUNCTIONS.

§ 68. The conditional conjunctions if, that, lest, &c., have already been mentioned in treating of the verb. As for the rest, the Polynesian makes but sparing use of them. It seems, however, to have had originally two conjunctions signifying *and*,—the one uniting nouns and the other verbs; the former was probably *ma*, and related to the preposition *with*; the latter was a vowel.

In Samoan, *o* is *and* and *or*, but only with verbs; *ma*, *with*, means also *and*, and is used with nouns, adjectives, and numerals.

In Tongan, *o* is used as in Samoan; *mo* is the other connective, except with the numerals, with which *ma* is used. *Bea*, which properly means also, is often used to connect sentences and clauses of a sentence.

In New Zealand, *a* is used for connecting verbs and clauses of a sentence, *ma* with numerals, and *me* (*with*) with nouns. The latter, however, is rarely used; to express "the father and the mother," they say, "the father the mother;" "the house of Peter and John," is "the house of Peter of John."

In Rarotongan, *e* is the general connective with both nouns and verbs; *ma*, however, is used with the numerals, and sometimes with nouns,—as, *te vaine ma te tamariki*, the woman and [or with] the children.

In Mangarevan, *me* signifies both *with* and *and*; *e* seems to be used as the general connective.

In Tahitian, *e* is the general word for *and; ma* is only used with the numerals.

In Hawaiian, *a* connects verbs, *a me* nouns, *ma* numerals, and occasionally proper names. *Me* properly signifies *with.*

In Nukuhivan, *e* connects verbs, and *me* (with) nouns ; *ma* is used with the numerals.

INTERJECTIONS.

§ 69. The interjections are not very numerous. The only one which merits notice is *aue*, which seems to be peculiar to the Polynesian, and is found in all the dialects. It is used to express grief in all its shades, from a slight feeling of regret or sympathy, to the wildest and most clamorous lamentation. It is constantly heard in their wailing for the dead; and as each vowel can be drawn out to a great length, with a variety of tones and modulations, it has often a singularly dismal and even painful effect upon the listeners The word is also used both as a noun, meaning *sorrow, regret, sympathy*, and as a verb, signifying to *grieve for*, to *lament.*

SYNTAX.

§ 70. Most of the rules of construction have been anticipated in the preceding sections. From the lack of inflections in these dialects, these rules are necessarily few and simple. The following are the most important which remain to be noticed.

§ 71. Almost all the words in these idioms, which are the names of things, qualities, or actions, may be used at pleasure, either as nouns, adjectives, verbs, or adverbs, their acceptation being determined by the context and the accompanying particles.

In Samoan, we have, for example, *fulufulu*, a feather,—*ua fulufulu lea manu*, that bird is feathered ; *namu*, musquito,—*ua namu le fale nei*, this house is infested with musquitoes (lit. is musquitoed); so *loi*, ant,—*ua loia*, is *anted; po*, night,—*ua poyia, it is nighted*,—for *night is come. Alu vave*, go quickly ; *ua vave mai le toua*, let war hasten hither. *Ualue*, to work ; *tayata yalue*, a laboring man. *Tayata ayasala*, a sinful man ; *latou e ayasala*, they who sin ; *a outou ayasala*, your sins.

In Tongan, *efiafi*, evening ; *bea efiafi ai*, and it was evening. *Mamao*, far off; *fonua mamao*, distant country ; *ke mamao ia*, that it may be far. *Lotu kehe*, another religion ; *tayata lotu*, a religious man ; *teu lotu*, I will pray.

In New Zealand, *rakau*, a tree,—*ka rakautia*, lit. it is tree'd, i. e., it has become a tree. *Takirua*, double,—*takiruatia*, doubled.

In Tahitian, *mahana*, day,—*ua mahanahia*, it is dayed, i. e. day has appeared.

In the Hawaiian, an example given by Mr. Andrews shows in a strong light this

peculiarity of the Polynesian tongues: if a person is relating that he had on some occasion, avowed himself to have done an act, he would say "*owau atu la hoi au*," "I I-ed to him," for "I told him that it was I;" the pronoun *owau* is used as a verb, which is denoted by the directive and locative particles *atu la*, here translated "to him;" *hoi* means properly *also*, but is employed often as a mere word of affirmation, like *indeed*, *verily*. Another example is "*owai ta mea papale ie o outou?*" "who has a straw hat among you?" where *papale-ie*, straw hat, is used as a sort of compound verbal adjective,—who is the *straw-hatted* person among you?

§ 72. When the nominative to a verb is a pronoun, it frequently precedes the verb; when it is a noun, it more commonly follows. In the latter case the usual order of the words is—first, the sign of the tense, or affirmative particle (or, in its place, some conjunction, or connecting adverb, or interrogative);—secondly, the verb;—thirdly, the qualifying adverb;—fourthly, the verbal directive;—fifthly, the locative particle;—sixthly, the relative particle;—seventhly, the nominative, with or without the article before it. It should be observed, however, that the relative and locative particles are rarely used together.

Te huhu roa mai nei te atua, Haw., God is very angry; *ua fai atu ai letasi tagata*, Sam., a certain man said thereupon.

§ 73. By a peculiar construction, these languages frequently use an oblique case in the place of the nominative.

Samoan: *E a latou e fasi oti iate ia*, and they shall kill him (theirs it shall be to kill him). *E a Heroda na ia taofi Joane*, Herod had seized John (Herod's it was to seize John). *E moni o lou te fai atu nei au iate outou*, verily I say unto you,—here all that follows *lou* is considered as a noun with which *lou* agrees, and the sentence might be rendered "true is my saying to you;" the repetition of the *au*, for I, in the latter part of the sentence is merely for emphasis, and might be dispensed with.

Tongan: *ko eku tala mooni atu kiate kimoutolu*, verily I say unto you (my true speaking unto you is, &c.) In this language, however, the construction does not prevail to the same extent as in the others.

New Zealand: *mana ana anahera e mea*, he shall tell his angels (of him it shall be to tell his angels). *Mau e koropiko*, thou shalt worship (lit. thine to worship). *Mana ratou e wakaora*, he healed them. *Heaha ta koutou e tu mayere*, why stand ye idle? (wherefore is your standing idle?) *A i a ratou e haere atu ana*, and when they went (and at their going).

Rarotongan: *na ratou e tapa iaia kia Emanuela*, and they shall call him Emanuel (theirs it shall be to call, &c.) *Ko taau e tapa atu ko Jesu*, thou shalt call him Jesus (thine to call him Jesus). *E naau i tuku mai iaku*, and thou gavest me (thine it was to give me).

Tahitian: *na Heroda hoi i tapea ia Joane*, for Herod had bound John; *nana e faaamu i tou nei taata*, he shall feed my people.

Hawaiian: *na te atua i aloha mai i to te ao*, God so loved the world; (*to te ao* is here

an elliptical form of expression for *te mea o te ao*, or *to te ao mea*, the things of the world [v. § 71]; this omission of a word which will be understood from the construction is not uncommon in these languages). As an instance of striking resemblance in forms between two widely separated dialects, we find that in Samoan, "what I tell you," is translated *sa'u mea e fai atu iate outou* (lit. my things to tell to you), and in Hawaiian, "what I have commanded you," is *ta'u mea i kauoha atu ia outou* (my things to have commanded you).

Nukuhivan: *na te puaa e uhu i te epo*, the pig roots in the earth; *e kai taau*, I eat.

§ 74. In most of the dialects the dual and plural pronouns perform the office of conjunctions in connecting proper names and words signifying persons.

In New Zealand, *Pareha raua ko Hara*, Phares and Zara (lit. Phares they two Zara). *Hura ratou ko ana teina*, Judah and his brethren.

In Rarotongan, *Mose raua ko Elia*, Moses and Elias.

In Mangarevan, *Petero raua ko Paulo*, Peter and Paul.

In Hawaiian, *Adamu laua o Eva*, Adam and Eve.

If you observe to a native, "I am going to the town," instead of saying, "I will go with you," he merely says "*taua*," "we two," i. e. we will go together.

THE FORMATION OF WORDS.

§ 75. Words are very frequently formed by the duplication of single words. No general rule, however, can be given on this point. There are many words which are never doubled,—others which are never found except in this form. Sometimes a noun by being doubled becomes an adjective; but frequently the duplication, whether of nouns, verbs, or adjectives, gives only an intensitive or frequentative force [v. §§ 27, 46]. Sometimes the doubled word has an entirely different meaning from the single.

Examples of these cases are,—*lolo*, Tonga, oil,—*lolololo*, oily; *poka*, Rar., stone,—*pokapoka*, stony. *Fitafita*, Sam., strong (*fita*,—no meaning). *Layo*, Sam., a fly,—*layolayo*, to lean upon. *Boto*, Tong., wise, *botoboto*, round.

§ 76. A sort of adjective with a passive sense is formed from many verbs by prefixing *ma*.

Samoan: *sae*, to tear,—*masae*, torn; *saa*, to spill,—*masaa*, spilt; *tala*, to loose, *matala*, loosed, freed.

Tongan: *fohi*, to strip, peel,—*mafohi*, stripped off (as bark); *feti*, to break, *mafeti*, broken.

New Zealand: *riri*, to pour out, spill,—*mariri*, spilt; *rere*, to go, depart, *marere*, gone.

Rarotongan: *vete*, to loose, to open,—*mavete*, opened; *ŋaro*, to hide, *maŋaro*, hidden.

Tahitian: *heu*, to open,—*maheu*, opened; *tara*, to loose, *matara*, loosed.

Hawaiian: *hola*, to spread,—*mahola*, spread out, extended; *nini*, to spill,—*manini*, an overflowing.

In Samoan this particle is used very frequently, in Hawaiian rarely. In Rarotongan it is sometimes changed to *ŋa*, and in Hawaiian to *na*,—as, *ae*, Rar., *hae*, Haw., to tear,—*ŋaae*, Rar., *nahae*, Haw., torn. This prefix *ma* serves to form some nouns (or rather adjectives which are used as nouns,)—as *sina*, Sam., white,—*masina*, the moon (i. e. the white object); *lama*, a torch, to give light as a torch,—*malama*, Sam., light, brightness,—and in Hawaiian, the moon.

§ 77. There are, in the different dialects, various affixes which are joined to words, sometimes to alter their meanings, or as intensitive particles, but often with no perceptible force.

Samoan: *tau*,—as, *milo*, to twist,—*taumilo*, to jostle; *tai*, to guide, direct,—*tautai*, to pilot or steer; *tala*, to tell,—*tautala*, to speak to; *veli* and *tauveli*, both meaning to tempt. *Taufai*,—as *po* and *taufaipo*, both meaning to strike—the latter, perhaps, to strike frequently; *taŋi*, to weep, and *taufaitaŋi*, to lament (said of several); *a'i*, *na'i*, *fa'i* are occasionally postfixed to verbs,—as *lafo*, to throw,—*lafoa'i*, to throw away; *ao* and *aoa'i* to teach; *ao* and *aofa'i*, to collect.

Tongan: *tau*,—as, *alo* and *taualo*, to paddle. *Aki*, *laki*, *naki*, *ŋaki*, *taki*, used as suffixes, apparently conveying the idea that the act denoted by the verb passes from the agent to a distance, or over a considerable extent, or to a number of people,—as, *li*, to throw,—*liaki*, to throw away; *tufa*, to divide,—*tufaki*, to share out, distribute; *ako*, to teach,—*akonaki*, to preach; *totoŋi* and *totoŋaki*, to throw stones, &c.

New Zealand: *pu*,—as, *wera*, hot,—*puwera*, lukewarm; *one* and *onepu*, sand (*pu* as a separate word means earnestly, strongly, intently); *putahi*, of one source or origin; *putaki*, the trunk of a tree; *pu-toitoi*, a bundle of the grass called *toitoi*. [This *pu* may be connected with the Tongan *fu*, Viti, *vu*; v. § 26.] *Ko*,—as, *akiri* and *kokiri*, to throw; *piko* and *kopiko*, curved.

Rarotongan: *tau*,—as, *maro*, strong,—*taumaro*, to strive; *turu*, to help,—*tauturu*, to minister to. *Pu*,—as, *roto* and *rotopu*, within, inside; *pu-maana*, lukewarm, from *maana*, warm.

Hawaiian: *au*, (perhaps from the collective particle *kau* or *'au*; v. § 14) signifies, in some compounds, a collection,—as, *autanata*, a people, nation (from *tanata*, man): *auwaa*, a cluster of canoes; *aumatua*, a class of ancient gods; but it frequently has no definite meaning,—as, *amo* and *auamo*, to carry;—*mihi* and *aumihi*, to repent. *O*, as *milo* and *omilo*, to twist; *pili*, to stick, be close,—*opili*, to contract as in the cramp. *Po*,—as, *maitai*, good,—*pomaitai*, fortunate, happy; *ino*, bad,—*poino*, afflicted; *pilitia*, crowded close, narrow,—*popilitia*, distressing, difficult.

§ 78. In some of the dialects the words *easy* and *difficult* are joined in a peculiar manner to the verb, so as to form in pronunciation but one word.

In Samoan, these words are *ŋofie*, easy, and *ŋatá*, difficult: they are suffixed to the verb and pronounced with it,—as *fai-ŋofie*, easy to do, *fai-ŋatá*, hard to do; *sao-ŋofie*, easy to enter, *sao-ŋatá*, difficult to enter.

In Tongan, *ŋofúa*, easy, and *ŋatá*, hard,—as, *fai-ŋofúa*, easy to do; *fai-ŋatá*, hard to do.

In Rarotongan, *yoie* and *ŋata*,—as, *rave-yoie*, easy to do,—*rave-ŋata*, hard to do; *akaō-yoie*, easy to enter,—*akaō-ŋata*, hard to enter.

In Mangarevan, the vocabulary gives *parua*, reprimanded, corrected,—probably the passive of *paru*, to correct,—and *paru-ŋata*, incorrigible,—i. e. difficult to correct.

In the other dialects, this form seems not to exist. In Tahitian, difficult is *taiata*,—the latter part of which may possibly be connected with *ŋata*.

§ 79. In compound words the Polynesian differs from the English in placing the governed or qualifying word last: instead of sea-coast, it has coast-sea; instead of kind-hearted, heart-kind; instead of swift-sailing, sail-swift, &c.

Samoan: *lau-ulu*, hair (lit. foliage of the head); *sele-ulu*, scissors (hair-cutters, or rather, head-cutters). *Tua-sivi*, the back-bone, means, therefore, not as in English, the bone of the back, but the "back of the bones"—i. e. of the skeleton.

Tongan: *Manava-tii*, fear (little-breath); *fale-buaka*, pig-sty; *tufuŋa-ta-maka*, a mason (lit. artisan cutting stone,—or a stone-cutter).

New Zealand: *mata-raŋi*, the horizon (edge of the heavens); *tu-kau*, naked (lit. standing merely, or without addition).

Rarotongan: *ŋutu-pa*, door (lit. mouth of the wall); *maŋa-nui*, many (great bit).

Mangarevan: *mate-kai*, hunger (wanting food); *rima-rau*, united labor of many people in a work (lit. two hundred hands).

Tahitian: *taha-tai*, sea-coast; *papai-parau*, scribes (writers of words).

Hawaiian: *hatu-aina*, landholder (lit. lord of land—landlord); *loto-maitai*, kind (lit. good-heart, or good disposition; *loto* is not found separately with this sense in the Hawaiian, but it exists in the Samoan); *tani-uhu*, to lament, from *tani*, to cry, and *uhu*, grief; *ai-tanata*, man-eater.

Nukuhivan: *vai-tafe*, river (running water); *papua-moa*, hen-coop (enclosure of fowls).

Most of the proper names of the islanders are compound words, frequently with whimsical significations,—as, *Tai-ma-le-laŋi* (sea-and-sky) a chief at the Navigator islands; *Pomare* (night of coughing) formerly king of Tahiti; *Tau-i-te-ao-uli* (suspended in the blue heavens), name of the present king of the Sandwich islands. The grandfather of this king had the name of *Ta-lani-tupu-a-pai-ta-lani-nui*, which seems to mean, "the sky increasing, and striking the great heaven."

LANGUAGE OF CEREMONY.

§ 80. The Samoans are a remarkably ceremonious people, and very attentive to the forms of politeness. This peculiarity appears in their language, which abounds in terms of salutation and compliment. Besides *alofa*, or *talofa*, (love,) which is common to most of the Polynesian islands, they have particular expressions according to the time of day:

Ua usu mai,—is the morning salutation;
Ua laina mai,—at noon;
Ua alala mai,—in the evening.

Ua mai! is the address to a person entering a house; and when he takes leave, they say "*e alu oe?*" do you go? The words expressing thankfulness, *faafetai* and *faamanū*, are used on receiving any present, and usually accompanied by the motion of raising the article to the head. A native will not do any act, or speak any word which might be considered rude or unbecoming, without first saying, *vaeane!* which may be rendered "excuse me!" or "by your leave!"

But it is in addressing their chiefs that the Samoans are particularly careful to manifest their respect by their language. There are many terms in the common idiom, which it is considered improper to employ in speaking to or of a person of rank, and their place is supplied by other words of the same signification, which are never used but on such occasions. Sometimes there are distinct words for the different grades of chiefs, and those who are careful to speak the language correctly will never address a high chief with the terms appropriated to those of lower rank. Thus the salutation to a common man, on entering a house, is, as above stated, *ua mai*, you have come; to a *tula-fale*, or householder, it is *ua alala mai;*

to a low chief,	*ua maliu mai;*
to a high chief,	*ua susu mai;*
to the sovereign,	*ua afio mai.*

Afio, meaning to come or go (like *alu*) is used also in speaking of a deity; *ua maliu*, gone, is used for all ranks to signify *dead*. In the speaking of the canoe of an inferior chief, they would say—*ua silafia ea le vaa?* is the canoe in sight?—of a high chief, it would be, *ua taulaʏia ea le vaa? Tofā* and *to'a* both mean to sleep, the latter of a high chief, the former for one of low rank;—they are also used for a parting salutation in the evening,—*tofā ina soifúa*, sleep, that you may live! *Tausami* signifies to *eat*, applied to a landholder,—*taumafa* to an inferior chief, and *taute* to a superior. It is probable that the different words for sickness and dreaming in the following list, also appertain to different ranks.

CEREMONIAL.	COMMON.	
Aao	*lima*	arm
Afio; alala	*alu*	to come, go
Alo	*tama*	son
Alofafine	*āfafine*	daughter
Alo	*manáva*	belly
Ao; laʏi	*ulu*	head
Faamalū	*'au'au*	to bathe
Faletua	*avā*	wife
Falepo	*miti*	dream
Fofoʏa	*mata*	face, eye
Faatafa; ʏaseʏase	*ma'i*	sick
Lau-ao; lau-laʏi	*lau-ulu*	hair
Li'a	*miti*	to dream; vision
Matafitafi	*malolo*	in good health
Maota	*fale*	house
Maliu	*alu; oti*	to come, to go; dead

CEREMONIAL.	COMMON.	
Maleifua	*ala*	to awake
Pulupulusi	*ma'i*	sick
Ua poulaŋia mai	*ua alala mai*	evening salutation
Sisila ; passive, *silafia*	*matamata, iloa*	to see
Ua sautia mai	*ua usu mai*	morning salutation
Soŋa	*tautua*	servant
Soisoi	*ata*	to laugh
Susŭ	*sau, alu*	to come
Soifua	*ola*	to live
Suafa	*iŋoa*	name
Tămă	*fase oti*	to kill
Ta'alolo	*sasa'e*	to disperse
Toasă	*ita*	anger
To'a ; tofă	*moe*	to sleep
Tausami	*'ai*	to eat
Taumafa	"	"
Taute	"	"
Taula, pass. *taulaŋia*	*matamata, iloa*	to see
Tulei	*tala, fa'i*	to speak

The dialect of Tonga has also several words of ceremony, but not so many as the Samoan. Some of these have synonyma, which are especially used in addressing the "divine chief" *Tuitonga*. The following list was obtained from two high chiefs of Tonga, *Tubou Tautai* and *Tubou Latike*, whom we met at the Feejee islands. It will be seen that several of them are the same as the corresponding terms in Samoan.

CEREMONIAL.	TUITONGA.	COMMON.	
aho	*taka*	*aa*	to awake
alo		*foha*	son
fofoŋa	*laŋi*	*mata*	face
huafa		*hiŋoa*	name
ilo	*taumafa*	*kai*	to eat
mamata	*taka*	*tio*	to see
mea	*haere*	*hau, alu*	to come, go
moui		*lelei*	well, not sick
ofai	*hala*	*mate*	dead
teŋitaŋi	*buluhi*	*mahaki*	sick
toka	*tofă*	*moe*	to sleep

In the other dialects of Polynesia there is nothing of this description. The Tahitian has, indeed, some expressions which are used with a peculiar, metaphorical meaning, when applied to the sovereign. "His houses were called the *aorai*, the clouds of heaven; *anuanua*, the rainbow, was the name of the canoe in which he voyaged; his voice was 'thunder;' the glare of torches in his dwelling was denominated lightning, &c. When he passed from one district to another on the shoulders of his bearers, they always used

the word *mahuta*, signifying to fly."* This figurative style of speaking is not the same with the ceremonial dialect of Samoa and Tonga, though both may have originated in the same feeling.

It is, however, a point of interest to inquire whether there are any traces in the dialects of Eastern Polynesia, from which we may infer that the language of deference was in use previous to the departure of the Tahitian and other colonists. A careful examination shows the existence of many indications of this sort. The word *fofoŋa*, in Samoan, signifies the face of a chief; in Tahitian, it would become *hohoa*, and this is the word by which the term image has been rendered in Matt. xxii. 20: *novai te hohoa*, &c.,—"whose image and superscription is this?" *Li'a* is the Samoan word of ceremony for to *dream*, —a *vision;* in Hawaiian, it means to *think*, *ponder*. *Soisoi* is to *laugh;* in Hawaiian, *hoihoi* means *pleased*, *gratified*, *joyful*. *Soŋa*, signifying the servant of a chief, is perhaps the origin of the word *huŋa*, which in New Zealand means the lower class of people, and *uŋa*, which, in Rarotongan, signifies a tenant. *Taumafa*, in Samoan, is to *eat*, said of a common chief; in Tongan, it is applied to *Tuitonga*, to whom divine honors are rendered; in Hawaiian, *taumaha* is a *sacrifice* (i. e. the food or eating of a god.) From these examples it appears that though the language of ceremony is not used as such in the dialects derived from the Samoan (a fact which may be readily accounted for from the great equality which would prevail among the colonists and their immediate descendants), yet several of the words have been retained with the same or similar meanings in the ordinary language.

CEREMONIAL NEOLOGY.

§ 81. The Tahitians, besides the metaphorical expressions already noticed, have another and a more singular mode of displaying their reverence towards their king, by a custom which they term *te pi*. They cease to employ, in the common language, those words which form a part or the whole of the sovereign's name, or that of one of his near relatives, and invent new terms to supply their place. As all names in Polynesian are significant, and as a chief usually has several, it will be seen that this custom must produce a considerable change in the language. This change, however, is only temporary, as at the death of the king or chief the new word is dropped, and the original term resumed. Vancouver observes (Voyage, vol. i. p. 135) that at the accession of Otu, which took place between the visit of Cook and his own, no less than forty or fifty of the most common words, which occur in conversation, had been entirely changed. It is perhaps to be regretted that the missionaries, in their translations, have employed many of the new terms, which would otherwise have had only a temporary currency, and thus made them permanent.

* Ellis's Polynesian Researches, vol. iii. p. 37.

Some further explanations with regard to the extent and character of these alterations will not be out of place.

1. It is not necessary that all the simple words which go to make up a compound name should be changed. The alteration of one is esteemed sufficient. Thus in *Po-mare*, signifying "the night of coughing," only the first word, *po*, has been dropped, *mi* being used in its place. So in *Ai-mata* (eye-eater), the name of the present queen, the *ai* has been altered to *amu*, and the *mata* retained. In *Te-arii-na-vaha-roa* (the chief with the large mouth) *roa* alone has been changed to *maoro*.

2. But this alteration affects not only the words themselves, but syllables of similar sound in other words. Thus the name of one of the kings being *Tu*, not only was this word, which means to *stand*, changed to *tia*, but in the word *fetū*, star, the last syllable, though having no connexion, except in sound, with the word *tu*, underwent the same alteration—star being now *fetia; tui*, to strike, became *tiai;* and *tupapau*, a corpse, *tiapapau*. So *ha*, four, having been changed to *maha*, the word *ahā*, split, has been altered to *amaha*, and *murihá*, the name of a month, to *muriáha*. When the word *ai* was changed to *amu*, *maraai*, the name of a certain wind (in Rarotongan, *marayai*) became *mara-amu*.

3. The mode of alteration, or the manner of forming new terms, seems to be arbitrary. In many cases, the substitutes are made by changing or dropping some letter or letters of the original word,—as *hopoi* for *hapai*, to carry in the arms; *ene* for *hono*, to mend; *au* for *tau*, fit; *hio* for *tio*, to look; *ea* for *ara*, path; *vau* for *varu*, eight; *vea* for *vera*, hot, &c. In other cases, the word substituted is one which had before a meaning nearly related to that of the term disused,—as *tia*, straight, upright, is used instead of *tu*, to stand; *pae*, part, division, instead of *rima*, five; *piti*, together, has replaced *rua*, two, &c. In some cases, the meaning or origin of the new word is unknown, and it may be a mere invention,—as *ofai* for *ohatu*, stone; *pape*, for *vai*, water; *pohe* for *mate*, dead, &c. Some have been adopted from the neighboring Paumotuan, as *rui*, night, from *ruki*, dark; *fene*, six, from *hene; avae*, moon, from *kawake*.

It is evident that but for the rule by which the old terms are revived on the death of the person in whose name they entered, the language might, in a few centuries, have been completely changed, not indeed in its grammar, but in its vocabulary. Of the ten simple numerals, five are different from what they were in the time of Cook,—as:

ORIGINAL FORM.	PRESENT FORM.	
tahi	*tahi*	one
rua	*piti*	two
toru	*toru*	three
ha	*maha*	four
rima	*pae*	five
ono	*fene*	six
hitu	*hitu*	seven
varu	*vau*	eight
iva	*iva*	nine
ahuru	*ahuru*	ten

ESSAY

AT

A LEXICON OF THE POLYNESIAN LANGUAGE.

As in the preceding Grammar an attempt has been made to deduce, from a comparison of the various dialects, the general principles of the primitive language to which they owe their origin, it has seemed proper to complete, as far as possible, the view of that language, by bringing together, from the different vocabularies, those words which, from the fact of their existence in several dialects, may reasonably be supposed to have formed a part of the original Polynesian idiom. It is evident, from the nature of things, that such a collection cannot be complete, and that it must be liable to errors. Some words may be found in two or three dialects,—as, for example, in those of Eastern Polynesia,—which never formed a part of the primitive tongue, but have come into use since the separation of the Tahitians from the original stock. On the other hand, each dialect has, no doubt, preserved some words of the parent language, which have been lost in all the others, and which we have, therefore, no means of distinguishing from such as are the peculiar property of the dialect. Our materials, moreover, for such a work, though probably more ample than any that have been before collected, are yet very imperfect. When complete dictionaries of all the dialects shall have been formed, no doubt the number of words common to all, or to the greater number, will be materially increased. It is believed, however, that this Lexicon contains the mass of those vocables which constituted the primitive wealth of the Polynesian speech. It comprises the terms for all the most common objects, qualities, and acts, and would probably furnish a

sufficient vocabulary for the purposes of ordinary intercourse among a semi-barbarous people.

The plan of the Lexicon will be readily understood on inspection. The primitive or radical form of the word (or that which is considered to be such) is first given in large type, and then the variations in form and meaning which occur in the different dialects are added, together with the most important derivatives. Some difficulty has been found, occasionally, in the determination and arrangement of the latter, and it is not likely that in all cases the disposition which has been adopted will be found to be correct. Some words may have been referred to a common source, which are really from different roots, and, in other cases, the thread of connexion uniting apparently distinct terms may not have been perceived. In many instances, it will be seen that the primitive form of the word is not found in our vocabularies, but has been deduced from a comparison of the variations. In such cases, a note of interrogation is affixed, which must not be understood, in general, as implying a doubt of the correctness of the deduced form, but merely an uncertainty with respect to its actual existence. Thus, for example, we have in Samoan *sii*, meaning "to lift up," and in Tongan *hiki;* the former dialect has no *k*, and the latter no *s;* hence there can be no doubt that the original form of the word was *siki*, which is, accordingly, given in the vocabulary. The dialect of Fakaafo, and probably also that of Niua, have all the elements, and a full vocabulary of one of them would therefore be extremely desirable, as it would probably present us with most of the words of the Polynesian language in their primitive completeness. Thus, in Samoan, *saa*, and in Nukuhivan, *haka*, signify "to dance;" the ground-form must therefore be *saka*, which is accordingly found among the words obtained by us at Fakaafo. The brief vocabulary given by Schouten of the language of Cocos Island (*Niua-tabu*), the first ever published of any Oceanic dialect, affords us, in the word for "beads," or rather "necklace" (*casoa*), the original form of the Samoan *asoa*, and the Tongan *kahoa*. In some few cases, however, the radical form is really doubtful, the variations not being such as to give a clue to the word from which they are derived. Thus *hohonu*, which, in the dialects of New Zealand, Tahiti, and Hawaii, signifies "deep," may be a corruption of *sosonu*, or of *fofonu*, either of which would, in those dialects, assume that form.

In some instances, words of the Vitian, Rotuman, and Tarawan dialects (all of which are partly of Polynesian origin) have been intro-

duced by way of illustration; but it did not enter into the plan of the work to make any reference to other languages of the Malay family. Had this been done, many terms which are here given as primitives, would have been referred to still simpler roots. Thus there is little doubt that the words *mahaki*, sick, *mataku*, fear, and *atua*, god, are derived from the Malay *sakit*, *takut*, and *tuhan*. In the Lexicon, however, the Polynesian is regarded as a primitive speech, and the simplest form in which any word occurs in it is considered the ground-form. Thus, in our own tongue, the root of the word *discernment* is not properly the Latin *cerno*, but the English *discern*.

Less attention has been paid to the particles, numerals, and pronouns, than to words of other classes, as the former have been already given in the Comparative Grammar, and their nature and connexion more fully elucidated than would here be possible. It will be sufficient, therefore, to refer, in each case, to the sections of the Grammar, in which these explanations will be found.

The abbreviations employed in the Lexicon are such as will be easily understood. *Fak.*, *Haw.*, *Mang.*, *Nuk.*, *N. Z.*, *Pau.*, *Rar.*, *Sam.*, *Tah.*, *Tahu.*, *Tar.*, *Tong.*, signify, respectively, the dialects of Fakaafo, Hawaii, Mangareva, Nukuhiva, New Zealand, Paumotu, Rarotonga, Samoa, Tahiti, Tahuata, Tarawa, and Tonga. Ubiq. (for ubique) means "throughout Polynesia," or, in all the dialects, (of course, with the regular permutation of letters, as given in the Grammar, § 9.) *Sam. et cæt.* (Samoa et cætera) signifies "the Samoan and the rest of the dialects." *Pron.*, *adv.*, *prep.*, *part.*, stand for pronoun, adverb, preposition, particle. The mark (qu.?) indicates that the origin, or meaning, of a word is doubtful.

POLYNESIAN LEXICON.

A

A, Tah. Rar. Mang., a particle prefixed to nouns and pronouns. (Gram. § 11.)

A, prep., of. (Gram. § 18.)

A, N.Z. Haw., conj., and. (Gram. § 68.)

Ā, pron., what? (Gram. § 42.)

Ā, N.Z. Tah. Haw., an expression to denote protracted time, continuance of an action, &c.

Ā, Sam. Tong., a fence.

Kau-ā, Tong., *aua*, Tah., an enclosure.

Afā, Sam. Tong., *awa*, N. Z., *ɛavā*, Viti, a hurricane, a storm; *avaava*, Tah., to be disturbed by a storm, as the sea; *awaawa*, Haw., a mist, spray.

Afe, Sam. Tong., a thousand. (Gram. § 30.)

Afi, Sam. Tong., *ahi*, N.Z. Haw. Nuk., *ai*, Rar. Mang., *auahi*, Tah., fire.

Afiafi, Sam., *efiafi*, Tong., *ahiahi*, N. Z. Tah. Haw. Nuk., *aiai*, Rar. Mang., evening, (perhaps so called from the custom of lighting fires at that time.)

Afo, Niua, Tong., *aho*, N.Z. Haw. Nuk., cord, twine.

Ai, pron., who? (Gram. § 42.)

Ai or *ei*, relative particle. (Gram. § 60.)

Ai (?), *ai-ala*, *kai-ala*, *tai-ala*, Fak., no; *ikai*, Fak., *ikai*, *tai*, Tong., *kihai*, N. Z., not; *aita*, *aima*, *aina*, *aipa*, Tah., *aie*, *aima*, Nuk., no, not.

Aitu, Sam. Rot., *maitu*, Pau., a spirit.

Aka, Tong. Rar. Mang. Nuk., *a'a*, Sam. Tah. Haw., *waka*, Viti, Tar., root of a plant.

Aki, Tong., *eki*, Mang., prep., with, (inst.), by means of.

Aki, Rar., still, fair, as the weather; *a'ia'i*, Haw., fair, clear.

Ako, Tong. Rar., *a'o*, Sam. Tah. Haw., to teach, instruct; *ako*, Nuk., to admit a person into a class or society.

Aku (?), *a'u*, Sam. Tah., needle, pin; *aku*, Nuk., *a'u*, Tah. Haw., the sword-fish, gar-fish, &c.

Ala, Sam. Haw., *ara*, Tah. Rar. Mang., *aa*, Tong. Nuk., awake, watchful.

Alai, Haw., *arai*, N.Z. Mang., to obstruct, hinder, oppose.

Alala, Sam., to come, used only in speaking of a chief; *alalai*, Haw., to consecrate, to render sacred by coming in contact with some sacred object.

Ale (qu.?), *tale*, Sam. Tikop., to cough; *tare*, N. Z., to groan.

Male, Haw., *mare*, N.Z. Tah., *maemae*, Nuk., to raise phlegm, expectorate, cough.

Huare, N.Z. Tah., *uāvare*, Rar., spittle, phlegm; (qu. *sua-ale*, liquid of coughing?)

Alelo, Sam. Haw., *elelo*, Tong., *arero*, Tah. Rar. Mang.; *eeo*, Nuk., tongue.

Aliki, Fak., *ali'i*, Sam. Haw., *ariki*, Rar. Pau., *ari'i*, Tah., *eiki*, Tong., *ariki* and *akariki*, Mang., *aiki* and *hakaiki*, Nuk., a chief, noble; *ariki*, N. Z., a chief distinguished from other chiefs by a peculiar sacredness of character; *vaali'i*, Sam., a high priest.

Alo, Sam. Tong., to paddle, to fan; Haw., to swim, to make the motion of swimming.

Alo, Sam., the inside; also, in speaking of a chief, the belly; Haw., the front, face, breast, belly; *aro*, N. Z. Tah.

Rar. Mang., *ao*, Tong. Nuk., the front, face, presence.

Alu, Sam. Tong., *ao* (or qu. *au?*), Nuk., to go; *alo*, Tong., to hunt; *aru*, N. Z. Tah. Rar., *alualu*, Haw., to follow, pursue; also, *alu*, Haw., to combine for mutual assistance, to help.

Alu, Haw., to relax, be loose, hang down; *aruaru*, Haw., *toaruaru*, Tah., loose, slack.

Aruaru, N. Z., a small hand-net.

Ama, Haw., *amanai*, Sam., grieved.

Amo, ubiq., to carry on the shoulder; hence, a burden so carried.

Amu, *amuamu*, N. Z. Haw., to revile, abuse.

Ana, ubiq., a cave, den.

Ano, Tah., desolate; *anoano*, Haw., solitary, still, retired.

Ano, Rar., to wish, to be willing; *anoi*, Haw., to desire, to covet.

Anoŋi (?), *anoni*, Haw., *anoi*, Tah., to mix, mingle.

Anu, Rar. Mang. Nuk. Tah. Haw., cold.

Anu, Sam. Tong., to spit; *anuanu*, Nuk., spittle.

Anuanua, ubiq., rainbow.

Anufe, Sam., *anuhe*, *enuhe*, Haw., *enue*, Mang.; *nufe* (prob. *anufe*), Nuk., a caterpillar.

Aŋa, Sam. Rar. Mang.; *haŋa*, N. Z., *haka*, *hana*, Nuk., *hana*, Haw., work, labor, to do, to make; *aŋa*, N. Z., to begin. *Aŋa*, Tong., habit, custom, knack; *aŋa*, Sam. Tong., *ŋaŋa*, Viti, disposition, temper of the mind; *haŋa*, N. Z., state, condition.

Aŋa (?), *aŋaaŋa*, Tong., a corpse; *heaka*, *heana*, Nuk., the corpse of a human victim offered to the gods; *heana*, Haw., the body of a person slain in battle; *aŋaŋa*, N. Z., a human skull.

Aŋaŋa, Sam., a spirit.

Aŋe, Tong., *ane*, Sam., *ae*, Tah. Haw., yonder, aside (Gram. § 58).

Aŋi, Rar. Mang., *aneane*, Haw., a gentle breeze, to blow softly.

Mataŋi, Sam. Tong. N. Z. Rar. Mang., *mataki*, or *matani*, Nuk., *matani*, Haw., *matai*, Tah., *ɛaŋi*, Viti, wind.

Ao, ubiq., daylight, as distinguished from *po*, night; hence, the created world, as distinguished from the ancient night, or chaos; also, a cloud. [The original meaning was probably the sky or visible firmament, from which, by opposite transitions, the two senses of "light" and "cloud" were derived.]

Aomati, Nuk., the sun.

Awatea, N. Z. Pau. Haw., *avatea*, Tah. Rar. Mang. Nuk., noon (i. e. *ao-atea*, broad day); *oatea* and *aotea*, Nuk., daylight.

Awake, N. Z., *avake*, Mang., the day after to-morrow (i. e. *ao-ake*, the day beyond).

Aoa, Tah. Rar. Haw., to bark, howl.

Api, Sam., *abi*, Tong., a residence, lodging-place.

Abi, Tong., *buapiŋa*, Rar., property, possessions.

Apiapi, Sam., narrow, strait; *abiabi*, Tong., crowded, as a road.

Ase, Sam. Viti, *ahe*, Tah., *puahe*, Nuk., *iliahi*, Haw., sandal-wood.

Asiosio, Sam., *puahiohio*, Tah. Haw., a whirlwind.

Aso, Sam., *aho*, Tong., a day.

Tiaho, N. Z., to give light.

Aso, Sam., *aho*, Tah. Haw., the small rods or rafters on which the thatch of a house is fastened.

Aho, N. Z., the web of a woof of cloth.

Aso (?), *aho*, Tah. Haw. Nuk., *ao*, Rar., breath; hence, patience, endurance; *ahoaho*, Tah., suffering, distress.

Asu, Sam., *ahu*, Tong., *au-ahi*, Rar. Haw. Nuk., *au-auahi*, Tah., smoke.

Ehu, *mahu*, Haw., *mahu*, Tah., steam, vapor (v. *kosu*).

Asu, Sam., to lade water, to dip out, to extract; *au*, Mang., to pour out water; *ahu*, Nuk., to transplant.

Ata, ubiq., a shadow, reflection, image; Tah., a cloud.

Fa'aata, Sam., *fakaata* and *hoata*, Nuk., *akaata*, Mang., *tioata*, Tong., a mirror.

Ata, N. Z., *tafa o le ata*, or *tafāta*, Sam., *tatahiata*, Tah. Haw., the dawn of day.

Atamai, Sam., a spirit (i. e. a shade); Haw., wise, skilful; *atawai*, N. Z., kind, gracious.

Atali'i, Sam., a sòn (i. e. little image); *atariki*, Mang., eldest son; *atai*, Tar., son.

Atā, Tong., *ataata*, Mang., wide, spacious.

Atāta, Haw., clear, plain, distinct.

Ate, ubiq., the liver.

Ate, Sam., to make a speech; Haw., to tattle, slander, lie (v. *kote*).

Ato, Tong., to roof, to thatch; Haw., the art of thatching.

Atu, Sam. Viti, *otu*, Tong., a collective particle prefixed to words signifying country, island, town, &c. (Gram. § 14).

Atu, ubiq., away, yonder,—particle signifying direction from the speaker, and likewise in forming the comparative degree (Gram. §§ 28, 53).

Atu, Sam. Tong. Tah. Haw. Nuk., the bonito fish.

Atua, Sam. Tah. Rar. Haw. Nuk., *otua*, Tong., *etua*, Mang., a god, divinity.

Au, pron., I (Gram. § 39).

Au, Sam. Tong., to arrive at, reach.

Au, Sam. Rar. Tah. Haw., the gall of animals.

Aue, int., alas! woe! also, to bewail, sympathise, &c. (Gram. § 69).

Ava, ubiq., a channel, cove, creek, harbor; *awa*, N. Z., a river.

E

E, prep., by (Gram. § 24).

E, part., sign of the vocative. (Gram. § 25.)

E, part., sign of the present and future (Gram. § 52).

E, Rar., Mang. Tah. Nuk., conj., and (Gram. § 68).

Elo, Sam., *elo* and *eho*, Tong., *wilu*, Haw., fetid, offensive.

Elo (?), *koero*, *oiroiro*, Rar., *iru*, Tar., *velovelóa*, Viti, yellow; *wero*, N. Z., red; *melo*, Tong., brown, yellow,—*melomelo*, tawny;—Sam., red; *melemele*, Haw., yellow.

Enaena (qu. ?), Sam., brown; Haw., red-hot.

Evaeva, Sam. Tong., to walk about.

F

Fā, Tong., *hā*, N.Z. Haw., *a*, Mang., *hai*, Nuk., to breathe strongly, a strong expiration of the breath.

Fā, Sam. Tong,. *wa*, N. Z., *a*, Rar., *ha*, Haw. Nuk., *ha*, *máha*, Tah., four.

Fā (?), *mafā*, Tong., *naha*, *noha*, Haw., *ɣaa*, Rar., *amaha* (for *ahá*), Tah., split, cleft, divided (qu. parted in four?).

Pofá, Tah. Nuk., to split, crack, break to pieces,—a fissure; *poha*, Haw., to burst, to break forth suddenly.

Tifá, Sam., perpendicular, steep (i. e. split off).

Motu-ahana, Haw., split; *vahana*, Nuk., half, or part.

Fae, Tong., *waea*, N. Z., mother.

Fafa, Sam. Tong., *waha*, N. Z. Haw., *vaha*, Tah., to carry on the back.

Fafa, Nuk., *waha*, N. Z. Haw., *vaha*, Tah., *vaa*, Rar. Mang., the mouth; *auvaha*, Tah., *auwaha*, Haw., a mouth, opening to a vessel; *kuwaha*, N. Z., a gate.

Haavahavaha, Tah., *hoowahawaha*, Haw., *akavaavaa*, Rar., to despise, insult, contemn (make mouths at?).

Fāfā, Tong., *haha*, Haw., *wahana*, N. Z., to feel about, to move the hand over a thing; *fafa*, Tah., to try, to tempt.

Fafi, Nuk., to clothe, clothing,—a bundle wrapt in cloth or leaves; *wahi*, Haw., *vehi*, Tah., *vai*, Rar., to wrap up, swathe, envelope,—a wrapper, sheath.

Fafie, Sam., *fefie*, Tong., *wahie*, N. Z. Haw., *vahīe*, Tah. Nuk., *vaie*, Rar., fuel, firewood.

Fafine, Sam., *fefine*, Tong., *wahine*, N. Z. Pau. Haw., *vahine*, Tah. Nuk., *vaine*, Rar., Mang., *aine*, Tar., woman, female.

Fafo, Sam., *waho*, N. Z. Haw., *vaho*, Tah. Nuk., *vao*, Rar. Mang., without, outside.

Fai, Sam. Tong., to do, to make; *ai*, Mang., to regulate, direct, govern.

Mafai, Sam., *ahei*, N. Z., possible, feasible, able.

Faifaitaki, Tong., to imitate, mimic, do according to; *faifai*, Sam., *faita*, Nuk., to mock, deride, abuse; *hoohaihai*, Haw., to tease, vex, provoke; *haihai*, Haw., *aiai*, Mang., to follow, chase, pursue.

Faiaŋa, Sam., playful, jesting; Tong., competition, rivalry; *haina*, Haw., cruel, hard-hearted.

Fai, Tah. Nuk., *haiea* (?), Haw., rayfish, skate.

Faka, *fa'a*, *waka*, *haka*, *ha'a*, *hoo*, the causative prefix. (Gram. § 54.)

Faki (?), *fa'i*, Sam., to speak, tell; *fai*, Nuk., *hai*, Tah. Haw., *aki*, Rar., to tell, confess.

Faki (?), *fa'i*, Sam., to pull down, to destroy,—to extricate; *waki*, *kowaki*, N. Z., to pluck, break off, pull up; *hai*, Tah., to break off; *hai*, *uhai*, Haw., to jerk, pull out, break off, or in pieces,—to deliver from bondage; *fafai*, *pofai*, Nuk., *aki*, Rar., to pluck, to gather, as fruit.

Faki (?), *fa'i*, Sam., *fe'i*, Tah., the plantain.

Fala, *faa*, *hara*, &c., ubiq., the pandanus odoratissimus.

Falala, Sam. Tong., *talele*, Haw., to lean upon.

Farara, Tah., *arara*, Rar, to beat upon, as the wind, to strike against.

Fale, *fare*, *fae*, *ware*, *hale*, *hare*, *are*, ubiq., house.

Faliki, Tong., *wariki*, N. Z., *arikiriki*, Rar., *halii*, Haw., to spread on the ground, to spread a mat, to make a floor.

Farii, Tah., *ariki*, Rar., to receive, hold, contain,—a vessel for holding liquids, a bottle.

Falulu (?), *haruru*, N. Z. Tah., *aruru*, Rar. Mang., *halulu*, Haw., a loud noise, the roaring of the wind, the noise of surf, &c.

Fana, Sam. Tong., to shoot; *aufana*, Sam., bow and arrows; *fana*, Tah., *ana*, Rar., a bow; *fana*, Nuk., to bend.

Pana, Haw. Nuk., a bow,—to shoot with a bow; N. Z. Haw. Nuk., a fillip with the finger.

Fana (?), *fefanafana*, Tong., *hawanawana*, Haw., to whisper; *fanaŋa*, Tong., a fable, a fictitious tale; *wanaŋa*, Haw., a prophecy, to preach; *vanana*, Nuk., a religious ceremony, to sing hymns.

Fanā, Sam. Tong., *vanā*, Viti, *ánea*, Tar., a mast of a vessel, *hana*, Haw., the middle post of a house.

Fana, Nuk., warm in affection or anger, ardent; *mafana*, Sam. Tong., *mahana*, N. Z. Tah. Haw., *mehana*, Nuk., *maana*, Rar. Mang., *hahaŋa*, Haw., warm, hot.

Hana, Pau., *mahana*, Tah., the sun.

Hanahana, Tah., *hanohano*, Haw. Nuk., bright, splendid.

Fanau, *wanau*, *hanau*, *anau*, ubiq., to bear, bring forth,—born.

Fano, Fak. Tah. Nuk., *wano*, N. Z., to go, proceed, sail (as a ship).

Fano, Sam., by stages; *hanuu* (qu. *hanū?*), Haw., stairs, steps up an ascent.

Fanúa, Sam. Tong., *wenua*, N. Z., *fenua*, Tah. Nuk., *henua*, Pau., *enua*, Rar. Mang., *honua*, Haw., earth, land, country.

Faŋa (?), *fafaŋa*, Sam. Tong., *waŋai*, N. Z., *haai*, *haamu*, Tah., *aŋai*, Rar. Mang., *hanai*, Haw., *fanai*, *hakai*, Nuk., to feed, nourish.

Faŋa, Tong., *ohana*, Haw., *nana*, Tah., a brood, flock, family.

Ofaŋa, Sam., *owaŋa*, N. Z., *toaŋa*, Rar., *ofaa*, Tah., *punana*, Haw., nest of a bird; *hoo-punana*, Haw., to brood over; *punana*, Nuk., to lie in wait,—an ambush.

Faŋa (?), *fa* (qu. *faa?*), Tah., *wana*, Haw., to appear, come in sight; *matafaŋa*, Sam. Tong., shore, beach (i. e. the front or edge appearing to a voyager).

Faŋo (?), *fafaŋo*, Tong., to whisper,—*faŋofaŋo*, to blow the nose, also a flute blown by the nose; *waŋo*, N. Z., a groan; *hano*, Haw., the asthma.

Fao, *fafao*, Sam., to collect things, and put them in order; *fao*, *fafao*, Tong., *fao*, Nuk., *hao*, *hahao*, Haw., *ao*, Mang., to put in, to fill up, to load.

Fao, Fak., a spike, a nail; Tong., a peg; *hao*, Tah., a nail, chisel; *hao*, Haw., iron, a horn.

Faō, Sam. Tong. Nuk., *hao*, Tah. Haw., *āō*, Rar., to take things with violence, to plunder.

Fasi, and *fafasi*, Sam., to open, to break open; *vaći*, Viti, to cut; *fahi*, Tong., *wahi*, *wawahi*, N. Z. Haw., *vahi*, *vavahi*, Tah. Nuk., *vavai*, Rar., to divide, rend apart, break open; *fasi*, Sam., a fragment, portion; *fahi*, Tong., a class or division of men; *wahi*, N. Z. Haw., *vahi*, Tah., a part, portion.

Fasi, Sam., *pehi*, *pepehi*, Nuk., *pepehi*, Haw., to strike, beat, kill.

Pehi, Tah. Haw., *pei*, Rar., to pelt with stones.

Fata, Niua, *fatafata*, Tong., Tikopia, the breast, chest.

Fata, Sam. Tong. Nuk. Tah., *wata*, N. Z., *ata*, Rar. Mang., a shelf, scaffold, table, altar, &c.; *hata*, Haw., a ladder.

Fati, Sam. Tah. Nuk., *feti*, Tong., *wati*, N. Z., *hati*, Haw., *ati*, Rar. Mang., to break; *fati*, Tah., *wati*, N. Z., *ati*, Rar., to break and flee, as an army; *fati*, Sam., *ati*, Mang., to break, as waves.

Watiaŋa, N. Z., *atiŋa*, Mang., *hatina*, Haw., a fragment, piece.

Fatu, Sam. Tong. Tah. Nuk., to fold or roll up; *fatu*, Tah., *hatu*, Haw., to tie feathers on a plume or fly-brush; *watu*, N. Z., to weave by hand, to work on a mat.

Fatu, Sam. Niua, Fak., a stone; Sam., seed, the heart; Tong., the stomach (?); *watu*, N. Z., hail, *kowatu*, stone; *atu*, Mang., seed; *hatu*, Haw., a hard lump of any thing, the tongue of a bell; *pohatu*, Haw., *poatu*, Rar. Mang., *vatu*, Viti, a stone.

Fatu-titili, Sam. Tong., *fatutii*, Nuk., *atutiri*, Mang., *watitiri*, N. Z., *patiri*,

Tah., *hetili*, Haw., thunder (qu. thunder-bolt, *stone thrown?*).

Fatu, Tah., *hatu*, Haw., *atu*, Rar., lord, master.

Fau, Sam. Tong. Nuk., the hibiscus tiliaceus, a tree from whose bark the natives make their twine; hence, to tie, to bind; *au*, Mang., to bind; *fau*, Tong. Fak., frontlet, wreath for the head, cap; Tah., cap, helmet.

Vau, Viti, the hibiscus,—also, the cincture worn by the women, which is made from its bark; *fau*, Fak., *pau*, Haw., the cincture worn by the women.

Fau (?), *faufau*, Tah. Nuk., unclean, foul, bad; *haumia*, Haw., unclean, impure, to defile.

Fe, *fea*, *hea*, &c., ubiq., which? where? when? (Gram. §§ 42, 65.)

Fefe, Sam., *wehi* (qu. *wehe?*), N. Z., *hohe*, Haw., afraid, fearful.

Fēfē, Sam., a disease producing swelled limbs, a kind of elephantiasis; Nuk., elephantiasis,—an ulcer, boil; *wewe*, N. Z., *hehe*, Haw., an ulcer, a boil.

Feke, Tong. Nuk., *fe'e*, Sam., *he'e*, Haw., the squid.

Fele (?), *fee*, Nuk., to strangle; *hele*, *pahele*, Haw., a noose; *werewere*, N. Z., to hang, suspend.

Fetú, Sam. Tong. Nuk., *wetú*, N. Z., *etú*, Rar. Mang., *hetú*, *hetúa*, Tah., *hetú*, *hetūka*, Pau., *hotú*, Haw., a star.

Fia, Sam. Tong. Fak., *hia*, Haw., to wish, want, desire; *fiafia*, Sam., desire; *fiefia*, Tong., pleasure, joy, pride; *hiehie*, Haw., neat, good, lively; *ieie*, Rar., neat, elegant. (Gram. § 54.)

Fili, Sam. Tong., *wiri*, N. Z., *iri*, Rar., to choose.

Fili, Sam., an enemy, or rather an opponent at a game, an adversary whom one selects to contend with.

Fili, Sam., *fii*, Tong., *faufii*, Nuk., *firi*, Tah., *wiri*, N. Z., *hili*, Haw., to plait, to braid. (See *Vili*.)

Ofili, Tah., *owili*, Haw., to roll up, twist.

Filinaki (?), *wirinaki*, N. Z., *irinaki*, Rar., *hilinai*, Haw., to lean upon,—hence, to trust in.

Filo, Sam. Tong., twine, thread; *fio*, Nuk., *hilo*, Haw., *iro*, Rar., to twist,—thread, twine.

Fefiloi, Sam., *iroi*, Rar., *awili*, *wili*, Haw., to mix, mingle.

[It is deserving of remark that *fili*, *filo*, *milo*, *mino*, and *vili*, although, according to the principles of Polynesian etymology they must be considered distinct words, yet show, both in sound and meaning, a degree of resemblance which cannot be considered accidental. The same may be remarked with regard to other words, such as *fasi* and *vase*, *fele* and *sele*, *fisi* and *fose*, *kapu* and *sapo*, *kave* and *lave*, *kole* and *soli*, *kosu* and *asu*, *fulu* and *mulu*, *neke*, *peke*, *seke*, and *teke*, *peka* and *teka*, *lemo* and *semo*, *li* and *ti*, *lua* and *pua*, &c. This resemblance must be ascribed to the natural tendency, in all languages, to represent similar ideas by similar sounds.]

Finaŋálo, Sam. Tong., *hinaŋaro*, N. Z., *inaŋaro*, Rar. Mang., *hinaaro*, Tah., *hinanao*, *hinakao*, Nuk., will, desire.

Fio (?), *wio*, N. Z., *vivio*, Mang., *hiohio*, Pau., to whistle; *hio*, Haw., eructation,—*hiohio*, "to draw in the breath as if eating a hot potato."

Fisa (?), *fiha*, Tong., *viča*, Viti, *fia*, *hia*, *ia*, Sam. et cæt., how many? how much?

Fisi, Sam., *ihi*, Haw. Nuk., to peel.

Fisi (?), *fihi*, *fihifihi*, Tong., to entangle, entwine; *wī* (contracted from *wihi*, Gram. § 4), *wīwī*, N. Z., rushes; also, to be entangled in rushes; *fifi*, Tah., *ii*, Rar. Mang., entangling, ensnaring; *hihi*, Haw., the running, branching,

and entwining of vines,—*hia*, *hihia*, entangled; *fifi*, Nuk., a net of cocoa-nut fibres.

Tafifi, Tah., *tawiwi*, N. Z., *taii*, Rar., *tahihi*, Haw., to ensnare.

Fitafita, Sam., *itaita*, Haw., *etaeta*, Tah., strong, hardy, valiant;—*itoito*, Tah., ardent, bold, eager, strong.

Fiti, Nuk. Fak., *witi*, N. Z., *iti*, Rar. Mang., *hiti*, Tah. Haw., to rise, as the sun, to appear, come.

Fitiŋa (?), *itiŋa*, Rar., *hitia*, Tah., *hitina*, Haw., the rising of the sun,—hence, the east.

Fiti, Sam. Tong., the Viti or Feejee Islands, i. e. the Eastern Land. (V. p. 176.)

Fa'afiti, Sam., to deceive, deny (act the Feejee); *fakafiti*, Tong., to apologize.

Fiti, Sam. Tong., to fillip, snap with the fingers.

Mafitifiti, Sam., restless; *mahitihiti*, Haw., to spatter, flap; *mahiti*, Haw., to vibrate, hop, jump; *mawiti*, N. Z., to hop, jump; *koiti*, Rar.; *ohiti*, Tah., to pull up, or out.

Fitu, seven (Gram. § 30).

Fiu, Fak. Tong. Tah., satiate, tired with, sick of; *fiu*, Sam., vexed.

Fo (?), *foaki*, Tong., *foa'i*, Sam., *hoawi*, Haw., *horoa*, Tah., *oroŋa*, Rar., *ore*, Mang., to give.

Ho, N. Z. Tah. Haw., to bring, convey, give,—*homai*, bring here, or give me; *hoatu*, N. Z., *oatu*, Rar., give him.

Fō, *fofō*, Sam., to doctor, to cure; *hohouroŋo*, N. Z., to make peace (see *loŋo*).

Foa, Sam. Tong., to burst, split open, be broken; *oa*, Haw., to burst forth, as a swollen stream; to split, as a board or log.

Foe, Tong., a ball, a lump,—one, whole; *hoe*, Tah., single, only, one,—*tehoe*, a, an, one (indef. art., Gram. § 12); *poe*, N. Z., a ball; *poe*, Haw. Nuk., a company, collection, cluster, sign of plural (Gram. § 14); *poepoe*, Haw., round, globular; Rar., mass, substance, size.

Poe, Tah. Rar. Mang., a pearl.

Foki, Fak. Tong., *fo'i*, Sam., *hoki*, N. Z. Pau., *ho'i*, Tah. Haw., *oki*, Rar. Mang., to return,—(adv.), again, also, indeed.

Fola, *fofola*, Sam. Tong., *hora*, *hohora*, N. Z. Tah., *hola*, *hohola*, Haw., *hohoa*, Nuk., to spread out, unfold.

Folau, Sam. Tong., *volau*, Viti, *parau*, Tar., to voyage,—a vessel of any kind, a fleet; *farau*, Tah., *halau*, Haw., a canoe-house, a shed under which canoes are kept.

Folō, Sam. Tong., *horo*, N. Z., *horōmi*, Tah., *oro*, *oropu*, Mang., to swallow.

Fono, Sam. Tong., a council, public assembly.

Fono, Sam., *hono*, N. Z. Haw., *ono*, Rar., to mend, as a garment or net; *fono*, Tong., to inlay carved work.

Fonu, Sam. Tong., *honu*, Tah. Haw. Nuk., *onu*, Mang., a tortoise.

Foŋa, or *fuŋa*, Sam., top, surface, top-knot of hair, flower of a plant; *fuŋa*, Tong., surface, top, summit; *fofoŋa*, Sam. Tong., head, face, features, used only in speaking of a chief; *hohoa*, Tah., image, likeness.

Fose (?), *fohe*, Tong., *voδe*, Viti, *hose*, Rot., *foe*, *hoe*, *oe*, Sam., et cæt., a paddle,—to paddle, row.

Fose (?), *fohe*, Tong., *voδe*, Viti, *hore*, Tah., *hole*, Haw., to peel, strip.

Fota, Tong., *hota*, Haw., to press.

Fotu (?), *fotu-manava*, Tong., the right auricle of the heart; *hotu te manava*, Nuk., to draw the breath; *hotu*, Haw., asthma (see *manava* and *fatu*.)

Fou, *hou*, *ou*, ubiq., new, recent,—again, anew.

Fu, Tong., *hu*, N. Z., to pull up.

Futi, Sam. Tong., *huti*, N. Z. Tah.

Haw. Nuk., *uti*, Rar. Mang., to pull, draw up, pluck.

Fu (?), *fufū*, Tong., *vuni*, Vit., *huna*, N. Z., Tah. Haw., *una*, Rar. Mang., hide, conceal (see *na*).

Fu, Tong., great, whole, entirely,—*fua*, all, every, universally, wholly,—*hua*, Tah., *ua*, Rar., earnestly, strongly, entirely; *fua*, Sam., merely, only, without cause, without success; *pu*, Rar., earnestly, strongly,—authority, source of power, master; *pu*, N. Z. Nuk., strongly, absolutely, especially, merely, only; Tah., whole, altogether; Haw., together.

Fua, Sam. Tong., *hua*, N. Z. Haw., *ua*, Rar., *huero*, Tah., *vua*, Viti, *wa* (or *ua*), Tar., fruit.

Hua, N. Z. Haw., to sprout, grow, bear fruit; *fua*, Sam. Tong., *uai*, Mang., to begin.

Fua, Tong., the shape; *huahua*, N. Z., likeness, similitude,—*ahua*, looks, appearance,—*waka-ahua*, to pretend, feign; *aiahua*, Haw., to be a hypocrite.

Fua, Sam., *hua*, Haw., envious, jealous.

Fue (?), *fuefue*, Sam., a species of wild vine; *hue*, N. Z. Nuk. Haw., *pohue*, Tah., the gourd, convolvulus Braziliensis.

Fuke (?), *fu'e*, Sam., *huke*, N. Z., to take food out of an oven; *hue*, Haw., to unload a ship.

Fula, *fufula*, Sam. Tong., *huhua*, Nuk., to swell, swollen.

Fuli, *huri*, *huli*, *uri*, *hui*, ubiq., to turn or roll over,—upset.

Fulu (?), *fufulu*, Sam. Tong., *vuluvulu*, Viti, *pulu*, Haw., to wash; *pupu* (qu. *pupuu?*), Nuk., to rinse.

Fulu (?), *fulufulu*, *huruhuru*, *huluhulu*, *uruuru*, *huuhuu*, ubiq., the short hair of the body, fur, feathers.

Fulu, ten (Gram. § 30).

Fusi, *fusifusi*, Sam., to bind, to tie, as a bundle or sheaf; *hui*, N. Z., to gather,—*huihui*, N. Z., *hui*, Haw., to unite, assemble; *huitahi*, Haw., girded, belted.

Fuifui, Tong., a flock of birds; *huihui*, Haw., a bunch, applied to vegetables; *hui*, Tah., *ui*, Rar., a company, class, sign of plural (Gram. § 14); *lahui*, Haw., *rahui*, N. Z., a company, a collection of people; *kahui*, N. Z., a flock, a herd; Nuk., a bunch of fruit.

Fusu, Sam., *fuhu*, Haw., boxing; a pugilistic contest; *huhu*, Haw., angry.

Futa, Tong., to boast, vaunt,—*femafuta*, to strive together, contend; *mafuta*, Sam., *mahuta*, Tah., to rise up; *mahuta*, Haw., to flee away.

Futi, Tong. Fak. Tikopia, *vundi*, Viti, banana.

Fuŋo (?), *vuŋo*, Viti, a child-in-law,—*veivuŋoni*, the relation of child and parent-in-law.

Huŋoni, N. Z., Nuk., *oŋoai*, Rar., *hooai*, Tah., *hunoai*, Haw., a parent-in-law.

Hunaoŋa, N. Z., *unoŋa*, Rar., *hunoa*, Tah., *hunona*, Haw., Nuk., a child-in-law.

H

By referring to the Grammar it will be seen that the letter *h* is not one of the original elements of the Polynesian speech, but is a variation either of *s* or *f*. A few words, however, must be given under this initial, until further investigations shall determine to which of these radical letters (*s* or *f*) they properly belong.

Hererei, Pau., *erei*, Mang., *eei*, Nuk., cocoa-nut.

Hohonu, N. Z. Tah. Haw. Nuk., *oonu*, Rar. Mang., deep.

Hoko, N. Z. Nuk., *hoo*, Tah., *oko*, Rar. Mang., to buy and sell, to trade.

Holua, Haw., to glide down hill on a sledge: *horue*, Tah., to swim in the surf, to float.

Hope, N. Z. Tah. Haw. Nuk., *ope*, Rar. Mang., end, extremity, hinder part.

Houpo, Nuk., *oupo*, Mang., the heart; *houpo*, Haw., the thorax, the region of the heart,—palpitation of the heart.

Huhu, N. Z., *uu*, Rar., a moth; *huhu*, Nuk., an insect of the bee kind.

Hukahuka, N. Z., to last, endure; *uka*, Mang., firm.

Hume, Pau., a girdle; *malo*, Haw., to bind round the loins as a girdle.

Humu, Nuk., to bind tight; Haw., to sew cloth, to fasten together.

Hupo, Haw., *hupehupe*, Tah., savage, barbarous, ignorant.

Hutu, a species of tree,—at Tah. and Nuk., the Barringtonia speciosa; at N. Z., the Phyllocladus trichomanoides.

I

I, a particle prefixed to the accusative case (Gram. § 22).

I, part. sign of past time (Gram. § 52).

I, prep. in, by (Gram. § 23).

Ia, pron., he, she, it, &c. (Gram. § 39).

Ifi, Sam., Tong., to blow with the mouth.

Ifi, Sam. Tong. *ihi*, Nuk., a species of chesnut (see *lata*).

Ika, *i'a*, ubiq., fish.

Ike, Nuk., Mang., *i'e*, Sam. Haw., *ikeike*, Tar., mallet used in beating out bark-cloth; *ike*, N. Z., to bruise bark.

Ila, Tong., *ira*, N. Z., *ia*, Nuk., *ilaa*, Haw., a mole, mark on the skin.

Ili, Sam., *iri*, Viti, *ii*, Tong., a fan (see *tahi*).

Ilo, Sam. Tah., to know, perceive, see.

Fakailo, Tong., *fa'ailo*, Sam., to show, announce, betoken; *hooiloilo*, Haw., to predict evil.

Fakailonga, Tong., *fa'ailonga*, Sam., *akairo*, Rar., *akaironga*, Mag., *hoailona*, *hailona*, Haw., a sign, token, mark, trace; *wakairo*, N. Z., to carve (i. e. to mark).

Ilo, Haw., *iro*, Tah., *io*, Nuk., a maggot.

Ina, if, that; sign of conditional and subjunctive moods (Gram. § 53).

Inu, ubiq., to drink.

Iŋoa, Sam. N. Z. Rar., *hiŋoa*, Tong., *ikoa*, *inoa*, Nuk., *inoa*, Haw., *ioa*, Tah., name.

Io, Sam. Tong. Fak., yes; Haw., true, real.

Ipu, Sam. Nuk. Tong., a cup; Tah. Mang. Haw., a calabash, a cup.

Isu, *ihu*, *iu*, ubiq., the nose.

Ita, Sam. Tong., *maita*, *makita*, Rar., anger, angry.

Iti, *ititi*, Sam., *iti*, *tī*, Tong., *iti*, Tah. Haw. Nuk., *yiti*, Rar., small; *itiiti*, Mang., child, infant.

Teiti, Haw. Mang., a child; *toiti*, Nuk., a boy.

Kuiti, N. Z., *oiti*, Rar., *haiti*, Haw., narrow.

K

Ka, *'a*, verbal particle. (Gram. §§ 50, 53.)

Kafa, *'afa*, *kaha*, *'aha*, *kaa*, ubiq., (except N. Z.,) sinnet, or cord braided from the husk of the cocoa-nut; *'aha*, Haw., a prayer supposed to be strong in holding the kingdom together, as sinnet is strong in binding; *kaha*, Nuk., a charm or spell, N. Z., strength, power,—strong.

Kafika (?), *kahika*, Nuk., *ahia*, Tah., *ohia*, Haw., native apple,—(eugenia Malaccensis.)

Kafu, Niua, *kofu*, Tong., *'ofu*, Sam., *kahu*, N. Z. Pau. Nuk., *kau*, Rar. Mang., *'ahu*, Tah. Haw., clothing,—to clothe; *kafu*, Tong., bed-covering.

Kahi, *takahi* (qu. ?), N. Z., *takahi*, Nuk., *takai*, Rar. Mang., *taahi*, Tah., *tehi*, *hahi*, *hehi*, Haw., to tread, trample, stamp with the foot.

Kai, *'ai*, ubiq., to eat.

Fia-kai, Tong., *fia-ai*, Sam., *hia-kai*, N. Z., desire to eat, hunger; *hia-ai*, Tah., thirst.

Kaiya, N. Z. Mang., *'aiya*, Sam., *aina*, Haw., *kaina*, *kaika*, Nuk., *kainaya*, Tong., food, a meal.

Kaiya, Sam., *aiya*, Tong., family, kindred (i. e. those who eat together); hence, *kaiya*, N. Z., a home, residence, town; *kaiya*, Mang., *kaika*, *kaina*, Nuk., *aina*, Haw., land, country.

Kai, N. Z. Viti, a native, inhabitant, person in general; *kakai*, Tong. people; *'a'ai*, Sam., town, village.

Kaisā (?), *kaihā*, Tong., *keiā*, Rar. Pau., *eiā*, Tah., *tahae*, N. Z., to steal.

Kaka (?), *aa*, Tah. Haw., to insult, defy; *makaka*, Nuk., affronting, vexatious, annoying.

Kaki, N. Z. Rar. Mang. Nuk., *'a'i*, Tah. Haw., the neck,—properly the nape of the neck.

Kala (?), *kakala*, Tong., *kakara*, N. Z. Mang., *kakaa*, Nuk., *ala*, *aala*, Haw., fragrant.

Kalá (?), *karā*, Pau., *ara*, Tah., *ala*, Haw., a pebble, a smooth, round stone; *keā*, Nuk., a stone, or stone pestle.

Kalaea (?), *kaaea*, Nuk., *araea*, Tah., *alaea*, Haw., red ochre.

Kalafau, Niua, *alafau*, Sam., *fau*, Rot., the cheek.

Kalaya, Tong., to cry out, to shout; *'alaya*, Sam., *karaya*, N. Z., to call, to summon; *karaya*, Rar., to call, to name.

Kale (?), *kare*, Rar. Mang., *are*, Tah., *ale*, Haw., wave, billow, undulation of water; *kare*, N. Z., *kaekae*, Nuk., reflection of light from running water, glancing, flashing.

Kali (?), *ta'ali*, Sam., the spathe or sprout of the cocoa-nut; *hakari*, Pau., *ha'ari*, Tah., *akari*, Rar., the cocoa-nut; *hakari*, N. Z., a feast,—also, birds'-eggs, roes of fish, seed, &c.

Kali, Tong. Viti, *ali*, Sam., a wooden pillow.

Kalioi (?), *karioi*, Pau., to sing and dance; *arioi*, Tah., a class or society of persons who passed their time in festivities and the practice of debauchery, under the sanction of religion; *kaioi*, Nuk., a peculiar class of people, under certain restrictions from the tabu; *karioi*, Mang., immodest.

Kalo, Tong., to turn aside or parry a weapon; *kalokalo*, to shake, as the head; *alo*, Tah. Haw., to dodge, to elude the stroke of a weapon, to move out of the way; *aloalo*, Haw., to turn this way and that, as in fear.

Kamo, Tong., *kakamo*, N. Z., *amo*, Haw., to wink.

Kakamo, Tikop., a flash of lightning.

Kamo, Mang. Nuk., to steal.

Kanae, Tong. N. Z., *anae*, Sam. Haw., a species of mullet.

Kanapa, N. Z. Rar., *anapa*, Tah. Haw., *kaapaapa*, Nuk., to flash, to shine forth.

Kano, Tong., *'ano*, Sam., the inmost substance of a thing, the kernel, flesh; *'ano*, Haw., meaning, signification, moral quality, character, likeness; *kakano*, N. Z. Nuk., *kanokano*, Mang., *anoano*, Haw., seed, kernels.

Kano o he mata, Tong., ball of the eye; *kanohi*, N. Z., the eye; *onohi*, Haw., ball of the eye.

Kaya, N. Z., to swear, to curse; *anaana*,

Haw., sorcery, a prayer to procure the death of a person.

Kao, Rar., *ao*, Haw., to sprout, to put forth leaves.

Kaoa, Rar., *aoa*, Tah., to crow as a cock (see *aoa*).

Kaokao, N. Z. Rar. Pau. Nuk., *aoao*, Haw., the side of the body; *aoao*, Sam., the arm-pit.

Kapa (?), *kapakapa*, Tong., to flap the wings; *apaapa*, Sam., fins; Haw., changeable, unsettled.

Kapakau, Tong., *'apa'au*, Sam., *pakau*, N. Z., *peau*, Rar., *peheu*, *eheu*, Haw., *keheu*, Nuk., wings (see *parirau*).

Pakau, Nuk., *pakaukau*, N. Z., a child's kite.

Kape, Rar. Mang., to paddle, row; *api*, Haw., to flap, shake,—gills of a fish.

Kape, or *kabe*, Tong., to curse, revile; *ape*, Tah., to assail, insult; *kape*, N. Z., to sin, to transgress a law.

Kape, Nuk., Rar., *kabe*, Tong., *ape*, Sam. Tah. Haw., arum costatum.

Kapu, Mang., to enclose, contain,—a cup, vase; *kapu*, Rar., *apu*, Haw., a cup; *kapukapu*, Nuk., to take up water with a cup.

Apu-lima, Sam., *apu-rima*, Haw., *kapu na riŋa*, N. Z., the palm or hollow of the hand.

Kasa (?), *'a'asa*, Sam., *kakaha*, Tong., *kā*, *kakā*, N. Z., *kā*, Mang. Nuk., *a*, *aa*, Haw., hot, burning, fiery.

Kaso (?), *kaho*, Tong., *kakaho*, N. Z., *kakao*, Mang., *acho*, Tah., *ahuawa*, Haw., a reed or rush.

Kasoa, Niua, *asoa*, Sam., *kahoa*, Tong., a necklace, beads, &c.

Kata, *'ata*, ubiq., to laugh.

Kati, Rar. Viti, *ati*, Haw., to bite; *ati*, Sam. Tah., to bite through, to go entirely through; *kati*, N. Z., sufficiently, enough.

Kato, Tong. Viti, *ato*, Sam., bag, basket.

Katoa, Fak. N. Z., Rar., Pau., *atoa*, Tah., *kotoa*, Tong., all, the whole; *otoa*, Haw., a whole,—distinct, separate.

Katoa, Tong., *atoatoa*, Haw., to assemble.

Kau, Fak. Tong., *'au*, Sam. Rar., a collective particle, a plural sign (Gram. § 14).

Tekau, Tong. N. Z., *tekau*, *takau*, Nuk., *takau*, Rar. Mang., *ta'au*, Tah., a score; *ta'au*, Haw., two score (Gram. § 31).

Kau, Tong., *kakau*, Nuk.; *au*, Sam. Haw., stem of a plant.

'Au, Sam. Haw., *kakau*, N. Z., handle, helve (of an axe, chisel, &c.)

Kau-natu, Tong., *kau-ure*, N. Z., *kau-ima*, Nuk., *au-lima*, Haw., the stick which is rubbed on a piece of wood to produce fire.

Kau-nate, Nuk., *au-nate*, Haw., *kau-weti*, N. Z., the piece of wood on which the friction is made.

Kau, *'au*, ubiq., to swim, pass through water, wade.

Kaukau, Tong., *auau*, Haw., to bathe, wash.

Kau, Fak., *'au*, Sam., to give, bring to.

'Au, Sam., to send, direct, command; *fcau*, Sam., *fekau*, Tong., to send a message, to order.

Kaua, *kauaka*, N. Z., *aua*, Sam. Nuk., *oua*, Tong., *auaa*, Tah., *auraka*, Rar., desist! forbear! do not! (Gram. § 53); *aua*, Haw., to forbid, refuse.

Kauae, Mang., *kauvae*, Rar., *auvae*, Sam., *kouae*, Tong. N. Z., *auwae*, Haw., *kouvae*, Nuk., the lower jaw, the chin, the lower part of the cheek.

Kauvae, Rar., to reprove, rebuke (qu. to *jaw?*)

Kava, Tong. Rar. Nuk., *'ava*, Sam. Tah.

Haw., the piper methysticum; also the beverage made from its root.

Kava, N. Z., the piper excelsum.

Kawa, N. Z., *kava*, Rar. Mang. Nuk., *'a'ava*, Sam., *awaawa*, Haw., sour, bitter, pungent.

Kakava, Tong., *kakawa*, N. Z., sweat.

Kava, Tong., *ava*, Sam., beard.

Kavake (?), *kawake*, Pau., *avae*, Tah., the moon.

Kave, Tong. Nuk., *kawe*, N. Z., *ave*, Sam., *awe*, Haw., to carry, take.

Kavekave, Tong., to swing; *kave*, Mang., *ta'ave*, Tah., *ta'awe*, Haw., to suspend, hang up.

Ke, Tong., *'e*, Sam., thou,—used only as a nominative to a verb in certain cases (Gram. § 39).

Ke, Tong., to quarrel, dispute, wrangle; *ee*, Sam., *ie*, Tah. Haw. Nuk., to insult, provoke, pick a quarrel.

Kea, Nuk., *ea*, Haw., tortoise-shell.

Kefu, Tong., flaxen; *kehu*, Nuk., brown (applied to hair); *ehu*, Haw., red or sandy-haired.

Kei, N.Z., *ei*, Sam. Rar., prep., at, with, in.

Kele (?), *kelekele*, Tong., *eleele*, Sam., earth, soil, dirt; *keléa*, Tong., *eléa*, Sam., dirty, stained with earth.

Kerekere, Rar., *ereere*, Tah., *eleele*, Haw., *keekee*, Nuk., black, brown, dark-colored.

Keli, *'eli*, *keri*, *'eri*, *kei*, ubiq., to dig.

Kemi, Mang., to depart, disappear; *emi*, Haw., to retire, subside, ebb.

Kese (?), *'ese*, Sam., *kehe*, Tong., *kē*, N. Z. Rar. Mang. Nuk., *ē*, Tah. Haw., different, other,—strange, foreign.

Keta (?), *ketaketa*, Rar., *eta* or *etaeta*, Haw., foul, gross, filthy.

Kete, Rar. Mang., *'ete*, Sam. Haw., a basket.

Kete, Tong. Viti, the stomach, the belly.

Ketú, Nuk., to jump, to jerk, to excavate with a sudden motion; *ketu*, Tong., lame, to hobble; *etu*, Haw., to root, as a pig; *ketu*, N.Z., to displace a corpse; *ketu*, Mang., to seek, search for.

Keu, Nuk., Rar., *keukeu*, Mang., *eueu*, Haw., to move, agitate, excite.

Eu, Sam., to remove, as a mote from the eye.

Keu, Nuk., *eu*, Haw., mischievous.

Ki, *'i*, ubiq., to, towards (Gram. § 21).

Kī, N. Z. Rar., *ī*, Tah., full.

Ki, Mang., *i*, Haw., to speak; *ki*, N. Z. Rar., to answer.

Ki, Tong., to whistle, chirp, squeak,—as birds, rats, &c.

Kia, *'ia*, *ke*, conj., if, that,—sign of conditional and subjunctive moods (Gram. § 53).

Kie, Tong. Viti, *'ie*, Sam., mat; *kie*, Mang., *ie*, Tar., sail of a canoe (commonly made of mats).

Kiko, N. Z. Mang. Nuk., *io*, Haw., flesh, meat.

Kili, Fak. Tong., *kiri*, N. Z. Rar., *iri*, Tah., *ili*, Haw., *kii*, Nuk., skin, bark, rind,—also, a file or rasp (originally made of shark's skin).

Kilikili (?), *iliili*, Sam. Haw., *kirikiri*, N. Z. Tar., gravel, pebbles.

Kilu, Tong., *'ilu*, Sam., a hundred thousand; *kiu*, Mang., twenty thousand; Fak., a large, but indefinite number; *iu*, Tah., a million (Gram. § 30).

Kimi, Rar., *imi*, Tah. Haw. Nuk., *kumi*, Tong., to seek, search.

Kimoa, Tong. Tar., *imoa*, Sam., rat, mouse.

Kinaki, N. Z., *inaki*, Mang., *inai*, Nuk., victuals added at a meal, as a relish to the principal dish.

Kini, N. Z. Viti, *kiniki*, Tar., *initi*, Haw., to pinch.

Kino, N. Z. Rar. Mang. Nuk., *ino*, Tah.

Haw., *kiro*, Pau., bad; *inoino*, Sam., abominable, hateful.

Inoino, Sam. Tah., *inaina*, Haw., to detest, hate.

Kiole (?), *kiore*, N. Z. Mang. Pau., *'iole*, Sam. Haw., rat, mouse.

Kisi (?), *isi*, Sam., other, different; *kikihi*, Tong., to oppose, clash, contradict.

Kite, Tong., to view at a distance, to perceive, discern; *kite*, N. Z. Rar. Mang. Nuk., *ite*, Tah., Haw., to see, to know.

Ko, *'o*, ubiq., a particle designating the nominative case (Gram. § 17).

Ko, the root of the pronoun of the second person singular, dual and plural, for all the dialects but the Tongan (Gram. § 39).

Kō, N. Z. Rar. Nuk., *ō*, Tah. Haw., a sharp stick used in cultivating the ground; hence, to dig, plant.

Kō, N. Z. Rar. Mang., *ō*, Tah. Haw., there, that place.

Koakoa, N. Z. Mang. Nuk., *oaoa*, Tah. Haw., joy, joyful.

Kofe, *'ofe*, *kohe*, *koe*, *'ohe*, ubiq. (except N. Z.) the bamboo.

Kofe, Tikop., *kohe*, N. Z. Nuk., a knife (originally of bamboo).

Ohe, Tah. arrow.

Kofi (?), *ofi*, Sam., to have space to enter; *kohi*, N. Z., to put in, to gather into; *koi*, Mang., *ohi*, Haw., to collect, gather up.

Koi, Rar. Nuk., *oi*, Haw., sharp, a point.

Koka, Tong., *'o'a*, Sam., *aoa*, Tah., a tree (ficus prolixa) from whose bark a brown dye is obtained for staining cloth; *oa*, Haw., "a species of wood resembling mahogany;" *koka*, Nuk., black or blue (applied to cloth).

Koke, Rar., *oe*, Tah., a sword (?).

Koki, N. Z. Mang. Nuk., *oi*, Haw., *pirikoki*, Rar., *pirioi*, Tah., lame, to limp.

Koko (?), *ekoko*, Rar., to doubt, to hesitate; *o'o'o*, Haw., to shrink, to be cautious, parsimonious; *koko*, N. Z., lean.

Kole, Tong., *'ole*, Sam., to beg.

Kolelo (?), *korero*, N. Z. Rar., *orero*, Tah., *olelo*, Haw., to speak; speech, language (qu. from *olelo*, tongue?).

Koli (?), *oli*, *olioli*, Sam. Haw., joy, delight, pleasurable excitement; *koika* and *koina*, Nuk., amusement, diversion, festivity.

Taoriori, Rar., to stir up, excite; *oriori*, Tah., to vivify, create.

Kolo, Tong. Viti, a fortress, a fenced town; *olo*, Sam., a place of refuge; *koro*, Rar., an enclosure, wall.

Koloa, Tong., *'oloa*, Sam., riches, property; *oloa*, Haw., a gift made to a child soon after its birth; *oroa*, Tah., a feast, a festival.

Koma, N. Z., *oma*, Tah., a small adze or dibble.

Komo, N. Z. Tah., to put in, as to a basket or sheath; *kokomo*, Mang., to shut up, stop up, a stopple, cork; *komo*, Nuk., a wooden cover for a gourd; *omo*, Haw., a cover for a basket.

Kona, Tong., *'ona*, Sam., intoxicated, poisoned; *kona*, Rar. Mang. Nuk., *ona*, Haw., intoxicated.

Kona, Tong., *ona*, Sam., *onaona*, Haw., bitter, unpalatable.

Makona, Tong. N. Z. Rar. Nuk., *maona*, Sam. Haw., *on'*, Tar., full, satiated with food.

Kopelu (?), *opelu*, Haw., *operu*, Tah., *kopeu*, Nuk., the mackerel (scomber scomber).

Kopu, N. Z. Rar. Nuk., *opu*, Tah. Haw., the belly, abdomen.

Kosu (?), *kohu*, Tong. N. Z. Nuk., *ohu*, Haw., *kou*, Rar., fog, vapor, steam.

Kota, N. Z., a shell to scrape with, a

plane iron; *otaota*, Haw., saw-dust, filings, dregs, crumbs; *otaota*, Tong., N. Z. Tah., rubbish, refuse; *kota*, Viti, the dregs of kava.

Kote, Tong., to chatter,—gibberish; *ote*, Sam., to scold; Haw., talkative.

Koti, *'oti*, ubiq., to cut.

Kotuku, N. Z. Mang., *otuu*, Tah., *matuku*, Nuk., *matuu*, Sam., a heron, crane.

Otuu, Haw., to sit in a meditating posture, with head reclined.

Ku, Tong., *'u*, Sam., I,—used only as nominative to a verb,—also the root of the first possessive pronoun in all the dialects (Gram. §§ 39, 40).

Kua, *'ua*, a verbal particle (Gram. § 49).

Kufane, Nuk., *kuane*, Mang., *uhane*, Haw., a spirit.

Kui, N. Z. Mang. Nuk., mother.

Kuhu (qu.?), N. Z., to put in, mix in; *kū*, Rar. Mang., to saturate, to fill with.

Kukina, Mang., hiccough; *uina*, Haw., to snap, crack as a whip.

Kuku, Tong., *'u'u*, Sam., to hold fast, to grasp; *kuku*, N. Z., any thing that holds fast, as a vice, pincers, tongs.

Kuku, Tong. N. Z., *'u'u*, Sam. Haw., the muscle (shell-fish).

Kuku, Viti, the nails, to hold by the nails; Tong., to grasp, a handful (see *matikuku*).

Kuku, Nuk., a green dove; *kukupa*, N. Z. Pau., *uupa*, Tah., pigeon, dove.

Kula, Viti, *kulokula*, Tong., *kura*, N. Z. Mang., *'ura*, Tah., *ula*, Haw., *kua*, Nuk., red.

Kula (?), *kura*, N. Z. Mang., *ula*, Haw., lobster, crayfish.

Kuli, Tong., *'uli*, Sam., *kuri*, Rar. Mang., *uri*, Tah., a dog.

Kulu, Niua, *kuru*, Rar. Pau., *uru*, Tah., *ulu*, Haw., the breadfruit.

Kumala, Tong., *'umala*, Sam., *kumara*, N. Z. Mang., *kumaa* or *kumawa*, Nuk., *umara*, Tah., *uala*, Haw., the sweet potato (convolvulus batatus).

Kume, N. Z. Mang., *ume*, Tah. Haw., to pull, draw out, lengthen.

Kumete, *'umete*, ubiq., a bowl, wooden trencher.

Kumi, N. Z. Mang., *kukumi*, Nuk., *umi*, Tah. Haw., to squeeze, to extend by pressure, to choke, strangle.

Kumi, Tong., ten, used only in numbering fathoms; *kumi*, N. Z. Nuk., *umi*, Tah., ten fathoms; *kumi*, Mang., *umi*, Haw., ten (Gram. § 32).

Kumi, Viti, *kumikumi*, Mang. Pau. Nuk., *umiumi*, Tah. Haw., the beard; *kumikumi*, Tong., the chin.

Kuokuo, Mang. Pau., *uouo*, Tah. Nuk., white.

Kupa, N. Z., to belch; *upa*, Haw., to devour with greediness.

Kupeŋa, *'upeŋa*, *'upena*, *'upea*, ubiq., a seine, net.

Kupu, N. Z., *'upu*, Sam., word, language; *upu*, Tah., an invocation to the gods; *kupu*, Nuk., to curse, to blaspheme.

Kutu, *'utu*, ubiq., louse,—vermin.

Utu-rere, Tah., musquito; *utu-lele*, Haw., flea.

L

La, the root of the pronouns of the third person, dual and plural, in all the dialects but the Tongan (Gram. § 39).

La, *ra*, *a*, ubiq., the sun, a day.

La, Sam. Tong., *ra*, N. Z. Rar., *a*, Nuk. a sail.

Lā, or *lālā*, Sam. Haw., *rara*, Tah. Mang., branch of a tree.

Rara, N. Z., a rib; *alaŋa*, Tong., a limb, a haunch (qu. branch?).

Laa, Haw., *raa*, Tah., sacred (perhaps more correctly *lā* and *rā*,—see *sā*).

Lae, *rae*, *ae*, ubiq., forehead.

Lafa, *lafalafa*, Tong., flat; *salafalafa*, Sam., *laha*, *palahalaha*, Haw., *paahaaha*, Nuk., *parārā*, Rar., *parahurahu*, Tah., *rambaramba*, Viti, broad, wide.

Laha, Haw., to extend, spread out,—to publish, circulate; *raha*, N. Z., to show.

Lafa, Sam. Tong., spots burnt in the skin; Fak., a cutaneous disease, ringworm.

Lahui (qu. ?), Haw., *rahui*, N. Z. Tah., *ahui*, Nuk., to prevent, prohibit, restrict.

Lailai (?), *rairai*, N. Z. Tah., *lahilahi*, Haw., thin.

Lakau, Fak., *la'au*, Sam. Haw., *akau*, Tong., *rakau*, N. Z. Rar. Mang., *raau*, Tah., *akau* or *kaau*, Nuk., *kaδu*, Viti, tree, wood (qu. from *kau*, stalk, stem?).

Laku (?), *rakuraku*, N. Z. Mang., *ra'u*, Tah., to scratch, scrape; *lau*, Haw., to feel after a thing.

Lalā (?), *lalau*, Haw., *salalau*, Sam., *purara*, Tah., scattered; *pararā*, Nuk., broken to pieces.

Lali, Haw., *rari*, Tah., wet.

Lalo, *raro*, *ao*, ubiq., below.

Maualalo, Sam. Tong., *moraro*, Rar., low, not high.

Lama, Sam., *ama*, Nuk., the candle-nut (aleurites triloba), hence, ubiq., a torch or candle.

Malamalama, Sam. Haw., *maramarama*, Tah., *maamaama*, Nuk., *márama*, N. Z. Rar. Mang., *māma* (for *maama*), Tong., *ramarama*, Viti, light, lustre.

Malama, Haw., *maráma*, N. Z. Tah. Rar. Mang., *maama*, Nuk., the moon.

Lamalama, Sam., to watch, spy; *malama*, Haw., to observe, regard, obey, take care of.

Lamu, Sam. Tong., to chew, craunch; *hamu*, Haw., *amu*, N. Z. Mang., to eat fragments, to eat what is left after a meal; *amu*, Tah., to eat.

Lanu, Sam., *ndranu*, Viti, *rau'*, Tar., *honu*, N. Z., fresh water.

Ano, Tong., a lake.

Ranu, N. Z., a mixture, as gravy.

Laŋa, *lalaŋa*, Sam. Tong., *raŋa*, *raraŋa*, N. Z. Mang. Pau., *raa*, *raraa*, Tah., *ulana*, Haw., to weave, braid.

Laŋa (?), *araa*, Tah., *aka*, *ana*, Nuk., light, not heavy; *lana*, Haw., to float, swim on the water.

Laŋatila (?), *raŋatira*, N.Z. Rar. Mang., *raatira*, Tah., petty chief, freeman; *lanatila*, Haw., conqueror.

Laŋi, *raŋi*, *lani*, *lai*, *aki* or *ani*, ubiq., the sky, heaven.

Raŋi-marie, Rar., fair weather; N. Z., mild, gentle, good-natured.

Laŋo, Sam. Tong. Viti, *raŋo*, Rar. Pau., *rao*, Tah., *ŋaro*, N. Z., *nalo*, Haw., *nao*, Nuk., a fly; *naonao*, Tah., a gnat.

Laŋona, Sam., *raŋona*, N. Z., to understand, perceive.

Laoa, Sam., *lawa*, Haw., to be choked.

Lapakau (?), *rapakau*, Rar., *rapaau*, Tah., *lapaau*, Haw., *apaau*, Nuk., medicine, to physic.

Lapu (?), *rapu*, N. Z., to search, look for; *lapulapu*, Haw., to collect together, to pick up, as small sticks for fuel.

Lapuvale, Sam., a mistake, slip of the tongue: *lapuwale*, Haw., foolish, worthless.

Lasi, Sam., *lahi*, Tong., *rahi*, N. Z. Tah., *rai*, Rar. Mang., great, large.

Raverahi, Tah., *raverai*, Rar., many.

Lata, Sam. Tong. Haw., *rata*, N. Z., tame, domesticated; *lasa*, Viti, quiet, contented.

Lata (?), *rata*, a kind of tree,—at Tah., tuscarpus edulis; at N. Z., metrosideros robusta.

Lau, *la*, Sam., *lau*, *lou*, Tong., *rau*, N. Z. Rar. Mang., Pau.; *rau*, *rou*, Tah., *lau*, Haw., *au*, *ou*, Nuk., *ndrau*, *ndra*, Viti, leaf, foliage.

Lau-ulu, Sam., *lou-ulu*, Tong., *rauru*, Rar., *rouru*, Tah., *rouoo*, Mang., *lauoho*, Haw., *auoho*, Nuk., *ndra-niulu*, Viti, hair of the head.

Lau-mata, Sam. Tong., eyelash.

Lau, Tong., surface, area,—*lau-lahi*, broad; *laulau*, Sam., a plain, a table; *raurau*, N. Z., a plain; *laula*, Haw., broad,—*laumania*, level surface.

Lau, Tong., to tell, discourse, reckon; *lauya*, Sam., speech, sermon; *launa*, Haw., friendly, social, intimate.

Parau, Tah. Mang., *peau*, Nuk., to speak; *palau*, Haw., to lie, tell falsehood,—*hoo-palau*, to betroth; *para-parau*, N. Z., to command.

Lau, Tong., *felau*, Sam., to pinch.

Lau, Sam., *au*, Tong., *rau*, N. Z., *ndrau*, Viti, a hundred; *rau*, Tah. Rar. Mang., *au*, Tahu., two hundred; *lau*, Haw., *au*, Nuk., four hundred. (Gram. § 31.)

Laua (?), *rauka*, Rar., *loaa*, Haw., *noaa*, Tah., *koaka*, Nuk., *rawa*, Viti, to have, possess, obtain; *rawa*, N. Z., possessions.

Lava, Sam., enough, indeed, exceedingly; *rava*, Rar., *lava*, Haw., enough; *rawa*, N. Z., a remainder,—to the utmost,—exceedingly; *leva*, Tong., thereupon, indeed.

Lava (?), *fa'arava*, Sam., *tarava*, Rar., a beam in a house, a rafter; *kaava*, Nuk., a round log serving as a beam along the front of a house.

Lavakai (?), *ravakai*, Rar., *ravaai*, Tah., *lavaia*, Haw., *avaika* or *avaia*, Nuk., to catch fish,—a fisherman.

Lave, Haw., *rave*, Tah. Rar., *rawe*, Pau., *ave*, Tong. Nuk., to take, to take away.

Laveai, Sam., to protect; *rave*, Tah. Rar., to do.

Le, *ele*, Sam., *kore*, *hore*, N. Z., *kore*, *kare*, Rar., *ore*, *ere*, Tah., *ole*, Haw., *koe*, Nuk., no, not. (Gram. § 63.)

Lefu or *efu*, Sam., *efu*, Tong., *rehu*, N. Z. Tah., *reu*, Rar., *lehu*, Haw., *ehu*, Nuk., ashes.

Puehu, N. Z., dust,—to fly as dust; *puehu*, Tah. Haw. Nuk., *pueu*, Rar., scattered, blown about like dust.

Rehu, Tah., two hundred thousand; *lehu*, Haw., four hundred thousand. (Gram. § 30.)

Lei (?), *rei*, Viti, *lelei*, Sam. Tong. Fak., good.

Leka (?), *reka*, N. Z., *rekareka*, Rar. Mang., *rearea*, Tah., *lealea*, Haw., *reki*, Viti, pleasant, delightful, joyful; *eka*, Nuk., melodious, pleasing to the ear.

Taulekaleka, Tong., *poea*, Nuk., handsome (applied only to men); *taulealea*, Sam., a young man; *taurekareka*, N. Z., a captive, a slave.

Lele, Sam. Haw., *rere*, N. Z. Tah. Rar. Pau., to fly; *lele*, Tong., to run.

Lelêa, Sam. Tong., to drift away; *rerea*, N. Z., to depart.

Felelei, Tong., to run together, or in company; *farerei*, Tah., to meet.

Wakarere, N. Z., quickly, immediately; *akarere*, Mang., thereupon, straightway.

Marere, N. Z. Mang., to perish, to pass away.

Karere, N. Z. Rar., *elele*, Haw., a messenger.

Lemo, Sam., to drown; *malemo*, Sam.,

peremo, Mang., drowned; *palemo*, Haw., to sink into the water; *paremo*, Tah., *peemo*, Nuk., slippery.

Lemu, Tong. Viti, Haw., the buttock; *remu*, N. Z. Rar., the skirt of a garment.

Leŋa, Sam., *eŋa*, Tong., *reŋa*, Rar. Viti, *lena*, Haw., *lea*, Tah., *ena* and *eka*, Nuk., turmeric,—yellow paint.

Reŋa, N. Z., the secretions of the eye,—*reŋareŋa*, a yellow lily.

Leo, Sam. Tong., to watch, guard.

Leo, Sam. Tong. Haw., *reo*, N. Z. Tah. Rar., voice.

Lea, Tong., to speak; *reko*, Pau., language.

Lepe, Haw., *epeepe*, Nuk., the comb of a cock.

Lepo, Haw., *repo*, N. Z. Tah. Pau., *epo*, Nuk., earth, dirt.

Lepa, Sam., muddy, stagnant; Tong., a well.

Leu (qu. ?), *pareu*, Tah., *kareu*, Rar. Pau., *kaeu*, Nuk., cincture, dress of the women.

Leva, Haw., suspended, pendulous,—the upper region of the air,—a flag, streamer; *reva*, Tah. Mang., the overhanging firmament,—Mang., a flag, a tent; *rewa*, N. Z., the eyelid; *eva*, Nuk., to droop, to hang down,—a flag,—the red flesh hanging from a fowl's neck, &c.

Lewa, Sam., *reva*, Tah., *eva*, Nuk., a tree, the galaxa sparta.

Li, Tong., to toss, throw,—*liti*, to fling with force,—*liaki*, to cast away, abandon; *tulé* or *tulei*, Sam., to throw, to drive,—*lia'i*, to root up; *lei*, Haw., to rise up, to lift up,—*hoo-lei*, to cast away, reject; *akiri*, N. Z., to throw, dart; *kiriti*, Mang., to turn, shake, throw; *kiriti*, Rar., *iriti*, Tah., to lift up, to draw out; *kokiri*, N. Z., to spring up; *oili*, Haw., to ascend. (See also *tili*.)

Li, Haw., to hang by the neck, to strangle,—*lite*, to gird, bind about; *ri*, Rar. Mang., to tie, bind; *sali*, Sam., tied, made fast; *tali*, Haw., *tari*, Mang., to tie on.

Lia, Sam., a dream, a vision,—used in speaking of a chief; Haw., to ponder, meditate.

Lia, Tong. Haw., *ia*, Nuk., a nit,—the egg of an insect.

Lia (?), *lialia*, Tong., *rihariha*, N. Z., *riria*, Mang., disagreeable, hateful; *lialia*, Viti, foolish, absurd.

Lika (?), *rikarika*, N. Z. Rar., *riaria*, Tah., abominable.

Lika (?), *lilia*, Sam., giddiness, fear from being on a height; *lia*, Haw., shaking or trembling through fear; *rika*, Mang., to wake with a start.

Liki (?), *riki*, N. Z. Rar. Mang., *iki*, Tong., *ikiiki*, Nuk., *lii*, Haw., *rii*, Tah., *niinii*, Sam., little, small.

Liilii, Haw., *riirii*, Tah., little, piecemeal, by bits.

Lili, *rii*, *ii*, ubiq., anger, angry.

Fa'a-lili, Sam., to rebuke; *ho'o-lili*, Haw., to question with pertness, to assume airs.

Lilo, Sam., a secret; Tong., to hide, conceal; *riro*, N. Z. Rar. Mang. Tah., *lilo*, Haw., *io*, Nuk., to pass from one state to another, to pass away,—gone, lost.

Lima, Sam. Haw., *rima*, Rar. Mang. Pau., *ima*, Nuk., *nima*, Tong., *liŋa*, Viti, *riŋa*, N. Z., hand, finger.

Lima, *rima*, *ima*, *nima*, five (Gram. § 30).

Limu, *rimu*, *imu*, ubiq., sea-weed, sea-moss, sponge.

Lino, Haw., *rino*, N. Z., a rope, cord.

Liŋi, Sam. Tong., *riŋi*, *ririŋi*, N. Z. Rar., *iini*, Nuk., *nini*, Haw., *nii*, Tah., to pour out.

Maliŋi, *mariŋi*, *manini*, *manii*, poured out, diffused, spilt.

Lite, Haw., *rite*, N. Z., *arite*, Rar., like.

Lito, Haw., *rito*, N. Z., a bud.

Liu, Tong., *riu*, Mang., *faliu*, Sam., *fariu*, Tah., *ariu*, Rar., to turn round; *liliu*, Tong., to change.

Niniu, Haw., to wheel, turn as a top; *niu*, Nuk., a top.

Maliu, Sam., to come, to go,—gone, dead (used in speaking of a chief); *maliu*, Haw., to attend to, incline towards, be favorable; *mariuriu*, Mang., pacific.

Liu, Tong., *riu*, N. Z., the hold of a canoe (i. e. the part which turns),—*liu*, Haw., *riu*, N. Z. Tah., *iu*, Nuk. to leak, bilge-water.

Lo, Tong., *ro*, Tah. Mang., *o*, Nuk., *loi*, Sam., *roi*, Pau., an ant.

Lo, Haw., "a small black insect."

Lō or *lū* (qu. ?), *loo-matua*, Sam., *luahine*, Haw., *rueine*, Mang., *ūvahine*, Nuk., an old woman.

Ruau, Tah., old (applied to persons).

Ruhiruhi, Tah., age,—*turuhe*, feeble; *ruruhi*, N. Z., old, feeble with age; *luhi*, Haw., oppressed, wearied, heavy-laden.

Pulusi, Sam., *buluhi*, Tong., sick, applied to chiefs.

Lohi, Haw., slow, tardy, feeble; *rohi*, Tah., *loi*, Rar., toil, labor, feebleness from labor.

Lō or *lou* (?), *lolou*, Viti, to stoop, bow down (applied to women) in mourning; *tulōu*, Fak., Haw., *tulolo*, Tong., to stoop, bend, bow down.

Turoro, N. Z., to be weak, infirm; *turori*, Tah., to stumble, fall down.

Lohu, Tong., a crook, a hooked stick; *lou*, Haw., a hook.

Loa, *roa*, *oa*, ubiq., long,—also, much, very, exceedingly.

Loi-mata, Sam. Tong., *roi-mata*, N. Z. Rar. Tah., tears.

Loko (?), *lo'o*, Sam., *roko*, Tar., to come, to happen, become; *rokoia*, Rar., *roohia*, Tah., *loohia*, Haw., *okohia*, Nuk., affected by, reached, overcome by.

Roko, N. Z., to find.

Loli, Haw., *rori*, N. Z., to turn over, unfold, change.

Loli, Haw., *rori*, Tah., holothuria, bicho da mar.

Lolo, Sam., the kernel of the old cocoa-nut; the oil expressed from it,—*lololo*, fat; *lolo*, Tong., oil, oily; *lolo*, Haw., *roro*, N. Z., *oo*, Nuk., the brain,—marrow; *oo*, Nuk., the core of breadfruit, sap.

Lolo, Mang., to have the taste of, to savor of.

Vakalolo, Viti, *loloi*, Tong., *tulolo*, Haw., *turoro*, Mang., a pudding in which cocoa-nut oil is an ingredient; *roroi*, N. Z., a kind of pudding.

Lomi, *lolomi*, Tong., to press; *lomi*, Sam. Haw., *romi*, N. Z. Rar., *omi*, Nuk., to rub or press with the hand, to shampoo.

Loŋi (?), *roi*, Tah., *oki*, *oni*, Nuk., *loŋa*, Viti, bed, couch.

Loŋo, Sam., *oŋo*, Tong., a sound, report, news; *lono*, Haw., a report, news, fame.

Fa'aloŋo, Sam., *fanoŋo*, Tong., *roŋo*, *wakaroŋo*, N. Z., *roŋo*, *akaroŋo*, Rar. Mang., *lono*, *hoolono*, Haw., *faaroo*, Tah., *oko*, *ono*, Nuk., *ūŋ*, Tar., to hear.

Loŋo, *loloŋo*, Tong., quiet, peaceful; *hohouroŋo*, N. Z., to make peace. (See *fō*.)

Loto, Tong. Haw., *roto*, N. Z. Tah. Rar., *oto*, Nuk., the middle, centre, within.

Loto, Sam. Tong., the mind, heart, disposition. In other dialects it has this sense in compound words, as *loto-*

maitai, Haw., good-hearted; *roto-riri*, Rar., ill-tempered, angry-minded.

Loto, Sam. Tong. Rar. Tah. Haw., a lake, pond.

Lotoā, Sam. Tong., an enclosure. (See *ā*.)

Loloto, Sam. Tong., deep.

Lotu, Sam. Tong., prayer, religion.

Lu, *lulu*, Haw., *ru*, *ruru*, *rui*, N. Z., *lulu*, Sam. Tong., *ueue*, Tah., to shake (act.), to scatter, to sow.

Ŋalulu, Tong., to shake, to quake.

Ŋaruerue, Rar., earthquake.

Ŋaueue, Tong. N. Z., *ŋaoioi*, Sam., *naue*, *naueue*, *ueue*, Haw., *aueue*, *ueue*, Tah., *oioi*, N.Z. Mang., to shake, tremble, quake.

Lule, Haw., *orure*, Tah., to vibrate, rock, change about.

Nalulu, Haw., *nauu*, Nuk., headache; *mauiui*, Tah., pangs, sorrows.

Lua, *rua*, *ua*, ubiq., two (Gram. § 30); *ruarua*, N. Z., few.

Kolua, *'olua*, *korua*, *orua*, *koua*, ye two (Gram. § 39).

Tau-tulua, Sam., middle, half.

Tulua o po, Sam., *tuua-bo*, Tong., *turu-aipo*, Rar., midnight.

Lua, *rua*, *ua*, ubiq., a pit, an excavation.

Lua, Tong., *ua*, Nuk., *lulua*, Viti, *ruaki*, N.Z. Mang., *luai*, Haw., to vomit.

Luki (?), *ruki*, Pau., dark; *rui*, Tah., night.

Luku (?), *ruku*, N.Z. Mang., *luu*, Haw., to dive.

Lulu, *ruru*, N. Z., close, hidden; Mang., a shelter; *lulu*, Haw., a calm spot under a lee, to lie quietly at anchor.

Paruru, Tah. Rar., a veil.

Lulu, Sam. Tong. Viti, owl (qu. secret bird?).

Luŋa, Sam., *oluŋa*, Tong., *ruŋa*, N. Z. Rar., *luna*, Haw., *una*, *uka*, Nuk., above, up; *maualuŋa*, Sam. Tong., high.

Lupe, Sam. Tong. Fak., pigeon.

Lutu, *rutu*, N.Z. Tah. Mang., to strike, pound, beat as a drum; *lutu*, Haw., to destroy, overthrow, kill.

M

Ma, ubiq., prep., with, at, in, by,—conj., and,—collective particle, &c. (Gram. §§ 15, 67, 68, 73.)

Ma, the root of the pronouns of the first person, dual and plural. (Gram. § 39.)

Mā, Sam. Tong. Viti, Tar., *wakamā*, N.Z., *akamā*, Mang., *haamā*, Tah., ashamed, bashful.

Mā, Tong. N.Z., *māmā*, Sam., *maemae*, Haw., pale, clear, white, pure.

Ma, *mae*, Haw., *mae*, Sam. Rar., *maehe*, Tah., to fade, wither.

Faka-mā, Tong., *fa'a-māmā*, Sam., *waka-mā*, N. Z., *tamā*, Tah. Rar., *hoo-maemae*, Haw., to cleanse.

Ma, *mama*, Tong., *mama*, Sam. Tong. Nuk., to chew,—a mouthful.

Maŋa, Tong. Rar. Mang., *mana*, Nuk., a mouthful, a morsel; *maa*, Tah., food.

Maŋa, Rar., *maa*, Tah., a piece, portion of any thing (i. e. a bit, morsel); hence, *maŋa*, Rar., *maa*, Tah., *ma*, Tong., some, a portion of. (Gram. § 12.)

Ma, Tong. Nuk., *masi*, Sam., *mahi*, Tah., *mandrai*, Viti, a kind of food made of vegetables buried in the ground and left to ferment.

Mahi, Tong., sour, tart.

Maea, Sam. Tong. Fak. Tar., *makei*, Pau., a rope.

Mafa (?), *mamafa*, Sam. Tong., *taimaha*, N. Z., *teimaa* or *teiaa*, Rar., *teiaha*, Tah., *taumaha*, Haw., heavy.

Mafatua, Sam. Tong. Tikop., to sneeze.

Mafu, Sam., to heal, as a sore,—musty; *mahu*, Tah. Nuk., patient, meek;

Haw., silent, indisposed to conversation.

Mafuna, Sam., rough; *mahuna*, Haw., the scaly appearance of the skin caused by drinking kava.

Mahaŋa (qu. ?), N. Z., *maaŋa*, Rar., *mahuka*, Nuk., *mahae*, Tah., *mahoe*, Haw., twins.

Mai, hither,—directive particle implying motion towards the speaker; also, *mai* or *mei*, prep., from. (Gram. §§ 58, 67.)

Mai (?), *mei*, Tong. Mang. Nuk. Tar., *maiore*, Tah. Mang. Pau., *aeiore*, Haw., the breadfruit.

Mai, N. Z., a species of pine, whose cones are eaten by the natives.

Maile, Tong. Haw., *maire*, Tah., *meie*, Nuk., a vine similar to the laurel.

Maka, Tong., *ma'a*, Sam., a stone; *maka-tā*, Tong., *maka*, Nuk., *ma'a*, Tah. Haw., a sling,—to sling; *maka*, N. Z., to throw.

Makalili (?), *ma'alila*, Sam. Haw., *makariri*, N. Z. Rar. Pau., *makaii*, Nuk., *mariri*, Tar., cold.

Makawe, N. Z., a hair; *maawe*, Haw., a small substance, a bit of string, and the like.

Maku, N. Z. Rar., *ma'u*, Haw., wet, moist.

Makuku, N. Z., *ma'u'u*, Haw., moist, fresh, cool.

Mala, Haw., *mara*, N. Z., a garden, a small piece of cultivated ground.

Malae, Sam. Tong., a public square in a town; *marae*, N. Z., a court-yard; Tah., a sacred enclosure, a temple; *meae*, Nuk., a sacred spot, usually in a grove, dedicated to a divinity; *marae*, Mang., an offering of coral—(*offrande de corail*).

Mala, Tong., misfortune; *maláia*, Tong., Sam., unfortunate, wretched.

Maramara, Tah. Mang., bitter.

Malala, Sam. Tong., charcoal.

Malaŋa, Sam., a travelling party,—a party of chiefs making a tour; Tong., a public speech,—to preach.

Maraŋa, Rar., *maraa*, Tah., to bear, carry.

Malaŋai (?), *maraŋai*, Rar. Mang., *maraai* or *maraamu*, Tah., the southeast or trade-wind; *malanai*, Haw., the northeast or trade-wind; *maraŋai*, N. Z., the east wind.

Malie, *marie*, ubiq., gently, softly, nicely,—calm, quiet, gentle (see *ni*).

Malili, Sam., to fall spontaneously, as fruit; Haw., stinted, withered, applied to fruit.

Málo, *maro*, *mao*, ubiq., the girdle worn by the men around the loins.

Maro, N. Z., *mao*, Nuk., a fathom,—i. e. the length of a *malo*.

Malō, Sam., hard, firm, solid,—hence, the strong or ruling party, the government; also, the tutelar divinity of a town; *marō*, Rar. Mang., hard,—hence, *malō*, Haw., *marō*, Tah. Rar., *maō*, Nuk., *moro*, Mang., *marōke*, N. Z., dry, hard and dry, as land.

Marō, Tah., to strive, quarrel.

Malō, Tong., well done! welcome! *maroi*, Mang., welcome!

Malósi, Sam., *malohī*, Tong., strong.

Malolo, Sam. Tong., rested, refreshed, recovered from sickness; *hoo-malolo*, Haw., to rest; *maroro*, Rar. Tar., strong.

Malólo, Sam. Tong. Haw., *maroro*, Mang., *maoo*, Nuk., *marara*, Tah., the flying-fish.

Mālū, ubiq., shade, protection (see *lulu*).

Malu, Haw., *moru*, Mang., secret, hidden.

Malū, *malūlū*, Sam., *molu*, Tong., *maru*, Rar. Tah., *moru*, Mang., *nolunolu*, Haw., *maruru*, Tar., *malumu*, Viti, soft, plastic, pliable.

Maru, N. Z., broken fine; *morua*, Mang., going to ruin.

Marumaru, Rar. Tah., bruised, mashed, beaten, conquered.

Máma, ubiq., light, not heavy.

Mama, Tong. Sam. Viti, a ring.

Mama, Sam. Tong., to leak; *hamama*, Tah. Haw., opened, agape.

Mamahi (qu.?), Tong., *mamae*, N. Z. Rar. Mang. Nuk., pain, ache.

Mamao, Fak. Sam. Tong. Rar. Haw., far, distant.

Mamari, Mang., *mamai*, Nuk., egg, spawn.

Mana, ubiq., power,—powerful.

Mana, Tong., Tikop., thunder.

Manaia, Sam., *manea*, Rar., *mainai*, Nuk., handsome; *fa'a-manaia*, Sam., *aka-manea*, Tong., to adorn.

Manako, Sam. Tong., to desire; *manako*, N. Z. Rar., *manao*, Tah. Haw., *makao*, *matao*, Nuk., to hope, remember, think, consider.

Manata, Rar., annoying, offending; Haw., disheartening, discouraging.

Manatu, Sam. Tong., to remember, consider; *manatuŋa*, N. Z., a memorial, keepsake.

Manáva, Sam., the belly; Nuk., the inside; Mang., the belly, soul, mind, conscience; *manawa*, Haw., (in compounds,) heart, disposition, as *manavalea*, charitable, kind-hearted.

Mānava, Sam., *manava*, Nuk., the breath; *mānava*, Tong., *manava*, Rar., *manáwa*, N. Z., breath, animal spirits, courage; *manawa*, Haw., a spirit, apparition,—a time, season, space.

Mania, Haw., *maniania*, Sam., the teeth on an edge,—the sensation felt in filing a saw.

Mano, Sam. Tong., 10,000; N. Z., 1,000, Tah. Rar. Mang. Tahu., 2000; Haw. Nuk., 4000 (Gram. § 30).

Manoŋi, Sam. Rar., *monoi*, Tah., fragrant.

Manu, ubiq., a bird.

Manufili (qu. wandering bird?), *manuwiri*, N. Z., *manuiri*, Rar., *manihini*, Tah., *malihini*, Haw., *manihii*, Nuk., a stranger, visiter, guest.

Manu, Sam. Tong., pain about the face; *manua*, Sam., a wound.

Manu, *manuia*, Sam., *monuía*, Tong., happy, fortunate, prosperous.

Mānumānu, Sam. Tong., covetous.

Maŋa, *maŋamaŋa*, Sam. Tong., *mana*, *manamana*, Haw. Tahu., *maka*, *makamaka*, Nuk., *amaa*, Tah.,—a branch, the barb of a hook, &c., branching, forked.

Maŋa (?), *fakamaŋa*, Tong., *fa'amaŋa*, Sam., to open wide, as the mouth; *maŋai*, N. Z., the mouth.

Maŋalo, Sam., *manalo*, Haw., fresh, sweet, as water; *maŋaro*, Mang., mild, affable.

Maŋeso, Sam., itchy, itching; *maneo*, Haw., an itching, pricking pain,—the taste of pepper; also, *meneo*, Haw., to tingle, itch; *meŋeo*, Mang., bitter, stinging; *maŋeo*, Mang., bitterness, chagrin, mortification; *maneoneo*, Nuk., titillation, sensation of being tickled.

Mango, Sam., dry; *tai-maŋoa*, Mang., low tide (dry sea).

Maŋō, *manō*, *makō*, *maō*, ubiq., a shark.

Mao, Haw., to fade, as a decaying plant, to corrupt; *maoa*, N. Z. Tah., to ripen, to be completed—ripe; *momoho*, N. Z., to ripen.

Maóni, *maói*, Sam., *moōni*, Tong., true; *maolí*, Haw., *maoi*, Nuk., true, real,—indigenous, native; *maori*, N. Z., *maoi*, Mang., indigenous, native; *maori*, Mang., civilized.

Maori, Tah., *mari*, Rar., really, indeed, merely, only.

Mapu, Sam. Nuk., *mabu*, Tong., to whistle; *mapuca*, Sam., to sigh.

Masa (?), *maha*, Tong., *maʓa*, Viti, empty; *mamasa*, Sam., *mamaha*, Tong., low water, shallow.

Maha, Tah., quiet, appeased, satisfied, comforted; Haw., to rest from labor, *hoo-maha*,—to be satisfied.

Masaki (?), *mahaki*, Tong., *maki*, Rar., Mang., *ma'i*, Sam. Tah. Haw., sick.

Maki, Nuk., a sore.

Makimaki, Nuk., *ma'ima'i*, Tah., to desire, long for (i. e. be sick for).

Masi (?), *mahi*, N. Z., to work; *mahi*, Haw., *ɣaohi*, *tauhi*, Tong., to cultivate, till the soil.

Masoā, Sam., *muhoā*, Tong., arrow-root (tacca pinnatifida).

Masui (?), *mahui*, Tong., *mahue* and *maue*, N. Z., to leave, to abandon, flee from; *maue*, Tah., to fly.

Mata, ubiq., face, eye, front, edge.

Matamata, Sam., *mamata*, Tong., to see.

Mata-pō (night-eyed), N. Z. Mang. Tah. Haw. Nuk., *mata-īvi* (bone-eyed), Sam., blind.

Mata-riki (little eyes), N. Z. Mang., *mata-rii*, Tah., *mata-lii*, Haw., *mata-iki*, Nuk., the Pleiades.

Mata-hiti, Tah. Haw., *mata-iti*, Rar., a year (the rising of the Pleiades, which marks the commencement of the year).

Kamata, Tong., *amata*, Sam., *timata*, N. Z., *haamata*, Tah., *akamata*, Mang., *hoomata*, Haw., to begin.

Mata-ainana (qu. ?), Haw. Nuk., the common people, the lower classes.

Mataʓu, *mata'u*, ubiq., afraid.

Matau, ubiq., fish-hook.

Mate, ubiq., to die, to be hurt, ill, sick.

Mate, *matemate* N. Z. Mang., Haw. Nuk., to wish, desire, long for (i. e. to be dying for).

Mate, Sam., to suppose, explain; Tong., to conjecture.

Matikuku and *matiao*, N. Z., *matikao* and *maikao*, Pau., *maikuku*, Mang., Nuk., *maikao*, Tikop., *mai'u'u*, *maiao*, Tah. Haw., finger-nail (see *kuku*).

Matolu, Tong. Haw., *matoru*, N. Z. Mang., *matou*, Nuk., thick.

Matu, Haw. Pau., to run off, to flee.

Mau, ubiq., fast, firm, fixed, constant; to obtain, hold fast, adhere, remain fixed.

Mau or *mou* (?), *mou*, Mang., a hill, mound; hence, *mau* or *mou*, a collective particle (Gram. § 14).

Mauɣa or *mouɣa*, *mauna* or *mouna*, *maua* or *moua*, ubiq., mountain.

Mau (?), *maumau*, Sam. Tong. N. Z., *moumou*, Rar., spoiled, wasted, destroyed; *mauna*, Haw., *maua*, Tah., to waste.

Maule, Haw., *mouri*, Mang., timid, fearful.

Mauli, Sam., the moon; Haw., the first day of the new moon; *maura*, Mang., a season, time.

Maunu, N. Z. Haw., *mounu*, Mang., a bait for fishing.

Me, with (see *ma*); hence, *me*, N. Z., Tah. Mang. Nuk., *mei*, Rar., *mai*, Haw., like.

Me, N. Z., *mei*, Nuk., *mai*, Haw., almost, near, about to (Gram. § 53).

Mea, ubiq., thing.

Mea, Haw., to do, to act; N. Z., to do, to say, to think.

Meika, Mang. Nuk., *mei*, Pau., *maia*, Tah. Haw., the banana.

Meitaki, Rar. Mang., *meitaki* and *meitai*, Nuk., *maitai*, Tah. Haw., good.

Melie (?), *merie*, Mang., *meie*, Nuk., common, free, not *tabu* (perhaps from *malie*).

Mili, Sam. Tong., to rub, stroke, smooth down.

Milimili, Haw., *mirimiri*, Mang., to examine, as a curiosity.

Milo, Sam. Haw., *mio*, Tong., *miro*, N. Z., to twist, make twine; *komirimiri*, Mang., to twist; *milo*, Tong., a top, to spin round. (See *fili*, *filo*, *vilo*.)

Miro, Tah., *mio*, Nuk., a tree, the thespecia populnea; *miro*, N. Z., the podocarpus ferruginea.

Mimi, ubiq., *miɣere*.

Minamina, N. Z., to long for any thing; Haw., to grieve for the loss of any thing.

Misi, Sam., *mihi*, Tah. Haw., *mii*, Rar., to regret, to grieve; *mihi*, N. Z., to sigh, to moan; *mii*, Mang., to be offended, bear ill-will.

Miti, Sam. Tong., *mī*, Tar., to dream.

Miti, Tah. Mang., the sea,—salt water.

Miti, Tong., to suck; Nuk., to lick; Haw., to eat *poi* with the fingers; *mitimiti*, Haw., to nibble.

Moa, ubiq., domestic fowl, hen.

Moa, Tah. Rar., sacred; Nuk., an attendant on the *tauas* or priests.

Moake, Mang., *moae*, Haw., the east wind, the trades.

Moana, ubiq., the sea, ocean (never used, like *tai* and *miti*, for "*salt water*.")

Mohuka (qu. ?), Tong., *mouku*, Nuk., *mau'u*, Sam. Haw., grass.

Moke, Mang., hidden, or lost; *mo'e*, Tah., to be lost or forgotten (not to be confounded with *moe*, from *mose*).

Moko, *mo'o*, ubiq., lizard, reptile.

Moko, N. Z., the tattooing, probably from its spiral and curving figures.

Mokomoko, Tong., cold (as the skin of a reptile),—*momoko*, a disease attended with chills and wasting of the flesh; *moko*, Nuk., lean,—*momoo*, benumbed,—a cough.

Mokopuna, N. Z., *mo'opuna*, Haw. Nuk., a grandson; *makupuna*, Mang., a nephew.

Mole, Tong., smooth; *molemole*, Haw., bald.

Moli, Sam., *mori*, N. Z. Rar. Mang. Tah., oil for burning, a lamp.

Momo, Nuk., *momae*, Tong., petty, small,—a scrap, crumb; *momomo*, Sam., bruised, mashed.

Momoa, Tah., to promise, betroth; Haw., to give liberally.

Momona, N. Z. Tah. Haw. Nuk., luscious, succulent, pleasant to the taste.

Mose, Rot., *moče*, Viti, *mohe*, Tong., *moe*, Sam. et cæt., to lie down, to sleep.

Moheɣa, *moeɣa*, *moena*, *moeka*, *moea*, ubiq., a sleeping-mat, bed.

Moenaku, N. Z., *irimoe*, *moemoeā*, Rar., *moerika*, Mang., *moeuhane*, Haw., to dream.

Fie-mohe, Tong., *fia-moe*, Sam., *hia-moe*, N. Z., to wish to sleep; *hia-moe*, Haw., to sleep,—deep, sound sleep; Nuk., a nap, a fourth part or watch of the night.

Moto, Tong. N. Z. Mang. Rar. Tah. Haw., to box, strike with the fist.

Motu, ubiq., to cut, cut off, separate; separated, cut off.

Motu, ubiq., a division, a separate district, a small island separate from the main land.

Mu, Sam. Tah., a noise, noisy.

Mua, ubiq., front, before.

Muka, Tong., a sprout, shoot, blade of grass,—the bud of the plantain or banana; *muka*, N. Z., flax; *muko*, Nuk., the bud of the breadfruit; *mu'a*, Sam., a young cocoa-nut.

Muli, Sam. Haw., *muri*, N. Z. Rar. Mang. Tah., *mui*, Tong. Nuk., after, behind.

Tau-muli, Sam. Tong., the stern of a vessel.

Mulu (?), *mulumulu*, Sam., to rub, to

clean; *muru*, N. Z., to rub, wipe out, obliterate, wash away.

Musu (?), or *mū* (?), *musumusu*, Sam., to whisper,—listless, wearied, unwilling; *omuhu*, Nuk., *mumuhu*, *mumu*, Haw., *omumu*, Tah., to whisper.

Koumumu, Rar., *ohumu*, Tah. Haw. Nuk., *amuamu*, N. Z., to whisper, to murmur together, to grumble; *muimui*, Sam., to grumble, to be dissatisfied.

Mumu, N. Z., *mamu*, Tah., *mamu*, *mumu*, Mang., *mumule*, Haw., taciturn, stupid, sullen.

Mutu, Mang. Nuk., *muteki*, Rar., silent.

Murare, Rar., dumb.

Mutie, Sam. Tong. Mang. Nuk., *tietie*, N. Z., grass.

Mutu, Tong. Haw. N. Z., to cut off, cut short, terminate.

N

Na, prep., of, for, by (Gram. §§ 20, 69).

Na, there, then, that—sign of distance in place and time (Gram. §§ 41, 52, 59). *La*, *ra*, *ana*, and *ara* appear to be variations of this particle.

Na (?), *ne*, Tong., he (used as nominative to a verb),—*naua*, they (dual); *nautolu*, they (plural).

Ne, *no*, Tong., *na*, Sam. et cæt., the root of the possessive pronoun of the third person singular (Gram. §§ 39, 40).

Nā, Sam. Tong. Tah. Haw., quieted, appeased, as a child; *faka-nā*, Tong., to hush, make quiet.

Nā, *nanā*, Sam., *haka-nā*, *fanā*, Nuk., to conceal (i. e. to hush up).

Nā! N. Z. Rar., *naha!* Tah., lo! behold!

Nānā, Tah. Mang. Haw., to look at, observe, behold.

Na, Sam., *nake*, N. Z., *nae*, Haw., but, only; *anake*, N. Z. Mang., *anae*, Tah., only, merely, alone.

Na, Tah. Rar., first, beforehand.

Nafa, Sam. Tong. Niua, a drum.

Naku (?), *naunau*, Sam., to desire, obey, regard; *nounou*, Tah., to desire, covet; *noonoo*, Haw., to reflect, to think of with approbation (see *manako*).

Namu, Sam. Tong., odor, scent; *namunamu*, Tah., foul-scented.

Namu, Sam. Tong. N. Z. Tah., a musquito.

Nanu, Sam., *namu*, Haw., to speak unintelligibly, to speak in a foreign tongue.

Namu, N. Z., to grumble, to murmur; *nanu*, Mang., to curse.

Nase, Sam., *nahe*, Tah., fern.

Natu, Tong., to kneel; Nuk., to mix up puddings, to wash clothes; Mang., to dip, soak.

Nave (?), *navenave*, Tah. Mang. Nuk., pleasant, delightful, joyful.

Nea, Rar., *neanea*, Haw., lonely, desolate.

Nei, *ni*, here, now, this,—sign of present place and time (Gram. §§ 41, 52, 59),—hence *anei*, presently, *aua-nei*, now, to-day.

Neke (or *neki*), N. Z. Rar. Mang., *ne'e* (or *ne'i*), Tah. Haw., to move, to move along,—to remove (act. and neut.)

Ne'i, Sam., lest.

Neva, Sam., poor, destitute; *neve*, Haw., to suffer from want; *neneva*, Tah., foolish, insane.

Ni, Sam. Fak., some,—a collective particle (Gram. § 14).

Nisi, Sam., *nihi*, Tong., some; *lihi*, Haw., a portion, lot (Gram. § 12).

Ni or *li*,—(a number of words having a general connexion in sense, appear to be derived from this root), —*niania*, *mania*, *manie*, Haw., *ma-*

nia, Tah. Mang. Nuk., *maninoa*, Sam., *marino*, N. Z. Rar., smooth, calm, as the sea; *manino*, Sam., clear, pure, as water; *manino*, Nuk., clear, serene, calm; *maninonino*, Haw., the abating of fierce winds; *malili*, Haw., to be assuaged, grow calm; *marire*, N. Z., calm, peaceful (see also *malie*).

Nifi (?), *manifi*, Sam. Tong., thin, narrow; *nihinihi*, Haw., difficult, straight, —a narrow ridge.

Nifo, *niho*, *nio*, ubiq., tooth.

Nino, Tah. Nuk., to twist.

Niu, ubiq., cocoa-nut.

No, prep., of, for, from (Gram. §§ 20, 69).

Nō (?), *nonō*, Sam., to borrow; *noi*, *nonoi*, Haw. Nuk., *faka-noi*, Tong., *inoi*, N. Z. Rar., to beg, to entreat.

Noa, N. Z. Tah. Rar., common, free, not restricted.

Nofo, *noho*, *noo*, ubiq., to sit, to dwell. (In Tahitian, *parahi* has been of late substituted for *noho*).

Nofoa, Fak. Tong., *nooŋa*, Mang., *noho*, Haw., a seat.

Nohinohi (qu. ?), N. Z., *noinoi*, Haw., little; *nore*, Mang., a dwarf.

Nono, Fak. Sam. Tong. Tah., *noni*, Haw. Nuk., the morinda citrifolia.

Nui, N. Z. Rar. Haw. Nuk., great, large.

Nuku, Mang., place, spot; *nu'u*, Sam., town, district; *nuku*, Rar., *nu'u*, Tah., army; *nuku*, Viti, sand, a sand-bank. (In Nukuhiva, *Nuku-nono*, &c., it seems to mean island or country.)

Ŋ

Ŋa, *na*, ubiq., the plural article prefixed to nouns (Gram. § 14).

Ŋaeŋae, Sam., to sigh; *naenae*, Haw., the asthma, difficult breathing; *kaikai*, *nainai*, Nuk. (qu. *naenae?*), exhausted, spent,—referring to a person's patience or breath.

Ŋafa, Sam. Tong., *ŋā*, Tar., *aŋa*, Mang., *ana*, *anana*, Haw., a fathom.

Ŋahele (qu. ?), *ahele*, Tah., *ŋaŋaere*, Rar., *nahele*, Haw., wild grass, herbage, underwood.

Ŋai, Tong., *ne*, Haw., to gnash the teeth.

Ŋakau, Tong. N. Z. Rar., the bowels, the viscera,—supposed by the natives to be the seat of the mental operations, —hence used for the heart or mind.

Ŋako, Tong. N. Z., *ŋa'o*, Sam., *kahua*, *nahua*, Nuk., *tonahua*, Haw., fat, lard.

Ŋalafu (?), *ŋarahu*, N. Z., soot; *nanahu*, *lanahu*, Haw., charcoal.

Ŋale, Tong., right, becoming, proper; *ŋari*, Rar., good, pleasant, agreeable.

Ŋalo, Sam. Tong., *ŋaro*, N. Z. Rar., *nalo*, Haw., *aro*, Tah., hid, forgotten, lost; also, *maŋalo*, *maŋaro*, *maaro*, with the same meanings.

Waka-ŋaro, N. Z., to hide, cover, overwhelm.

Ŋalu, Sam., *ŋaru*, N. Z., *nalu*, Haw., surf, billow.

Ŋane, Viti, a brother or sister; *tua-ŋane*, Sam., *tuŋane*, N. Z. Rar., *tunane*, Nuk., *taitunane*, Haw., elder brother (of a sister,—see *tua*).

Ŋano, Tong., *nono*, Haw., red-faced, flushed.

Ŋaŋa, N. Z., noise, uproar; *nana*, Haw., to bark, growl.

Ŋao, Sam., the gum, the grinders; *ŋau*, Tong. N. Z. Haw., to chew, to champ with the teeth; *auau*, Tah., to gnash the teeth.

Kahu, *nanahu*, Nuk., *nahu*, *nanahu*, Haw., to bite; *kahu*, *nahu*, Nuk., to scold, rebuke.

Ŋaoi, Sam., *naonao*, Haw., to steal.

Ŋaosi, Sam., *ŋaohi*, Tong., to make. (See *masi*.)

Ŋase, Sam., weak,—*'ano-ŋase*, lean; *na-hinahi*, Haw., soft and thin.

Ŋata, Sam. Tong., a snake; *ŋarara*, N. Z., a reptile of any kind, a snake, a large kind of lizard; *kaká*, *naná*, Nuk. (qu. *kakaa* for *ŋayala?*), the large house-lizard.

Ŋatā, Sam. Tong. Rar., difficult, hard (Gram. § 78); *taiata*, Tah., with difficulty.

Ŋati, N.Z. Rar., *ati*, Tah., a member of a tribe,—as *Ŋati-Maru*, one of the Maru tribe; *Ŋati-Karika*, one of the Karika tribe; *ati-Juda*, Tah., a Jew. (The original meaning was, perhaps, a descendant of Maru, Karika, &c.)

Ŋatu, N. Z., to scratch, scrape; *natu*, Haw., to seek, search, look after (i. e. to feel about with the hands).

Ŋaua, Tong., a kind of disease, a cutaneous eruption; *ŋaua*, N. Z., *newe*, Haw., to suffer from illness, be in pain.

Ŋele (?), *ŋere*, N. Z., lazy; *ŋere*, Rar., *nele*, Haw., poor, destitute.

Maŋere, N. Z., idle, slow; *maere*, Tah., careful, doubtful, hesitating.

Ŋepuŋepu, Mang., tender, soft, yielding to the touch; *nepunepu*, Haw., full in flesh, plump.

Ŋofie, Sam., *ŋoie*, Rar., *ŋofua*, Tong., easy, facile (correlative to *ŋatā*,—Gram. § 78).

Ŋolo (?), *ŋoŋolo*, Sam., a rushing, bubbling noise; *ŋoŋoro*, N. Z., a noise like snoring,—to snore; *nonoo*, Haw., to snore. (See *ŋulu*.)

Ŋoto, Sam., to sink; N. Z., to make deep, to sink, as a well.

Ŋū (?), *ŋūŋū*, Sam., *waha-ŋu*, N. Z., dumb; *nunu*, Haw., taciturn, unsocial.

Ŋulu (?), *taŋulu*, Tong., to snore; *ŋuŋuru*, Rar., *nuru*, Tah., to groan, growl, roar; *ŋuŋuru*, Pau., to grunt,—*ŋuru-ŋuru*, a hog; *nunulu*, Haw., to growl, grunt.

Nu and *nunu*, Haw., to groan; *maŋuŋu*, Rar., thunder.

Ŋutu, Fak. Sam. Tong., mouth of any animal, beak of a bird; *ŋutu*, N. Z. Pau., *utu*, Tah., *nutu*, Nuk., lip, beak of a bird; *nutu*, Haw., snout, beak.

O

O, prep., of. (Gram. § 17.)

O, Sam. Tong., conj., and. (Gram. § 68.)

O, Sam. Tong., to go (used only in the plural); *o*, Tah. Rar., to enter; *faa-ō*, Tah., *aka-ō*, Rar., *ho-ō*, Haw., to cause to enter.

O, Haw., to extend, reach out the hand; *oo*, Sam., to reach; *oo*, *ta-oo*, Rar., to receive.

Ofa, Tong., *owa*, *oha*, N. Z., *kaoha*, *aoha*, *oha*, Nuk., *alofa*, Sam., *aroha*, N.Z. Tah., *aroa*, Rar. Mang., *aloha*, Haw., love, good-will, esteem, compassion.

Ofi, Sam., to have space to enter; Tong., near,—to approach; *awi*, N. Z., *oi*, Haw., to approach, draw near. (See *kofi*.)

Ofo, Sam. Tong., *oho*, N. Z., *ho-ohuoe*, Haw., to wonder.

Ohana, Tong., a husband or wife, a spouse; *ahana*, *vahana*, Nuk., a husband.

Oka, Nuk., *oa*, Haw., a rafter.

Okioki, N. Z., *oioi*, Haw., rest, repose.

Oko, Mang., hard, firm, solid; Nuk., strong, powerful,—large, full-grown, ripe; *oo*, Haw., ripe, mature,—*oolea*, strong, hard.

Ola, Sam. Haw., *ora*, N. Z. Tah. Rar. Mang., to live.

Omi, Tong. Tah., to draw out, bring out.

Omo, Tah. Haw. Nuk., to suck.

One, ubiq., sand.

Ono, six (Gram. § 30).

Ono (?), *onoono*, Sam., tempted; *onou*, *onounou*, Haw., to entice, seduce; *onoono*, Tah., earnest, solicitous.

Opa, Rar., to wrap up, to swathe; Haw., to squeeze, press.

Opata, Haw., a ravine on the side of a mountain; Nuk., a precipice.

Oso, Sam., to leap; *oho*, N. Z., to leap, start up,—excited, moved.

Oso, Sam., *oho*, Tong., *o*, Haw., provision for travelling.

Otā, Sam. Tong. Rar. Mang., *matā*, N. Z. Haw., raw, uncooked.

Mata, Haw., green (or raw) as wood not yet seasoned; *mata*, Rar. Mang., *matomato*, N. Z., *maomao*, Haw., green, as grass; *matā*, Tong., a club made of a young tree.

Oti, Sam. Tong. N. Z. Mang. Haw., ended, done.

Oto, Tah. Mang., to mourn, lament.

P

Pa, Sam. Mang. Haw. Nuk., an enclosure, a fence, wall; N. Z., a fortified town; *pa enua*, Rar., a country.

Patu, N. Z. Rar. Tah. Haw., a wall.

Pa, N. Z. Mang. Haw., to touch, to strike gently; *papa*, Rar., to beat (see *paki*, *pati*, *patu*).

Pa, N. Z. Tikop., father.

Pa, Sam., N. Z. Rar. Haw., barren, childless.

Pā, Sam., *papā*, N. Z., to burst.

Pa, Sam., barb of a hook; Tong., a fish-hook of shell.

Pae, Tah. Rar. Mang., separate, apart, aside; a side, border, division, part, portion; Tah., a collective particle (Gram. § 14).

Tapae, Rar. Haw., *tipae*, Tah., to put aside, to turn aside, to pervert; *waka-pae*, N. Z., to accuse.

Napae, *tapae*, Nuk., *rapae*, Tah., by the side, adjacent; *rapaeau*, Tah., outside (perhaps from *fasi*).

Pahi (qu. ?), Tah. Pau., *pai*, Rar. Mang., a ship.

Pahu (qu. ?), N. Z. Tah. Haw. Nuk., a drum.

Pai, N. Z., good; *paia*, Sam., sacred; Tah., a priest.

Paka, Tikop., *pa'a*, Sam., a crab; *paka*, Mang., *pa'a*, Tah., shell, crust, envelope.

Paka, N. Z., any thing dried by the sun; *pakapaka*, Nuk., the crust of baked fruit.

Pakapaka, Rar., *paapaa*, Haw., burned, scorched, baked hard.

Pakari, Rar., *paari*, Tah., wise.

Pakeke, N. Z., hard, solid,—hard, difficult to do; *pakeke*, Mang., to disobey; *paee*, Haw., to misunderstand.

Paki or *baki*, Tong., to strike against, impinge; *pa'i*, Sam., to touch, strike lightly; *papaki*, N. Z. Rar. Mang. Nuk., *pai*, *papai*, Tah. Haw., to strike with the palm of the hand, to slap; *papaki*, Nuk., *paipai*, Tah., Haw., to beat or chastise.

Papaki, Pau., *papai*, Tah., *pai*, Haw., to imprint, mark, write.

Paina, *papaina*, Tah. Haw., the noise of clapping, breaking, rattling, ticking, &c.

Pakisi (?), *pakī*, N. Z., fair weather; *paihi*, Haw., clear, unclouded, fair.

Pala, *para*, *paa*, ubiq., an ulcer, sore,—

purulent matter,—putrid,—foul, slimy, greasy.

Palahu, Haw., decayed; *paraü*, Mang., worn out.

Palale, Haw., *parare*, N. Z., to exert one's self with haste and disorder,—tumult, confusion; *parari*, Tah., broken in pieces.

Paláoa, Haw., *paraoa*, N. Z. Mang., *paaoa*, Nuk., the sperm-whale,—tooth of the whale, ivory.

Palasi, Sam., scattered about; *parahi*, Tah., *parai*, Mang., to sit, remain, dwell.

Pale, Tong. Haw., *pare*, N. Z., to ward off, parry, turn aside.

Pale, Sam. Fak. Haw., *pare*, N. Z. Rar. Mang., *pae*, Nuk., hat, bonnet, veil, head-dress (any thing to keep off the sun).

Parirau, N. Z., *pererau*, Tah., wing of a bird; *peleleu*, Haw., a short, wide canoe (see *kapa*).

Pali, Haw., *pari*, N. Z. Tah., a precipice, —also a stronghold.

Pali (?), *pari*, N. Z., to flow, as the sea; Mang., to gush out, to pass out.

Palolo, Sam., *mbalolo*, Viti, name of a sea-worm which appears on the reef at a certain season of the year; hence, *palolo*, Sam., *mbalolo*, Viti, *paroro*, Tah. Rar., name given to two of the months (ante, p. 68).

Palu, Sam., to dissolve; Tong., to mix with water; Haw., to lick, lap water.

Palupalu, Haw., *paruparu*, Tah., *parukana*, Rar., soft, weak; *paruparu*, Rar. Tah., bruised, wounded, hurt.

Panaki, Rar., to repair, substitute new for old; *panai*, Haw., to redeem, give a substitute,—*pinai*, to repair, mend.

Pani, Sam. Tong. N. Z., to besmear, plaster; *apani*, Tah., *mopani*, Rar., *popani*, Haw., to stop up, close up, cover over.

Pani, Nuk., cocoa-nut oil for anointing the head.

Paŋe, Rar. Pau., *pae*, Tah., *paepae*, Haw. Nuk., that which supports or sustains any thing,—a prop, stool, stand, &c.

Paŋu, Mang., *paku*, *panu*, Nuk., *panopano*, Haw., black.

Pao, Tah. Rar. Haw., to dig or hew out.

Pao, Tah., *paa*, Haw., fast, firm, fixed; *haa-pao*, Tah., to make fast, to fix, to appoint, to keep, to comprehend; *hoopao*, Haw., to establish, fix; *tapao*, Tah., a sign, evidence, confirmation.

Papa, ubiq., any thing flat and solid, as a plank, table, rock.

Papapapa, Mang., flat, level.

Papa, Haw., a row, a rank, a file; *papaŋa*, Mang., a line.

Papā, Tah. Mang. Pau., *papalaŋi*, Sam. Tong., foreign, foreigner (applied to the whites).

Papa-ani, Nuk., "a part of the sky;—also, a term applied by them to iron" (i. e. foreign substance).

Papaliŋa (?), *papariŋa*, N. Z. Rar., *papalina*, Haw., *paparia*, Tah., *papaina*, Nuk., the cheek.

Papaku, N. Z., low; *papau*, Tah. Haw. Nuk., shallow.

Papu, Tah. Haw., a plain, a level piece of ground (perhaps a corruption of *papa*).

Pata, Tong., coarse-grained,—*one pata*, gravel (i. e. coarse sand); *pata*, Haw., rain falling in large drops.

Pati, Sam. Tong., to clap the hands together; Haw., to smite with the palm of the hand (see *pa*, *paki*).

Patiti, Tah. Rar., to fasten; Haw., hard, firm, compact, obstinate.

Patu, N. Z. Rar. Mang. Tah. Nuk., to strike, to beat (see *pa* and *tu*).

Pau, Sam., to cease; N. Z. Tah. Mang. Haw., *pou*, Rar., done, ended, past away.

Pau, Haw., complete; hence, all, the whole.

Paū, Sam., to fall; *pou*, Tah., to descend.

Pe, Sam., if, when, as; *be*, Tong., when, also, only; *abē*, Tong., *pe*, *pea*, N. Z., *pea*, Fak., *paha*, Haw., perhaps.

Pei, Sam., like; *pe*, N. Z. et cæt., like (used only in compound terms, as, *penei*, like this, thus,—*pela*, like that, —*pefea?* like which, how? &c.)

Pe, Sam., *pio*, Mang. Haw., extinguished, extinct.

Peka, Tikop. N. Z., *beka*, Tong., *pe'a*, Sam., a bat.

Peka, Mang., *upeka*, N. Z., a cross, a stick laid crossways; *pekaŋa*, N. Z., a corner, or crossing of the street.

Pekapeka, Rar., *peapea*, Tah., offended, hurt, perplexed, afflicted (i. e. *crossed*). *Hoopea*, Haw., to punish, to accuse maliciously.

Tapeka, Rar., *tapea*, Tah., a yoke,—also, Rar. Tah. Haw., to seize, confine as a criminal.

Peke, N. Z. Rar., to remove, move off; *pee*, Tah., to follow,—*peepee*, to hasten; *pee*, Haw., to run and hide.

Pele, Sam., *bele*, Tong., *aka-perepere*, Rar., here, Fak., a favorite,—beloved.

Pelepele, Sam., *opere*, Tah., to cherish, minister to.

Pelu, Haw., *peru*, Tah., *peu*, Nuk., to double, fold up.

Penu, Pau., the head; Tah., a stone pestle.

Pepe, Sam. Tong. Tah. Nuk., a butterfly.

Pepe, N. Z., trembling, fluttering; Mang., fragile, friable; Haw., soft, pliable, broken fine, rotten; Tah. Nuk., rotten, bad.

Peti, Nuk., to tread, to trample on; *peti-peti*, Tong., pigs' feet, trotters.

Pi, N. Z., the young of an animal; *api*, Tah., *kopio*, Nuk., *opio*, Haw., young.

Pi, Mang. Nuk., *piha*, Haw., *kapi*, Nuk., full.

Pia, Tah. Rar. Haw. Nuk., arrow-root (tacca pinnatifida).

Pihe (qu. ?), N. Z., a funeral ode; Haw., lamentation, wailing.

Pehe, Tah. Nuk., a song.

Piki, N. Z., *biki*, Tong., *pii*, Sam., to adhere, stick, cling to; hence, *piki*, N. Z. Rar. Mang. Nuk., *pii*, Tah. Haw., to climb, ascend.

Piko, *pi'o*, ubiq., to bend, curve,—curved, bent.

Pilau, Haw., *piau*, Nuk., *piro*, N. Z., Mang., fetid, foul-scented; *pirau*, N. Z. Rar. Mang., putrid, spoilt.

Pili, Haw., *piri*, Rar. Mang. Tah., to adhere, stick to, stay with; *pili*, Fak., near, adjoining; *piri*, N. Z., close, near, crowded.

Pipiri, Tah., *pi*, Haw., stingy, parsimonious (i. e. close).

Piritia, Rar., to compress, stifle; *pilitia*, Haw., crowded, close, straightened, difficult.

Tapili, Haw., *tapiri*, Tah., *tapii*, Nuk., to besmear, anoint, stick on.

Opili, Haw., the cramp; *pipii*, Nuk., contraction of the limbs.

Pili, Sam., *bili*, Tong., *bii'*, Tar., a lizard.

Pipi, ubiq., the cockle (shell-fish).

Pisi, Sam., to fall; *bihi*, Tong., to splash.

Pisi, Sam., *bihia*, Tong., contagious.

Pito, ubiq., end, extremity of a cord, stick, &c.,—hence, the navel; Haw., the crown of the head; *bito*, Tong., full, brimful,—i. e., reaching to the top.

Po, Sam. Tar., *poara*, Tah., to strike with the hand; *poko*, Nuk., to strike one arm with the other hand open; *poeka*,

Nuk., to hit with a stone or shot; *powa*, Haw., to kill and rob.

Poi, *popoi*, Tong. Tah. Mang. Nuk., a paste or jelly made of fermented vegetables (*ma* or *masi*), mixed with the juice of the cocoa-nut, or of the dracæna root. (See *poki*.)

Poka (?), *boka*, Tong., *poa*, Haw., to castrate.

Pokai, N.Z. Nuk., to fold, roll up; *poai*, Haw., to encircle, go round.

Poki, N.Z. Rar. Mang., *po'i*, Tah. Haw., covered.

Hipoki, N. Z., *tapoki*, Rar., *tapoi*, Tah., *poi*, Haw., to cover.

Poki, Nuk., *po'i*, Haw., a paste or pudding made of the talo or arum root, baked, mashed, and mixed, (at Nukuhiva,) with cocoa-nut juice, or (at Hawaii), with water. (See *poi*.)

Poko (?), *poka*, N. Z., *apoo*, Tah., a pit; *pokopoka*, Mang., deep, dug out.

Tupoo, Haw., to sink, as into water; *tapoko*, N. Z., to enter,—also, a bag.

Poko (?), *po'o*, Haw., *upoko* (qu. for *ulupoko?*), Rar. Mang. Nuk., *upoo*, Tah., the head.

Ulu-boko, Tong., *ulu-po'o*, Sam., *yavo-kavoka*, Viti, the skull.

Poko-iwi, N.Z., *poo-hivi*, Tah., *poo-hiwi*, Haw., the shoulder.

Poko-tuli, Tikop., the knee.

Poro, Tah., to proclaim; Mang., to call upon, demand.

Pola, Sam., *bola*, Tong., *poa*, Nuk., thatch of cocoa-nut leaves.

Polo (?), *poloa'i*, Sam., *poroi*, Tah., to charge, command; *poroaki*, Rar., to command, commission, to take leave of; *poroporoaki*, N.Z., to take leave of.

Polo (?), *polofeu*, Sam., *auporo*, Tah., *aupoo*, Nuk., pepper.

Pololi, Haw., *pororí*, Tah., *pooi*, Nuk., hungry, to fast.

Pona, Sam. N. Z. Rar. Nuk., a knot; Haw., the parts of a sugar-cane between the joints; *ponapona*, N. Z., joint; *pona*, Nuk., a bunch or knot of four bread-fruits tied together.

Pono, N.Z. Haw., right, just, good.

Poŋi (?), *mboŋi*, Viti, *boŋ*, Tar., *po*, Sam. Tong. et cæt., night (used also for day, in enumerating,—as, *tasi po*, one day; *po fia*, how many days?)

Poŋia, Sam., benighted,—*poŋisa*, dark.

Napō, Haw., to set or disappear, as the sun.

Boŋiboŋi, Tong., *mboŋimboŋi*, Viti, *popoŋi*, Rar., *poniponi*, Haw., *poipoi*, Tah., morning,—hence,

Boŋiboŋi, Tong., *mboŋimboŋi*, Viti, *popoi*, Nuk., *apopo*, Rar. Mang. Haw., tomorrow; *apopō*, Nuk., some time hence.

Pouli, Sam. Haw., *bouli*, Tong., *pouri*, N.Z. Mang., *poiri*, Rar. Tah., *poeleele*, Haw., dark.

Poao, Sam., fog, mist (qu. day-darkness); *poa*, *poao*, N. Z., smoke.

Poŋi (?), *poni*, Haw., *popoki*, Nuk., to besmear, daub with a coloring matter.

Poŋi, Rar., *poia*, Tah., hungry.

Popo, Sam., an old cocoa-nut; *bobo*, Tong., rotten, mouldy; *popo*, Haw., a mass of matter of a globular form,—rotten, decayed, as vegetables; *popo*, Nuk., dust, especially from decayed wood,—a fungus.

Potiki, N. Z., *potii*, Haw., the youngest member of a family; *potii*, Tah., a girl.

Poto, Sam., *boto*, Tong., wise, shrewd, cunning; *tupoto*, N. Z., suspicious.

Poto, N.Z. Rar. Mang. Tah. Haw. Nuk., short.

Botoboto, Tong., round; *potopoto*, Sam., close together, assembled.

Pou, ubiq., post.

Pu, N. Z., a bundle, bunch,—a tribe,

band,—*pupu*, to bind in a bundle; *pupu*, Rar. Tah. Haw., a bunch, knot, bundle,—a band, company; Haw., a bunch, as of grass or leaves. (See *fu*.)

Pu, Sam. Tah. Haw., a conch, a trumpet, a musket; N. Z., a cylinder, musket, flute (i. e. any thing to blow through).

Puhi, N. Z. Tah. Haw. Nuk., *buhi*, Tong., *bua*, Mang., to blow, to puff,—hence, to fire a musket, which the natives at first supposed to be done by blowing into it.

Pu, Mang., thick; *pu*, N. Z., a pregnant woman.

Bula, *bubula*, Tong., *vuɛe*, *vuvuɛe*, Viti, *pupuhi*, Nuk., *pue*, Mang., to swell, swollen; *puta*, Sam., swollen, large.

Puepue, Haw., large, plump; *bubura*, Tar., large.

Pua, Haw., to appear at a distance, rise up as smoke; *pua*, Nuk., foam.

Pua, N. Z., *bua*, Tong., a species of plant bearing a large flower; *pua*, Rar. Mang. Haw. Nuk., a flower (see *fua*).

Puaka, N. Z. Rar. Nuk., *buaka*, Tong., *pua'a*, Sam. Tah. Haw., *vuaka*, Viti, swine, a hog.

Puaka, Mang., a beast, animal,—exclamation of displeasure; *buakaka*, Tar., bad, vile.

Puaki, Rar. Nuk., *pua'i*, Sam., to vomit; *puai*, Tah. Haw., to flow out, pour forth; *waka-puaki*, N. Z., to cause to appear, to utter.

Puhi (qu. ?), N. Z. Tah. Haw. Nuk., *pui*, Mang., an eel.

Puke, Tikop., *buke*, Tong., *pu'e*, Sam., to lay hold of, seize; *pue*, Haw., to assail, attack,—to gain what is another's.

Puke, N. Z. Rar., *vuke*, Viti, *pu'e*, Sam. Tah., a hill, mound, heap; *pue*, Haw., to "weed out and hill up, as potatoes." *Puke*, Rar., *pue*, Tah., a collective particle (Gram. § 14).

Puku or *pu'u*, Nuk., *puu*, Tah., any small globular substance, a berry, a joint, knob, ball; *puu*, Haw., a protuberance, bunch, heap, — lump, a lot, portion, — a collective sign (Gram. § 14); *mbuku*, Viti, a knot; *puku*, N. Z., the stomach,—the block of a ship.

Bukubuku, Tong., *puupuu*, Sam., *poupou*, Haw., squab, short and thick.

Pukupuku, Rar., rough, i. e. covered with knobs.

Pukuwaewae, N. Z., *pukuvaevae*, Rar., *puuvae*, Nuk., the ankle.

Puu-lima, Haw., the wrist-joint.

Papa-puku, Mang., *puk'* or *buk'*, Tar., the buttocks.

Pula, Haw., *pura*, N. Z., a small particle of any thing, a mote.

Pule, Sam., to decree, appoint, govern; *mbuli*, Viti, to appoint a king; *bule*, Tong., to order, regulate, govern, take council; *mbure*, Viti, a house for public meetings and councils, and also for worship; *pule*, Haw., *pure*, Rar. Tah., to pray, to worship,—religion.

Pule, Sam., *bule*, Tong., *mbule*, Viti, *pue*, Nuk., a spotted shell, a species of ovula.

Pulepule, Sam., *bulebule*, Tong., *purepure*, N. Z. Tah., spotted, variegated.

Pupure, Tah., a leper; *pupule*, Haw., insane,—a lunatic.

Pule-lehua, Haw., *pue-ehua*, Nuk., a butterfly.

Puli (?), *puri*, N. Z. (passive *puritia*), *puliti*, Haw., to take up, to clasp.

Pulóku or *pulóu* (qu. ?), *puroku*, Mang., to envelope, wrap up; *pulou*, Haw., *bulou*, Tong., *puou*, Nuk., to cover the head, to veil,—a covering for the head; *pulou*, Sam., *buloya*, Tong., a hat, bonnet, covering for the head; *pulou*, Fak., a jacket.

Pulótu, Sam., *bulótu*, Tong., *mburótu*,

Viti, an island described as a terrestrial paradise, situated towards the northwest, and supposed to be the abode of divinities; *purotu* or *porotu*, Tah. Rar. Mang., *pootu*, Nuk., fine, handsome, exquisite, perfect (i. e. heavenly, paradisaical).

Rohutu, Tah., terrestrial paradise, country of souls.

Pulu, Sam., *bulu*, Tong., *puu*, Nuk., the husk which envelopes the cocoa-nut,—used for binding, caulking, &c.

Pulupulu, Sam., *bulubulu*, Tong., to wrap up closely, to cover the body; *'mbulu*, Viti, to cover, to bury; *puru*, N. Z., to hold fast,—a cork or stopper for a bottle.

Bulu, Tong., gum, pitch, or any adhesive substance; *pupuru*, Tah., slimy, adhesive.

Puna, Sam., *buna*, Tong., to jump, spring up, fly; *puna*, Mang., to gush up,—a spring, fountain; *puna*, N. Z., a spring; Haw., a well, pit,—*puna-wai*, a spring,—*mapuna*, to boil up, as water out of the sea.

Puni, Sam., to enclose, as a net; *puni*, Tah. Haw. Nuk., *pini*, Rar., to go round, surround, enclose—to close up, finish, complete; *puni*, N. Z., close, closed up; Mang., finished,—*puniŋa*, a seal (i. e. that which closes up); *ta-buni*, Tong., to shut,—a bolt or bar; *vuni*, Viti, to shut up, to conceal; *pupuni*, Nuk., to conceal; *punipuni*, Haw., to deceive.

Punóu, Sam., *bunou*, Tong., to incline, bow down, stoop (see *lō*, *tulōu*).

Punua, Nuk. Mang. Rar., the young of any animal.

Puŋa, Sam. Mang., *puka* or *puna*, Nuk., *puna*, Haw., *pua*, Tah., coral stone.

Puŋa, N. Z., pumice,—also, an anchor, (which, where coral is found, is usually a fragment of that stone.)

Pupu, Sam., rocky coast, arched way; Haw., roughly, heavily,—*hele pupu*, to drag a log or canoe through brush among rocks; *pupu-mau*, Nuk., rough.

Pusa, Sam., *buha*, Tong., *pouaka*, N. Z., *piha*, Tah., *pia*, Rar., a box, chest.

Puta, N. Z. Mang. Haw. Nuk., to rise up, come in sight, appear, enter,—an entrance, an aperture; *puta*, Tah., a wound.

Uputa, Tah. Haw., a door. (See *pu*.)

Pute, N. Z. Rar., a bag.

Putu, *putuputu*, N. Z. Rar. Mang. Tah. Nuk., close, thick together,—to assemble; *fa'a-putu*, Sam., *aka-putuputu*, Rar., *haa-putuputu*, Tah., &c., to collect, gather together, convene.

Puwerewere (qu. ?), N. Z., *punawelewele*, Haw., *punaveevee*, Nuk., a species of spider.

[There seems to be a thread of connexion running through most of the words beginning with *pu*; the primary idea seems to be *to increase*, either in size or number,—whence, to swell, enlarge, rise up, flow out,—to be joined together, assembled, formed into a bundle—or into a heap—or into a solid substance,—to be united, tied up, wrapped round, &c. &c.]

S

Sa, Sam., *ha*, Tong., some one. (Gram. § 12.)

Sā, Sam. Fak., sacred; (*ɛ̄ā*, Viti, bad, qu. *sacer*, accursed? See *laa*.)

Sae, *hae*, *ae*, ubiq., to tear, rend;—N. Z. Tah. Haw. Nuk. Rar. Mang., wild, furious, contentious.

Masae, Sam., *mahae*, Tah., *ŋaae*, Rar., *nahae*, Haw., torn.

Saka, Fak., *sa'a*, Sam., *haka*, N. Z. Nuk., *ha'a*, Haw., a dance.

Saka (?), *haa*, Haw., *haahaa*, Tah., *aka-aka*, Rar., low, short.

Sakau (?), *ɛakau*, Viti, *hakau*, Tong., *a'au*, Sam. Tah., a reef of rocks.

Akau, N. Z., the sea-coast; *aau-tu*, Nuk., rocks, or, a rocky shore.

Sake (?), *ɛake*, Viti, *hake*, Tong., *ake*, N. Z. Rar. Mang., *ae*, Sam. Tah. Haw. Nuk., up, upwards, over, beyond. (Gram. §§ 38, 58.)

Sa'sae, Sam., *hahake*, Tong., eastward, windward (i. e. up).

Kake, N. Z. Rar., *ae*, Tah., to ascend, to mount; *ae*, Haw., to pass over, step over, embark.

Sala, *hala*, *hara*, *ara*, *haa*, ubiq., sin, transgression, guilt.

Sala, Sam. Viti, *hala*, Tong., *ala*, Haw., *ara*, N. Z. Tah., *ara*, Rar. Mang., *aa*, Nuk., path, road.

Sala (?), *sarasara*, Viti, *araara*, Tah., *ara*, Mang., *mahara*, N. Z., to look at, observe, see; *maara!* Rar., behold! *mehara*, Tah., to consider, call to mind; *halawi*, *halalo*, Haw., to scrutinize, look earnestly.

Sale, Fak., *haele*, Tong., *haere*, N. Z. Tah., *aere*, Rar., *are*, *ere*, Mang., *hele*, *haele* (plural), Haw., *hee*, Nuk., to come or go, to move, proceed.

Salo (?), *masalosalo*, Sam., *mahalo*, Tong., *haohao*, Haw., to doubt; *fe-masalosalo*, Sam., to reason together.

Mahalo, Haw., *miharo*, N. Z., *maaro*, Mang., *mahao*, *kanahao*, Nuk., to wonder, admire.

Salu, Sam., to strip, tear off; *halu*, Haw., *haru*, Tah., to confiscate property, to plunder.

Sama, Rot., *ɛama*, Viti, *rama*, Tar., *hama*, Tong., *ama*, Sam. et cæt., an outrigger to a canoe.

Sao, Sam., to enter; *hao*, N. Z. Haw., to put in, enclose; *au* (qu. *ao?*), Nuk., to enter.

Sao, Sam., straight, correct; *saosaoa*, Viti, *haohaoa*, Tong., just, perfect.

Sapai, Sam., *apai*, Rar. Mang., *hapai* or *hopoi*, Tah., to carry or support with the arms; *hapai*, N. Z. Haw., to lift up, to elevate.

Sapo, Sam., *habo*, Tong., *apo*, Haw. Nuk., to catch, as a ball.

Sapu (?), *hapu*, N. Z. Tah., *apu*, Rar., pregnant.

Sasa, Sam., *hahau*, Haw., to beat, scourge.

Sau, Sam., *hau*, N. Z., wind, dew; *hau*, Haw., land-wind of night, dew; *hahau*, Tong., *hau*, Tah. Nuk., *au*, Rar., dew.

Sau, Sam., *hau*, Tong., a king; *hau*, Tah., *au*, Rar. Mang., kingdom, government, reign; *hau*, Tah., to surpass, excel.

Sau-rei, Viti, (qu. good government?), *hau*, Tah., *au*, Rar., peace.

Sau, Sam. Fak., *hao*, Tong., *ao*, Rar., *ahu*, N. Z., to come.

Sauā, Sam., *hewa*, Haw., wicked, sinful; *eva*, Mang., to forbid (qu. forbidden?).

Sauya, Sam., *auya*, Rar., *hauna*, Haw., *haua*, Tah., offensive odor.

Faa-sauya, Sam., to act mischievously; *hoo-hauna-ele*, Haw., to cause disturbance, sedition.

Savili, Sam., *havili*, Tong., a strong breeze.

Se, Sam. Fak., *he*, Tong. N. Z. Haw., *e*, Tah. Rar. Nuk., the indefinite article, —also a verbal particle (Gram. §§ 11, 51).

Se, Viti, *sese*, Sam., *hē*, *kehe*, Tong. N. Z., *ee*, Mang., to err, mistake, wander.

Sei (?), *hei*, N. Z. Nuk., an ornament for the neck; Pau., a pearl.

Seke (?), *se'e*, Sam., *heke*, Tong. N. Z., to

slide, to slip; *hee*, Tah. Haw., to slip, glide, melt away, flee; *eke*, Mang., to give way, to go to ruin; *heke*, N. Z., *eke*, Rar., to descend; *heke*, Nuk., to retreat, ebb, as the sea.

Seke (?), *heka*, Tong., *eke*, N. Z., *ee*, Tah. Haw., to embark, to mount, as a horse; *hekaheka*, Tong., to sit upon.

Sela (?), *hela*, Tong., fatigue, breathless, short of breath; *hera*, N. Z., gaping (qu. gasping?); *era*, Mang., a pause.

Sele, Sam. Viti, *hele*, Tong., *helehele*, Haw., to cut, to cut in two.

Mahele, Haw., to divide, to cut off a portion for one; *mahere*, Tah., to portion out, to give over, to grant.

Sele (?), *hele*, Tong. Haw., a snare, noose; *here*, N. Z., to tie, bind; *ere*, Rar., to hang with a noose (see *fele*).

Selu, Sam., *seru*, Viti, *helu*, Tong., *heru*, N. Z., a comb; *helu*, Haw., to paw or scratch the earth.

Sema (?), *hema*, Tong. Haw., *ema*, Mang., left, sinister.

Hema, Tah., to tempt. *Hemahema*, Haw., want, need, necessity.

Semo (?), *hemo*, N. Z., to slip away, to sink down; Haw., to get loose, to move away, to loose, to set sail; Nuk., to loose,—also, to catch or overtake; *emo*, Mang., unstable, not fixed; *mahemo*, Tah., slipped off, past away.

Seu, Sam., to stir about; *heu*, Tong., to ward off, to avoid; *heu*, Tah., *eu*, Rar., to open a door; *heu*, Haw., the first shooting of beard in boys. [The primary meaning seems to be, "to push out" or "away."]

Sia (?), *faasiasia*, Sam., *haaheo*, Haw., proud, lofty, haughty.

Siapo, Sam., *hiabo*, Tong., *hiapo*, Nuk., native cloth dyed brown; also, Nuk., the ficus prolixa, from whose berries the dye is obtained (which is probably the original meaning; see *koka*).

Sifo (?), *ɛivo*, Viti, *hifo*, Tong., *ifo*, Sam., *iho*, N. Z. Tah. Haw. Nuk., *io*, Rar., Mang., down, downward (Gram. § 58).

Sisifo, Sam., *hihifo*, Tong., leeward, westward (i. e. down; see *sake*).

Iho, Tah. Haw., *io*, Rar., a particle of emphasis, used to form the reflective or emphatic pronouns, myself, thyself, &c., and frequently affixed to other words (Gram. § 45).

Siki (?), *hiki*, Tong., N. Z., *si'i*, Sam., *hii*, Tah., to raise, lift up; *hii*, Haw., *ikiiki*, Mang., to hold in the arms, as a child; *iki*, Rar., to select, choose, draw out.

Siko (?), *hiko*, Tong., to take up, collect; Nuk., to snatch or take away; *iko*, Mang., to take away, carry off.

Siku (?), *si'u*, *i'u*, Sam., *hiku*, *iku*, Tong., *iku*, Rar. Mang., *hiu*, Haw., *iku*, Tong., *i'u*, Sam., end,—to finish.

Sili, Sam., to exceed, to go beyond; *hili*, Tong., to leave off, or finish, to be completed,—to put or place upon,—to lodge or be fixed, as a body thrown into a tree; *iri*, N. Z., to hang from, to rest upon; *iri*, Tah., to rest upon, —a seat, a table; *ili*, Haw., to strike or strand, as a ship; to lodge, stick fast; *akairiya*, Mang., a lodging-place, dwelling, nest.

Hairi, Rar., to creep, to crawl; *nahili*, Haw., slow, lagging behind.

Hairi, Rar., *ahiri*, Tah., if, suppose,—used only of past time; (i. e. "that being *supposed*,"—*supposítus*—laid down).

Ilihia, Haw., offended (i. e. sh cked); *iria*, Tah., angry, irritable; *iriea*, Rar., sorrowful.

Sina, Sam., *hina*, Tong. N. Z. Haw, *ina*, Mang., white or gray, applied to hair.

Sina, Fak., *sinasina*, Sam., *hinehina*

Tong., *mainaina*, Tar., white, clear, fair.

Masina, Sam., *mahina*, Tong. Tah. Haw. Nuk., *maina*, Mang., the moon.

Sina (?), *hina*, Tong., *mohina*, Tah., *moine*, Mang., a gourd, a bottle.

Sinu, Tikop., cocoa-nut oil; *hinu*, N. Z. Tah. Haw., *inu*, Rar., ointment; *tahinu*, Tah. Haw., *tainu*, Rar., to anoint; *hinu*, Nuk., ink, tincture from the candle-nut.

Hinuhinu, Tah. Haw., *inuinu*, Rar., anointed, sleek and shining,—hence, bright, splendid.

Siŋa (?), *hiŋa*, Tong., N. Z., *iŋa*, Mang., *hika*, *hina*, Nuk., *hina*, Haw., *hia*, Tah., to fall; *hiŋa*, Pau., dead (i. e. fallen).

Sisi, Sam., *hī*, *hihi*, N. Z., to draw up, pull up; *hi*, Nuk., to fish with rod and line; *hiu*, Haw., to pull.

Hi (qu. ?), Haw. Nuk., to purge.

Sisi, Tong., *hi*, Haw., to hiss.

Siva, Tikop. Rot., *ɛiva*, Viti, *hiva*, Tong., *iva*, *iwa*, Sam. et cæt., nine (Gram. § 30).

Siva, Sam. Fak., *hiva*, Tong. Tah., song and dance, festivity.

Siva (?), *hiva*, Nuk., a neighboring valley or town,—yonder; *iva*, Mang., a foreign country.

Sivi or *ivi*, Sam., *ivi*, Tah. Rar. Mang. Nuk., *iwi*, N. Z. Tah., *hui*, Tong., *sui*, Viti, bone.

Ivi, N. Z. Mang., a family, clan, (as in Scripture, "bone of my bone.")

Soa, Tikop., *hoa*, N. Z. Tah. Haw. Nuk., a friend, companion, mate.

Fe-soasoáni, Sam., mutual assistance; *hoa*, N. Z., to help.

Ŋahoa, Tong., a pair, a couple.

Soma! Sam., *homa!* Tah., Friends! (used only in the vocative).

Soifua, Sam. (ceremonial),—to live, to be in good health; *hoihoifua*, Tong., handsome.

Soisoi, Sam., (cerem.,) to laugh; *hoihoi*, Haw., pleased, gratified, joyful.

Soka (?), *ɛoka*, Viti, *hoka*, Tong. Pau. Nuk., to pierce, thrust in; *hoka*, N. Z. Mang., a sharp-pointed instrument.

Soko (?), *so'o*, Sam., to spread over, to flow over, to join, to come; *hoko*, Tong., to flow as the tide, to come; *hoko*, Nuk., to sail, as a ship.

Soli (?), *holi*, Tong., *ori*, Mang., to ask, to beg (see *koli*).

Solo, Sam., to spread over, to run over, as an eruption, a liquid; *sola*, Sam., *hola*, Tong., *holo*, Haw., *horo*, N. Z. Tah., *oro*, Rar. Mang., to run, to flee.

Solo, Viti, *holo*, Tong., to rub, wipe; *hoo*, Nuk., to chafe the limbs; *holoi*, Tong., to chafe, to wipe; *holoi*, Haw., *horoi*, N. Z. Tah., *orei*, Mang., *hooi*, Nuk., to wash, to wipe.

Hoholo, Tong., *horohoro*, N. Z., *oro*, Mang., to grind, sharpen.

Soŋa, Sam., a chief's servant; *huŋa*, N. Z., the common people, lower class; *uŋa*, Rar., laborers, tenants.

Soŋe (?), *hoŋe*, Tong., *oŋe*, Sam. Mang. Rar., *oke*, *one*, Nuk., *ɶe*, Tah., *wi*, Haw., famine, scarcity of food.

Soŋi, *hoŋi*, *honi*, *hoi*, ubiq., to salute by pressing noses.

Sopo, Sam., to pass over; *hobo*, Tong., to jump, bound.

Sopu (?), *hopu*, N. Z. Haw., *opu*, Mang., to catch, seize; *hopu*, Nuk., to hug.

Sou (?), *sousou*, Sam., spray; *houhou*, N. Z., *hou*, Haw., to wet, moisten; *hou*, Haw., *ou*, Mang., perspiration.

Sū, *susū*, Sam., wet; *sū*, Viti, the water in which food has been boiled,—soup; *hu*, Tong., to boil or stew; *hu*, Haw.,

to ferment, boil over, ooze out,—leaven.

Sua, Sam., *hua*, Tong., a general term for liquids.

Suafa, Sam., *huafa*, Tong., a name (cerem.); *hua*, N. Z., to name.

Suai (?), *huai*, Tong., *huca*, Tah., to pour out; *huai*, Haw., to take out of an oven or reservoir.

Sui (?), *hui*, Tong. N. Z. Haw., to mix together, to mingle, to join.

Suka (?), *huka*, N. Z., *hua*, Haw., froth, foam.

Suke (?), *su'e*, Sam., to search; *hue*, Haw., to look slyly, to steal.

Suki (?), *hui*, Tah., *uki*, Rar., to pierce, prick; *suisuia*, Sam., rough (i. e. prickly).

Suku (?), *huku*, Tong. Nuk., to dive; (qu. *uku* from *luku*, q. v. ?).

Suli, Sam. Tong., a sprout from the root of a tree,—a sapling,—hence, Sam., an heir; *huri*, N. Z., posterity; *huli*, Haw., taro-tops for planting.

Sulu, Sam., to give light, to shine, as a torch or the moon; *huru*, N. Z., light, lustre, glory; Tah., outward appearance (German, *schein*).

Sulu (?), *ƈuru*, Viti, *hû* (or *huu*, for *hulu*), Tong., *ulu*, Sam., *uru*, Rar. Mang., *uu*, Nuk., to enter; *uru-tahi*, N. Z., to join with (i. e. to enter as one, or united).

Uruhia, Tah., *uuhia*, Nuk., *uluia*, Haw., inspired, possessed by a god.

Sunuki (?), *sunui*, Sam., to pierce through; *hunuki*, Tong., to stick a skewer or pin in any thing.

Suya (?), *huahua*, Tah., *ukauka*, Rar., broken into fragments, ground to powder,—crumbs, fragments; *huna*, *hunahuna*, Haw., small particles of any thing,—dust, crumbs, fine rain; *huna-huna*, Nuk., little.

Susu, Sam., *susu*, *suƈu*, Viti, *huhu*, Tong., *ū*, N. Z. Tah. Mang. Haw. Nuk., breast, pap, udder.

T

Ta, the root of the pronoun of the first person dual and plural, including the person addressed (Gram. § 39).

Ta, Sam. Tong. Rar. Nuk., *tairi*, Tah., to strike; *ta*, Rar., also, to kill.

Tata, Sam. Tong. N. Z. Haw., to strike repeatedly, knock, beat.

Ta, Tong. Viti, to hew, fell, cut down.

Ta, Sam. Tong. N. Z., to mark the body, to tattoo; *ta*, Mang., *tata*, Rar., to mark, paint, write.

Ta, used instead of *faka* as a causative prefix (Gram. § 54).

Tae, ubiq., excrement.

Tae, Tah. Rar. Mang., to arrive, to come to.

Tae, Sam., "an endearing address;" *tai*, N. Z., an affectionate word for mother.

Tafa, Sam., *taha*, N. Z. Tah. Haw., border, edge, brink; *taha*, Nuk., *taa*, Mang., place, spot.

Tapa, Rar. Haw., shore, border, side of a field; *tamba*, Viti, *tapa*, Tar., place, spot.

Tafa, Tong., *tava*, Viti, to cut, make an incision; *taha*, Haw., to mark, scratch, write.

Tafa (?), *tafao*, Sam., to walk about for pleasure; *taha*, Nuk., to go or walk; Haw., to go away, to set out to go.

Tafe, *tahe*, *tae*, ubiq., to flow, as water.

Vai-tafe, *vai-tahe*, &c., running water, a stream, river.

Tafi, Sam., *tahe*, Haw., to shave; *tahi*, Nuk., to wound slightly (i. e. to graze).

Tafitafi, Tong., *tavitavi*, Viti, *tahi*, N. Z., *tahili*, Haw., to brush, sweep; *tahii*, Nuk., a fan. (See *ili*.)

Tafiti (?), *tawiti*, N. Z., far, distant; *tahiti*, Haw., a foreign country. (Qu. hence the name given by the first colonists from Samoa to the island of Tahiti,—"the *far*, or *foreign land*"?)

Tafito, Sam., *tawito*, N. Z., *tahito*, Tah. Haw., *taito*, Rar. Mang., old, ancient.

Tafolā, Sam. Fak., *tofoā*, Tong., *tohora*, N. Z. Tah. Haw., a whale; *tahoā*, Nuk., a porpoise.

Tafu, Sam. Tong., *tahu*, Tah. Haw., *tau*, Rar., *tahuna*, N. Z., to light, to kindle, as a fire.

Tahu, N. Z., a husband; Haw., a guardian, keeper, nurse.

Tahua (qu. ?), Tah. Haw. Nuk., an open, clear space, a public square.

Tai, Sam. Fak., a collective particle. (Gram. § 14.)

Tai, Tong., *te*, N. Z. Mang., not, a negative prefixed to adjectives. (Gram. § 63.)

Taka, Tong., to go round, to stand round about, to turn round,—to trundle, roll along on the ground,—a top, the wheel of a carriage, &c.; N. Z., to move round, to change round, as the wind, to fall; *ta'a*, Tah. Haw., to roll over, to roll down, to fall, to move off, depart; Haw., a top; *ta'a-lolo*, Sam., to disperse (cerem.); *taa-hele*, Haw., to go round; *potaka*, Mang., *potakataka*, N. Z., round, to go round; *porotaka*, N. Z., round, annular; *takako*, Rar., to encompass.

Hoo-taa, Haw., to roll off, to remove; *haataa*, Tah., *akataka*, Rar., to separate, put asunder.

Takai, Fak. Tong. N. Z., *taai*, Tah. Haw., to bind round, to gird; Sam., to roll up.

Takao, Mang. Nuk., to speak, tell,—word, information; *taao*, Haw., a legend, story.

Takapau, Tong. N. Z., *ta'apau*, Sam., a floor-mat, a sleeping-mat.

Taki, Fak. Tong. Mang., *ta'i*, Sam. Tah. Haw., to convey, bring along, lead, direct, pilot; *taki*, Nuk., to take out.

Fetaki, Tong., *fetai*, Sam., *tutaki*, N. Z. Mang., to meet; *tutaki*, Rar., to pay, reward.

Fakafetai (?), Tong., *fa'afetai*, Sam., *wakawetai*, N. Z., to thank.

Matakitaki, N. Z., *mataitai* or *matai*, to look on as a spectator, to examine, inspect.

Takóto, *tokóto*, Tong., *taóto*, Sam., to lie down, repose; *takōto*, N. Z., to lie down,—to lay down, put down; *tokóto*, Mang., to put down, lay down,—cease, terminate; *taoto*, Tah., to sleep, repose.

Tala, Tong., to speak, tell, bid; *tala*, Sam., conversation, news,—*tautala*, to talk; *tala*, Haw., *taa*, Nuk., to proclaim, as a crier, to call, to summon; *talau*, Mang., to call.

Tala, Sam. Haw., *tara*, N. Z. Tah., to loose, untie, set free.

Matala, *matara*, loosed, freed.

Tala, Tong., *tara*, Tah. Rar. Mang., *taa*, Nuk., thorn; *tara*, N. Z., the upright poles of a fence; *taa*, Nuk., a needle, a fish-spear; *tara*, Tar., a spear.

Talatala, *taratara*, *taataa*, rough, thorny, prickly.

Hootala, Haw., *taa*, Nuk., to sharpen.

Tala, Haw., *totara*, Tah. Rar., *totaa*, Nuk., the sea-urchin, echinus; *totala*, Haw., spines of the echinus.

Talafa, Fak. Tikop. Niua, Vaitupu, beard.

Talai, Haw., *tarai*, Tah. Mang., *taai*, Nuk., to carve, hew, shape.

Tali, *tari*, ubiq., to wait, tarry.

Tali, Sam. Tong., to receive; *tari*, Rar. Mang., to carry, to bring; *tai*, Nuk., to lay hold of.

Taliŋa, Sam. Fak., *teliŋa*, Tong., *tariŋa*, N. Z. Rar., *teriŋa*, Mang., *taria*, Tah., the ear.

Talo, *taro*, *tao*, ubiq., arum esculentum.

Talu (?), *tarutaru*, N. Z., grass, weeds; *taluha*, Haw., sea-grass, rushes.

Tama, ubiq., a child.

Tamalii, Sam. Haw., *tamariki*, N. Z., *tamarii*, Tah., *tamatī*, Tong., *tamaiti*, N. Z. Haw. Nuk., a child, a boy.

Tamahine, N. Z. Tah., *tamaine*, Rar., *taitamahine*, Haw. Nuk., a girl, a daughter.

Tamā, Sam. Fak., *tamái*, Tong., *tama*, Viti, Tar., father.

Tamaka, Rar., *tamaa*, Tah. Haw., shoes.

Tamaki, Rar. Pau., *tamai*, Tah., to quarrel with, oppose, to fight,—war.

Tane, Sam. N. Z. Tah. Rar. Mang. Haw., a man (*vir*), a male, a husband.

Tane, Tong., marriage,—*faka-tane*, to sit after the fashion of men.

Tanóa, Sam. Tong. Nuk., a bowl used to contain the infusion of *kava*.

Tanu, ubiq., to bury,—and hence, to plant.

Taŋa, Sam. Tong. Viti, a bag.

Taŋata, Sam. Tong. N. Z. Rar. Mang., *tanata*, Haw., *taata*, Tah., *anata*, *kanata* and *anana*, Nuk., a man (*homo*), mankind.

Taŋi, *tani*, *tai*, ubiq., to cry, to make a noise, to resound.

Taŋo, Sam. N. Z., to touch, take in the hand.

Tao, Sam. Nuk., *tāū*, Tong., *tahu*, Haw., *tau*, N. Z. Mang., to bake, roast.

Tao or *tau*, ubiq., a spear, lance, javelin.

Taofi, Sam. Tong. Nuk., *taohi*, *tohi*, Haw., *toi*, Rar., *tohe*, N. Z., to hold fast, keep, restrain.

Taokete, Tong., elder brother or sister; *taokete*, N. Z., *tokete*, Mang. Nuk., brother or sister-in-law.

Tapa, Tong. Haw., native cloth, made of the bark of a tree.

Tapa, N. Z. Tah., the thigh.

Tapa, N. Z., to order, command; *tapa*, Haw. Rar., *topa*, Tah., to call, to name; *tatapa*, Nuk., to adopt, to proclaim or assume a name.

Tapu, *tabu*, ubiq., sacred, and hence, forbidden.

Tapui, Sam., to make sacred; *tabui*, Tar., to refrain, keep from; *tabuaki*, Tong., to bless.

Tapu (qu. ?), *tapu-lima*, Sam., wrist; *tapu-vae*, Sam., ancle; *tapuvai* or *tapuai*, Tah. Nuk., *tapuwai* or *tapuai*, Haw., the foot, sole of foot, footmark, track.

Tasi, Sam., *tasa*, Tikop., *taha*, Tong., *tahi*, N. Z. Tah. Haw. Nuk., *tai*, Rar. Mang., one,—also, an indefinite pronoun, some one, other, &c. (Gram. §§ 12, 30).

Fa'atasi, Sam., *fakataha*, Tong., *hootahi*, Haw., to unite, combine,—together, united as one.

Ŋatasi, Sam., *ŋatahi*, N. Z., *ŋatai*, Mang., together.

Tasi (?), *taci*, Viti, *tari*, Tar., *tei*, Sam., *tehina*, Tong., *teina*, N. Z. Mang. Nuk., *taitaina*, Haw., younger brother of a sister, or sister of a brother.

Tata, N. Z. Nuk., *vaitata*, Rar., *fatata*, Tah., *atata*, Mang., *lata*, Sam., near.

Tata, Haw. Nuk., to wash clothes; Tah. Nuk., to bale out water.

Tatua (qu. ?), Tah. Rar. Haw., to gird or bind on, as a belt or cincture.

Tau, ubiq., a season, a year.

Tau, Fak. Sam. Tong., *tatau*, Tah. Rar. Haw., tattooing, marking on the skin.

Tau, Sam. Tong., to press, squeeze, wring out.

Tau, Tong. Tah. Haw., to hang, to overhang, to impend; *tautau*, Tong. Nuk., suspended, hung up.

Tau, Mang. Nuk., to carry on the back.

Tau, Tong. Mang., to reach, to extend to; Nuk., to arrive at, come on shore; N. Z., to meet; Sam. N. Z. Haw. Nuk., to rest upon, light upon; Sam. Tah., to fall upon.

Tau, Tong., to fit, to suit,—fit, suitable; *tatau*, Sam., *tau*, Rar., *tautau*, Mang., *tau* (*au* or *tia*), Tah., fit, proper, right; *matau*, Haw., ready, prepared; N.Z. Mang., expert, dextrous, shrewd.

Matau, Sam. Tong. N. Z., *katau*, Rar., *atau*, Tah. Haw., right (hand), *dexter*.

Tau, Rar., *tatau*, Sam. Tong., like, equal; *fa'atatau*, Sam., to compare.

Tau, Tong. Tar., enough.

Fakatau, Tong., *fa'atau*, Sam., to exchange, trade; *akatau*, Rar., to covenant; *wakatau*, N. Z., to meet.

*Tau*i, Sam., a reward.

Faitau, Sam., *tatau*, N. Z. Rar. Tah. Nuk., to count, reckon.

Tau, Tah. Nuk., a collective particle (Gram. § 14).

Tauna, Nuk., a pair, couple; Haw., four, a quadruple.

Tau, Tong., *taua*, Sam. et cæt., war,—to fight.

Mataua, Sam., envious, revengeful; *hoomataua*, Haw., to vex, harass.

Taukupu, Rar., *tau'upu*, Sam. Tah., the waist, loins.

Taula, Sam. Tong., an anchor, a cable; *taula*, Haw., *taura*, Tah. Rar., *taua*, Nuk., a cable, rope.

Taulaya, Tong., *tauraya*, N. Z., an anchorage, a landing-place.

Taula, Sam., *taura*, Tah., *taua*, Nuk., a priest; *taula*, Haw., a prophet.

Taulaki (?), *taulai*, Haw., *tauaki*, Nuk., to put in the sun to dry.

Taumafa, Sam., to eat (said of a chief); *taumaha*, Tah. Haw., a sacrifice or offering to a god.

Tautua, Sam., *tauua*, Haw., a servant.

Tausi, Sam., to nurse; *touhi*, Tong., to attend, cherish, minister to.

Tavatava, Nuk., *tawatawa*, N. Z. Haw., a species of fish (the albriore?).

Tavake, Nuk., *tava'e*, Sam., *toae* (qu. *tawae?*), Haw., the tropic bird; hence, white, fair, as that bird,—applied in Nukuhiva to "natives with white skins,"—perhaps albinoes.

Te, Fak. et cæt. (*le*, Sam., *te* or *ta*, Haw.), the definite article (Gram. §§ 11, 44).

Tea, Tong. Tah. Rar. Mang. Nuk. Haw., white, fair, pale; N. Z., clear, open.

Tetea, Sam., leprosy;—*ua-tea*, a shower in sunshine (i. e. a fair rain).

Atea, N. Z. Tah. Rar. Haw., wide, spacious, clear, open.

Tefe, Tong., *tehe*, Tah. Nuk., to circumcise; *tahe*, Haw., to cut or slit longitudinally; *tetehe*, Nuk., to extract splinters of bone.

Teka, Nuk., *tea*, Tah., Haw., a cross, a cross-piece.

Teka, Tong., to string a bow; *tea*, Tah., archery.

Tea, Sam., to separate; Haw., to hinder, stand in the way of (i. e. to cross).

Teke, Tong., *te'e*, Sam., to push, thrust, drive away.

Tele (?), *tere*, N. Z. Tah. Rar. Mang. Pau., *telepele*, Haw., *teë*, Tong. Nuk., to move, glide, sail as a ship.

Hoo-tele, Haw., *faa-tere*, Tah., *haa-tee*, Nuk., a pilot, steersman.

Tele, Sam., great, large; *teletele*, Haw., fat, plump, rotund.

Tepau, Mang. Nuk. Haw., *tapau*, Tah., any thing readily fusible by heat,—gum, wax, lead, &c.

Tete, Sam. Nuk., *tete*, *tetemi*, Tong.,

tetere, N. Z., *rutetetete*, Rar., *hautete*, Haw., to tremble, shiver.

Natete, Sam., to be troubled; *natete*, Haw., to shake, wave, rattle.

Tete, N. Z. Haw., to strive, struggle, quarrel.

Teu, Sam. Tong., to prepare, arrange, adorn; *teuteu*, Sam. Tong., prepared, adorned, neat, elegant; *teoteo*, Tah., proud.

Ti, ubiq., a plant, the dracæna terminalis (N. Z., the dracæna australis). *Titi*, Sam. Tong., a cincture made from its leaves.

Ti, Tong., to toss, to throw; *tiaki*, Tong., *tia'i*, Sam., to throw away, reject, abandon; *ti*, Haw., to shoot, fire a gun.

Tiri, *titiri*, Tah. Rar. Mang., *titii*, Nuk., to throw; *kupeŋa tili*, Tong., a casting-net.

Tiaki, N. Z. Rar. Mang. Nuk., *tia'i*, Tah. Haw., to watch, wait for, guard.

Tifa, Sam. Tong. Fak. Tikop., mother-of-pearl shell; *tifa*, Nuk., a cover or lid to close any thing.

Tife (?), *tihe*, Tah. Nuk. Haw., to sneeze.

Tika, N. Z. Rar. Mang. Tah., straight, upright, just; *tia*, Tah. (used for *tu*), to stand up; *tia*, Haw., pillar, post, mast of a ship.

Tiketike, N. Z., *tietie*, Haw., *teitei*, Tah. Rar. Mang., high; *tietie*, Sam., to sit on an elevated seat.

Tiki, N. Z. Rar. Mang., *tii*, Tah. Haw., to go for, to go to seek.

Tiki, *ti'i*, name of a god of whom images were very common; hence, N. Z. Rar. Nuk. Tah. Haw., image.

Tila, Sam., *tira*, Tah. Mang. Pau., *tia*, Nuk. (*tia*, Haw,—see *tika*), the mast of a vessel; *tila*, Tong., sprit of a canoe; *tira*, N. Z., the back fin of a fish,—*tiratu*, the rope which fastens the sail to the bow-sprit.

Tilo, Sam., to peep; *tio*, Tong., *tiro*, N. Z., *hio*, Tah., to look; *tiroi*, Rar., to look at; *tiohi*, Nuk., to see, look, watch; *tilo*, Haw., to judge,—also, a star-gazer, astrologer, observer of signs,—*tiu*, to spy.

Tinā, Sam., *tina*, Viti, Tar., mother.

Tina-manu, Tong., a sow when she has had a litter; *tinana*, Haw., a hen.

Tina, *titina*, Sam. N. Z., to squeeze, press, crush; *titina*, Haw., to urge, press, hasten.

Tinei, Sam. N. Z., *tinai*, Rar. Tah. Haw. Nuk., to extinguish, quench.

Tini, Viti, ten; N. Z., ten thousand; Tah., twenty thousand; Haw., forty thousand; hence, a great number indefinitely, thousands (Gram. § 30).

Tino, Sam. Tong. Tah. Rar. Haw., *tinana*, N. Z., body, trunk, substance, person.

Tino, Sam. N. Z., appearance, form, looks.

Tinoi, Sam., *tinohi*, Haw., origin, beginning.

Tiŋá, Sam. Fak., pain, ache; *tina*, Haw., sin, error.

Tipi, Mang. Pau. Tah. Nuk., *matipi*, Rar., a knife,—to cut, to slash; *tibi*, Tong., a club, to strike with a club.

Lipi, N. Z., *malipi*, Haw., an axe,—sharp, trenchant.

To, Tong., *toto*, Sam., to plant.

To, Haw., to beget, to proceed from, as a child from a parent; Sam. N. Z. Tah., pregnant.

To, Tong., to sink, to fall; Tah. Rar. Pau. N. Z. (also *toene* and *toreŋi*, N. Z.), to set, as the sun; *toili*, Haw., to set, to go down, as the moon.

Toi, N. Z., to be dipped, immersed; Tong., to hide, conceal one's self.

To, Rar., to light upon; *topa*, Tah. Nuk., to fall, to let fall.

Topa, N. Z., Pau., *toa* (or *tooa*), Tah.,

sunset; hence, the west; hence, Tonga, the western country (see p. 123).

Tonga, Sam., the wind from Tonga, i. e. the south wind; *toŋa*, N. Z. Rar., *tona*, Haw., *toa*, Tah., the south (or southwest) wind.

Apatoŋa, Rar., *apatoa*, Tah., the point towards which the south wind blows,—i. e., the north.

To, Sam., *to* or *tā*, Tong., *taataa* (qu. *tōtō*), Mang. Haw., to open.

To, Tong. Rar. Mang. Tah. Haw. Nuk., *tolu*, Sam., *ndovu*, Viti, the sugar-cane.

Toa, ubiq., brave, a warrior.

Ʈba, Nuk., the male of beasts; Sam., a male fowl, cock.

Ʈba, Sam. Tong. Tah. Haw. Nuk., the iron-wood tree (casuarina), of which war-clubs are usually made.

Toa, Haw., *toe*, N. Z., a mistake.

Toe, ubiq., to remain, to be over.

Ʈoeŋa, *toena*, *toea*, rest, remainder.

Tofi, Sam. Tong., to break small, to mince.

Tofi, Sam., to appoint; *toi*, Mang., to distribute, share out.

Tofo, Sam., to taste, try; *toho*, Haw., to choose, select, determine, guess; *toho*, Nuk., *tohu*, Tah., to prophesy.

Toka, Viti, to lie, to be placed; Tong., *to'a*, Sam., to get aground, as a vessel, remain fixed,—also, Sam., to be hard, to congeal,—to sleep (cerem.)

Ʈoka, N. Z. Rar. Mang., *pu-toa*, Tah. Haw., a rock, a coral reef.

Toke, Tong., a salt-water eel; *toke*, N. Z. Nuk., *to'e*, Haw., a worm.

Toke (?), *toketoke*, Rar., *toetoe*, Tah. Haw., *matoke*, N. Z., cold, chilling; *hautoke*, N. Z., winter.

Tokelau, Tong., *tokalau*, Viti, *to'elau*, Sam., the east or trade-wind; *tokerau*, Rar., *toerau*, Tah., the northwest or north wind; *tokorau*, Mang., *tokoau*, Nuk., the north wind; *to'olau*, Haw., the north side of an island. (Properly, the *sea-wind*; see page 171.)

Apatokerau, Rar., *apatoerau*, Tah., the point towards which the north wind blows—i. e. the south.

Toki, ubiq., an adze, an axe.

Toki, Tong., lately, newly; *toii*, Haw., fresh, green, flourishing.

Toko, *to'o*, ubiq., a setting-pole, a pole for pushing a canoe.

Ʈokotoko, *to'oto'o*, a staff.

Toli, Sam. Tong., to gather, to pluck.

Tolo, *toro*, ubiq., to creep, crawl,—to creep, spread, as a vine, or as fire.

Toloa, Sam. Tong. Haw., a duck; *toroa*, N. Z., an albatross.

Tolu, *toru*, *tou*, ubiq., the number three.

Tomi, Haw., to press down, to bear down; Nuk., to cover with earth, to bury.

Tomo, Sam., to fall through; N. Z. Tah. Rar. Mang. Haw. Nuk., to enter, to pass in, sink into.

Tona, Tong., a disease similar to the *yaws*, attended with pustules; Mang., a cutaneous disease; N. Z., a wart.

Tono, N. Z., to command, order; Haw., to lead along, persuade, direct.

Tonu, Haw., *totonu*, Sam., the centre, the middle; *tonu*, Sam. Tong., *ndo-ndonu*, Viti, right, correct, precise, exact; *tonu*, N. Z., exactly, accurately.

Tōŋa or *toaŋa*, Sam., *taoŋa*, N. Z. Pau., *taoa*, Tah., property, possessions.

Toŋafiti, to plan, contrive; *tonohiti*, Haw., the head-man of a district (i. e. the director); *toŋoiti*, Mang., noble.

Toŋi, Viti, to select, award, appoint; *toni*, Haw., to try, make proof of.

Ʈotoŋi, Sam. Tong., payment, reward; *fetoŋi*, Tong., to pay.

Tosi, Sam., *tohia*, Haw., to stroke, to rub gently with the hand.

Toso, Sam., *toho*, Tong., *tō*, N. Z. Tah., *toi*, Nuk., to pull, drag; *toi*, Haw., to urge, drive, insist.

Toto, ubiq., blood.

Tu, ubiq., to stand. (See *tika*.)

Faka-tū, Tong., *faa-tu*, Sam., *pātū*, Tah. Rar., to erect, build. (See *pa*.)

Tuaŋa, *tuŋa*, Sam. Tong. N. Z., any thing that stands, as a heap, row, &c.,—hence, Tong., a collective particle. (Gram. § 14.)

Turaŋa, N. Z., a stand, support, standing-place; *tulana*, Haw., a place of many things together, as a village, a garden.

Tu, Rar., appearance, looks, character, kind.

Tū, *tūtū*, Tong., to cut, to cut off; *tua*, N. Z. Haw., to cut, cut down.

Tu, N. Z. Mang., to beat, strike; Haw., to hit, strike against; Nuk., to strike with a spear or shot.

Tutu, Tah. Haw. Mang. Nuk., to pound.

Taki, Tong. N. Z. Nuk., *tu'i*, Sam. Haw., to beat, pound, strike; *patuki*, N. Z., to knock. (See *patu*.)

Tukia, Tong. Rar. Nuk., *tuia*, Haw., *tiaia* (for *tuia*), Tah., to strike against, (as the foot,)—to stumble.

Akatukia, Rar., *faatiaia*, Tah., to touch.

Tua, ubiq., back.

Tua-sivi, Sam., the back-bone,—a chain of mountains; *tua-hiwi*, Haw., the summit of a mountain, mountainous country.

Tua, Viti, a grandfather; *tu*, Tar., an aged person.

Matua, Sam. Tong. N. Z. Haw., *metua*, Rar. Tah. Nuk., *motua*, Mang., full-grown, mature, elderly; N. Z. Tah. Rar. Mang. Haw. Nuk., a parent or uncle (*matua-tane*, a father, *matua-hine*, a mother).

Matua, N. Z., first, beforehand.

Ulu-matua, Sam., eldest son; *oromedua*, Tah. Rar., master, elder.

Tuaka, Viti, *tua'a*, Sam., *tuakana*, N. Z. Rar. Pau. Nuk., *tuaana*, Tah., *taituaana*, Haw., a brother's elder brother, or sister's elder sister.

Tuaŋane (see *ŋane*), elder brother, with respect to a sister.

Tuafafine, Sam. Tong., *tuahine*, N. Z. Tah. Nuk., *tuaine*, Rar., *taituahine*, Haw., elder sister, with respect to a brother.

Tuai, Sam., a long time; Tong., slow.

Tufa, Sam. Tong. Nuk., *tuwa*, N. Z., *tuha*, Tah., *tua*, Rar., to divide, distribute, share out, give out.

Tuwa i te huare, N. Z., *tuha i te huare*, Tah., *tutua i te uāvare*, Rar., *tuha*, Haw. Nuk., to spit (see *ale*).

Tuaŋa, Rar., a half (i. e. a division); *tua-tahi*, N. Z., first, first part,—*tua-ŋahuru*, tenth part, tithe.

Tufúŋa, Fak. Sam. Tong., *tohuŋa*, N. Z., *tauŋa*, Rar., *tahua*, Tah., *tahua*, Haw., *tuhuka*, *tuhuna*, and *tahuna*, Nuk., one who follows any art or profession, —more especially one who performs sacred rites, a priest.

Tui, Sam. Tong. N. Z., to prick, pierce, —hence, ubiq., to sew.

Tui, Sam. Tong. Fak. Viti, lord, chief (prefixed to the name of a place, as *tui-Aana*, *tui-Levuka*, lord of Aana, Levuka).

Tui (?), *tuitui*, Tong., *tutui*, Tah. Haw., candle-nut (aleurites).

Tuke (?), *tuketuke*, N. Z., *tuetue*, Haw., *iviituke*, Rar., *tuke-rima*, Tikop., the elbow.

Tuke-mata, N. Z., *tue-mata*, Haw., the eyebrow.

Tuke-vae, Nuk., *tuetue-wawae*, Haw., the heel.

Tuki, Rar., *tui*, Tah. Haw., to spread, as a report, be published.

Tuku, *tu'u*, ubiq., to put, put down, leave, yield, let go.

Tula, Sam. Tong. Viti, bald.

Tulaki (?), *turaki*, N. Z. Rar. Mang., *tulai*, Haw., *turai*, Tah., to overthrow, cast down.

Tuli, *turi*, *tui*, ubiq., deaf,—stunned or deafened by noise.

Tuli, Sam. Tong., to run after, pursue; *tulia*, Haw., "a young, handsome person desired and sought after, a beauty."

Tuli, Sam. Haw., *tui*, Tong. Nuk., *nduru*, Viti, *turi*, N. Z. et cæt., the knee.

Tootuli, Sam., *tulutui*, Tong., *tuturu*, N. Z., *tutuli*, Haw., *tuturi*, Rar., *tuu te turi*, Tah., to kneel.

Tulu, Tong. Haw., *turu*, N. Z. Viti, *kurukuru*, Rar., to drop, as water.

Tulu (?), *turu*, Mang., to support, sustain; *turu*, Rar., *tauturu*, Tah., to help, assist; *tutulu*, Haw., to set up on end, erect.

Turu, Pau., *turuturu*, Rar., *tutulu*, Haw., *tutuu*, Nuk., a prop, a post which sustains the roof of a house.

Turuturu, Mang., a stick, club; *tutuu*, Nuk., a tree of tough pliable wood,—a hoop made of this wood; *tutulu*, Haw., the circle of the visible horizon.

Tumu, Sam., full,—*tumutumu*, top, extremity; *tumu-ake*, N. Z., the crown of the head, the upper part of the trunk of a tree,—*tumutumu*, lower part of trunk, stump; *tumu*, Tah. Rar. Mang. Nuk. Haw., trunk of tree, stump,—hence, beginning, basis, foundation, producing cause.

Tuna, Sam. N. Z., *nduna*, Viti, an eel.

Tunu, Sam. Tong. Rar. Tah. Haw. Nuk., to roast.

Tuŋa, N. Z., *tuna*, Haw., a sore.

Tuŋi, N. Z. Viti, *tutuŋi*, Rar., *tutuni*, *tuni*, Haw., *tutui*, Tah., to light, to kindle, burn.

Tuŋou, N. Z. Rar., *tunou*, Haw., to beckon, make signs.

Tupapaku, N. Z. Nuk., *tupapau*, Tah. Haw., a corpse.

Tupe, N. Z., a snare for birds; Haw., to fasten with a fetter, to tie the wrist.

Tupele, Haw., to bruise, as fruit, to soften; *tupere*, Mang., a knife for scraping breadfruit, to scrape.

Tupu, *tubu*, ubiq., to spring up, sprout, grow.

Tupuŋa, Sam. N. Z., *tubuaŋa*, Tong., origin, source, ancestry.

Tupulaŋa, Sam., *waka-tupuraŋa*, N. Z., a generation.

Tupuna, N. Z. Rar. Haw. Nuk., *tumbu*, *mbu*, Viti, grand-parent, ancestor.

Tupu, Sam., presiding chief, head of the government; *tupua*, Mang., high priest; Haw., sorcerer, wizard.

Tusi, Sam., *toče*, Viti, *tohi*, Tong., *tuhi*, *tuhituhi*, N. Z., to make marks, to write.

Ndusi, *nduči*, Viti, *tuhi*, Nuk., to point with the finger; *tuhi*, Haw., to point out, judge, conjecture,—*tuhituhi*, to point out, show, designate, make signs with the hand.

Tute, Tah. Rar. Haw. Nuk., to thrust away, put aside, expel.

Tutu, Sam. Tong. Nuk. Viti, to kindle, to burn.

Tutu, Sam. Tong., to shake (act).

[The root *tu* appears to have three distinct significations,—viz.:—(1) to strike or cut, (2) to stand, and (3) to burn. From the first of these may be derived *tutu*, to pound, *tui*, to pierce, *tuki*, to beat, *tusi*, to mark, *tulu* (Sam.), to cut off, and *tufa*, to divide, together with the *tu* which is the prefix of the partitive numbers (Gram. § 35); from the second come *tuku*, to put,

tulu, to erect, sustain, *tupu*, to spring up or grow, *tumu*, trunk, stem, &c.; and from the third, *tutu* and *tuyi*, to kindle, *tunu*, to roast, and *tutui*, candle-nut.]

U

U, Sam. Tong. [pass. *u-tia*], *uti*, Tikop., to bite; *uu*, Tong., to bite, peck, sting; *utiuti*, Haw., to vex, provoke, annoy.

U, N. Z., to come together, to join, to cleave to; Tah., to strike against, shock.

Ua, Sam. Tikop. Fak. Niua, the neck.

Ua, Viti, *uaua*, N. Z. Mang. Tah. Nuk., a vein.

Ua, Haw., *hua*, Nuk., *taua*, *aua*, N. Z. Tah. Rar., this, that (Gram. § 41).

Uaua, N. Z., tough,—harsh, stern; *uau*, Haw., tough,—*uaua*, proud, vain.

Ufa, Tah., *uwa*, N. Z., *uha*, Haw., *pufá*, Nuk., the thigh.

Ufa, Tah. Nuk., *uwa*, N. Z., female of beasts.

Ufi, *uhi*, *ui*, ubiq., yam.

Ufi, Sam. Tong. Nuk., *uhi*, Haw., to cover over, to veil,—a lid, covering.

Ufi, Nuk., pearl oyster (see *tifa*); *kala-ufiufi* (covered pebble), Pau., pearl.

Uhiki (qu. ?), Tong., small,—the young of any animal; *ui'i*, Sam., the last or younger; *u'i*, Haw., young, strong; *waka-uki*, N. Z., to strengthen (see *liki*).

Ui, Tong., to call, name, summon; *fehui*, Tong., *ui*, *hui*, N. Z., *ui*, *eui*, Mang., *ui*, Rar. Tah. Haw., to ask, inquire.

Ui (qu. ?), *maui*, N. Z. Nuk., *kaui*, Rar., *aui*, Tah., left, *sinister* (see *tau*).

Uila, *uira*, ubiq., lightning.

Uki, Rar., *ui*, Tah., a generation.

Uku (?), *faa-u'u*, Sam., to look sad; *ū*, Haw., to grieve,—*uhu*, grief, lamentation.

Ula, Sam. Tong., *hula*, Haw., *hura*, Tah., *ura*, Rar., a kind of dance.

Ula (?), *ulo*, Tong., *ura*, Mang., *ua*, Nuk., *mura*, Rar., *auraura*, Tar., *undre*, Viti, blaze, flame.

Uli, *uliuli*, Sam. Tong. Fak., black; *uli*, Haw., *uri*, Tah., *ui*, Nuk., blue.

Ulu, Sam. Tong. Viti, the head.

Uluaki, Tong., *ulua'i*, Sam., the first, headmost.

Uluŋa, Tong., *aluŋa*, Sam., *uruŋa*, N. Z. Rar. Pau., *uluna*, Haw., *urua*, Tah., a pillow.

Uma, Tong., the shoulder; *uma*, N. Z. Tah., *umauma*, Rar. Haw. Nuk., *kouma*, Pau., the heart.

Umata, Tong. Tikop., rainbow.

Umea, Tong. Sam., clay, earth, dust; Viti, rust.

Umoti, Tong. Haw., a stopple, cork, bung.

Umu, ubiq., an oven, or pit for roasting.

Una, Sam., *uno*, Tong., *unahi*, Haw., scales of a fish; *una*, Haw., *uno*, Tong., shell of a tortoise.

Unu, N. Z., *unuhi*, Haw., *unui*, Rar., to draw out, as a sword from its sheath; *unuhi*, Nuk., to strip off clothes.

Uŋa, N. Z. Mang., *akauŋa*, Rar., *una*, Haw., to send.

Usa, Rot., *uɛa*, Viti, *uha*, Tong., *ua*, Sam. et cæt., rain.

Uta, ubiq., ashore, on land, inland.

Ute, Nuk., *aute*, Tah., *waute*, Haw., the paper-mulberry tree, (morus papyrifera.)

Uto, Tong., the brain,—the cocoa-nut, when it is about germinating; Sam., a name for the head, in irony; Viti, the breadfruit,—the heart; Tar., the cocoa-nut.

Utu, N. Z. Tah. Haw., payment, price; to pay, reward.

Utu, Sam. Mang., to draw water; *utuhi*, Haw., to pour into, to fill a vessel with any fluid.

V

Va, Sam., *wa*, N. Z. Haw., space, distance between two places, space of time; *vahā*, Tong., space between two places.

Vava, Sam. Mang., rent, split, opened wide.

Va, Mang., to talk, converse; *wa*, Haw., gossip, private conversation,—to say to one's self, to reflect,—*wahi*, a saying, any thing said; *va*, Rar., to wonder.

Waka-wā, N. Z., *aka-vā*, Rar., *haa-vā*, Tah., to judge.

Vae, Sam. Tong. Nuk., *avae*, *vavae*, Tah. Mang. Rar., *wawae*, Haw., *waewae*, N.Z. Pau., the leg, foot.

Vai, *wai*, ubiq., water.

Vai, Tah. Rar. Nuk., to lie, to be in a certain place, to be laid up; *vairaya*, Rar., *vairaa*, Tah., that which is stored, or laid up; hence, *wai*, Tah., *waiwai*, Haw., property, riches.

Vaiho (qu. ?), Tah., *waiho*, N.Z. Haw., *vaio*, Rar., to lay down, put down, leave, forsake.

Vaivai, Sam. Tong., weak, debilitated, vanquished.

Vaka, Tong. Rar. Nuk., *va'a*, Sam. Tah., *waka*, N. Z., *wa'a*, Haw., *wayga*, Viti, *wa*, Tar., a canoe; *vaka*, Mang., a raft.

Vakai, Tong., *va'ai*, Sam., to see, observe, take heed, be careful.

Vaku, Tong., *vau*, Tah., *wauwau*, Haw., to scratch.

Valakau (?), *vala'au*, Sam., *varakau*, Rar., *walaau*, Haw., to call, cry out, shout.

Vale, Sam. Tong., foolish, crazy, stupid, ignorant; *wareware*, N. Z., *walewale*, Haw., forgetful; *varevare*, Mang., mistaking, ignorant.

Tamalii valevale, Sam., *tamariki varevare*, Mang., infant.

Haavare, Tah., *hoowale*, Haw., to deceive.

Wale, Viti, Haw., merely, only, simply.

Ware, N. Z., a common man, a man of low rank (i. e. simple, opposed to gentle).

Valea, Sam., stupid, ignorant; *varea*, Tah. Rar., stupified, overcome by sleep; *walea*, Haw., to indulge in ease, be quiet.

Vali, Sam. Tong., to paint, to daub; *wali*, Haw., to grind to powder, to mince fine, to mix; *vari*, Tah., paste, mud; *wali*, Haw., *wari*, Tah., fine, soft, like paste; *vai*, Nuk., gentle, tame.

Ŋawari, N. Z., *ŋavarivari*, Mang., soft; *nawaliwali*, Haw., *kavaivai*, Nuk., weak, feeble.

Valu, eight. (Gram. § 30.)

Valu, Sam., *varu*, Tah. Mang., *vauvau*, Tong., *vau*, *vavau*, Nuk., to scrape.

Vao, Fak. Sam. Tong. Haw., a thicket, wilderness, uninhabited place.

Vao (?), *wao*, Haw., *vavao*, Mang., to reconcile, make friends.

Vasa, Sam., *vaha*, Tong., the sea.

Vase, Viti, *vahe* or *vae*, Tong., *vavae*, Sam., *vae*, Mang., to divide, separate.

Wase, Viti, *vahe*, Tong., a division, portion; *vaseya*, Sam., a class.

Vaeya, Sam., a division, separation; *vaeya*, Rar. Mang., *waeya*, N. Z., *waena*, *wawaena*, Haw., *vavaeka* or *vavaena*, Nuk., the middle, between.

Vaena, Haw., a field, farm, (i. e. a place divided off.)

Wehewehe, N.Z., to divide, separate; Haw., to open, explain. (See *fasi* and *pae*.)

Vavao, Sam. Nuk., *wawa*, Haw., to shout.

Vave, *wawe*, ubiq., quick,—to hasten.

Ve, Nuk., centipede; *we*, N. Z., caterpillar.

Veka, Rar., *vea*, Tah., a messenger, herald; *wea*, Haw., a procurer.

Vela, Sam. Tong., *wela*, Haw., *werawera*, N. Z., *veravera*, Rar., *veavea*, Nuk. Tah., hot, burnt.

Vera, Mang., fire, conflagration, burning of the grass on the hills.

Vele, Sam., *vere*, Mang., *vaere*, Tah. Rar., *vaele*, Haw., to weed, to clear a field.

Velo, Sam. Tong., *vero*, Mang., a lance, to throw a lance; *veo*, Nuk., to spear; *pahelo*, Haw., to throw a lance.

Verovero, Mang., a flame of fire; *welo-welo*, Haw., a streamer, or comet; *vero*, Tah., a tempest, a hurricane.

Vero, Tah., *veo*, Nuk., *hiawero*, N. Z., tail of an animal.

Vete, Sam. Tong., to despoil, plunder, carry off; *vete*, Tong. Mang. Nuk., *wete*, N. Z., to unloose, to undo; *wete*, Haw., to crack or open, as the joints of a floor.

Veuveu, Mang., *weuweu*, Haw., grass.

Vi, Sam. Tong. Tah. Nuk., the Brazilian plum, spondias dulcis.

Viki, *vikiviki*, Mang., *witi*, *witiwiti*, Haw., quick,—to hasten.

Vili, *viri*, *wiri*, *wili*, *vii*, ubiq., to twist, to turn, wind, bore. (See *fili*, *filo*, *milo*, *nino*.)

Vii, Nuk., round, to turn round,—also, to fall. (See *taka*.)

Vini, Tikop., to whistle; *vivini*, Sam., to crow.

AN

ENGLISH AND POLYNESIAN VOCABULARY.

For greater convenience in using the preceding Lexicon, especially for philological purposes, it has been thought advisable to append an English-Polynesian vocabulary, drawn up in as concise a form as would be consistent with utility. With this view, repetition has been avoided as far as possible, and some Polynesian terms of little importance have not been inserted at all. It should be observed that the Polynesian words are given always in the radical or ground-form, under which, by referring to the Lexicon, the exact term corresponding to the English word will be found, and its precise meaning ascertained.

POLYNESIAN VOCABULARY.

A

A, an (art.) *se, foe, tasi.*
Abandon, *masui, li, ti, vaiho.*
Abominable, *kino, lika, lia.*
Above, *luŋa.*
Abstract, take away, *siko, taki.*
Accuse, *pae, peka.*
Adhere, adhesive, *mau, piki, pili, pulu.*
Adjacent, *pae, pili* (see near).
Admire, *salo* (see wonder).
Adorn, *manaia, teu.*
Adult, *tua.*
Adze, *toki.*
After, *muli.*
Again, *fou, foki.*
Alas, *aue.*
All, *fu, katoa, pau.*
Almost, *me.*
Also, *foki, pe.*
Altar, *fata.*
Always, *ā.*
Ambush, *faŋa.*
Ancestry, forefathers, *tupu.*
Anchor, anchorage, *taula, puŋa.*
Ancient, *tafito.*
And, *a, e, o, ma.*
Anger, angry, *ita, lili, fusu, misi, sili.*
Ancle, *puku, tapu.*
Announce, publish, *ilo, tuki.*
Annoying, *manata, peka* (see vex).
Anoint, *pani, pili, sinu.*
Answer, *ki.*
Ant, *lo.*
Aperture, *puta, fafa.*
Appear, *fiti, faŋa, puta.*
Appearance, looks, *fua, salu, tino, tu.*
Appease, pacify, *na.*
Appoint, *pao, pule, tofi.*
Ardent, eager, *fana, fita.*
Arm, *lima.*
Arm-pit, *kaokao* (see side).
Army, *nuku.*
Arrive, *au, tae, tau.*
Arrow, *kofe, fana.*
Arrow-root, *masoa, pia.*
Artisan, *tufuŋa.*
Arum costatum, *kape.*
" esculentum, *talo.*
As, *me, pe.*
Ascend, *kake, piki, li.*
Ashes, *lefu.*
Ashore, *uta.*
Aside, *aŋe, pae.*
Ask, *soli, kole, ui.*
Assail, *kape, puke.*
Assemble, *putu, poto, fusi, katoa.*
Asthma, *faŋo, fotu, ŋaeŋae.*
At, *i, ki, ma, kei.*
Awake, *ala.*
Away, *atu.*
Axe, *tipi, toki.*

B

Back, *tua.*
Back-bone, *tua.*
Bad, *kino.*
Bag, *kato, pute, taŋa.*
Bait, *maunu.*
Bake, roast, *tao, tunu.*
Bald, *mole, tula.*
Bale (water), *tatā.*
Ball, *foe, puku.*

Bamboo, *kofe.*
Banana, *futi, meika.*
Barb of hook, *maŋa, pa.*
Bark of tree, *kili.*
Bark, to, *aoa, ŋaŋa.*
Barren, childless, *pa.*
Basket, *kete.*
Bat, *peka.*
Bathe, *kau.*
Be, *kua, se, vai.*
Beach, *faŋa, mata.*
Beak, *ŋutu.*
Beam of wood, *lava.*
Bear, *malaŋa* (see carry).
Bear, bring forth, *fanau.*
Beard, *kumi, talafa.*
Beast, *puaka.*
Beat, *fasi, lutu, pa, paki, patu, sasa, ta, tu.*
Beat against, as wind, *falala.*
Beaten, conquered, *malu, vaivai.*
Beckon, *tuŋou.*
Become, *lilo, loko.*
Bed, *loŋi, mose.*
Before, *mua.*
Beg, *kole, no, soli.*
Beget, *tō, fanau.*
Begin, *aŋa, fua, mata.*
Beginning, commencement, *tino, tumu.*
Behind, *muli.*
Behold! *na, sala, vakai.*
Belch, *fio, kupa.*
Belly, *manava, kopu, kete, alo.*
Below, *lalo.*
Bend, *piko, fana.*
Besmear, *pani, pili, poŋi, vali.*
Betroth, *lau, momoa.*
Between, *tonu, vase.*
Beyond, *atu, sake.*
Bilge-water, *liu.*
Bind, *fau, fusi, humu, li, takai* (see tie).
Bird, *manu.*
Bite, *u, kati, ŋao.*
Bitter, *mala, kava, kona, maŋeso.*
Black, *uli, kele, paŋu.*
Blind, *mata.*
Blood, *toto.*
Blow, as wind, *aŋi.*
" with the mouth, *ifi, pu.*
" the nose, *faŋo.*
Blue, *uli.*
Board, plank, *papa.*
Boast, *futa.*
Body, *tino.*
Bog, *poko.*
Boil, *su.*
Bold, *fita, toa.*
Bone, *sivi.*
Bonito (fish), *atu.*
Border, *pae, tafa, lemu.*
Bore, *vili.*
Born, *fanau.*
Borrow, *no.*
Bottle, *sina, faliki.*
Bow (weapon), *fana.*
Bow down, *lo, punou, piko.*
Bowels, *ŋakau.*
Bowl, *kumete, tanoa.*
Box, chest, *pusa.*
Box, cuff, *fusu, moto.*
Boy, *tama, iti.*
Braid, *fili, laŋa.*
Brain, *lolo, uto.*
Branch, *la, maŋa.*
Brave, *toa.*
Breadfruit tree, *kulu, mai.*
Break, *fati, faki, fasi.*
Breast, chest, *fata, uma.*
" pap, *susu.*
Breath, *aso, manava.*
Breathe, *fā, fotu.*
Breathless, *sela.*
Breeze, *aŋi, savili.*
Bright, *fana, sinu.*
Bring, *fo, kau, tali* (see carry).
Broad, *lafa, lau, tea.*
Broken to pieces, *lala, malu, suka.*
Brood, *faŋa.*
Brother, *ŋane, tasi, tua, taokete.*
Brown, *elo.*
Bruised, *malu, palu.*
Brush, *tafi.*
Bud, *lito, muka.*
Build, *tu.*

Bunch, *fusi*, *pu*, *puku*.
Bundle, *fafi*, *pu*.
Burn, *kasa*, *tuyi*, *tutu*, *vela*.
Burst, *fa*, *foa*, *pa*.
Bury, *tanu*, *tomi*.
Butterfly, *pepe*, *pule*.
Buttock, *lemu*, *puku*.
By, *e*, *i*, *aki*, *ma*.

C

Cable, *taula*.
Calabash, *ipu*, *fue*, *sina*.
Call, *kalaŋa*, *valakau*, *tala*, *tapa*, *ui*.
Calm, *ni*, *malie* (see quiet).
Candle-nut (aleurites), *lama*, *tui*.
Canoe, *folau*, *vaka*.
Cap, hat, head-dress, *fau*, *pale*, *puloku*.
Carry, *amo*, *fafa*, *tau*, *sapai*, *kave*, *tali*, *malaŋa*.
Carve, *talai*, *ilo*.
Castrate, *poka*.
Catch, *sapo*, *semo*, *sopu*.
Caterpillar, *anufe*, *ve*.
Causative particle, *vaka*, *ta*.
Cautious, careful, *koko*, *ŋele*.
Cave, *ana*.
Cease, *pau*, *takoto*.
Centre, *loto*, *tonu*.
Centipede, *ve*.
Chafe, rub, *solo*, *lomi*.
Champ, *lamu*, *ŋao*.
Change, *lilo*, *liu*, *lu*, *loli*, *taka*.
Changeable, *kapa*.
Channel, *ava*.
Character, nature, *kano*, *tu*.
Charcoal, *malala*, *ŋalafu*.
Chatter, babble, *ate*, *kote*.
Cheek, *kalafau*, *papaliŋa*.
Cherish, *pele*, *tausi*.
Chew, *lamu*, *ma*, *ŋao*.
Chief, *aliki*, *tui*, *laŋatila*, *tupu*, *toŋafiti*.
Child, *tama*, *iti*.
Child-in-law, *fuŋo*.
Chin, *kauae*, *kumi*.
Chirp, *ki*.
Chisel, *fao*.
Choke, *kumi*, *laoa* (see strangle).
Choose, *fili*, *siki*, *tofo*.
Circumcise, *tefe*.
Clasp, *puli*, *sopu*.
Class, *fasi*, *fusi*, *vase*.
Clay, *umea*, *kele*.
Cleanse, *ma*.
Clear, *ma*, *sina*, *ni*, *ata*, *tea*.
Climb, *piki*, *kake*.
Close together, *poto*, *putu*, *pili*.
Close up (to), *pani*, *puni* (see shut).
Cloth, *kafu*, *tapa*, *siapo*.
Clothing, *kafu*, *fafi*.
Cloud, *ao*, *ata*.
Coast, *sakau*, *mata*, *faŋa*.
Cockle, *pipi*.
Cock's-comb, *lepe*.
Cocoa-nut, *niu*, *kali*, *hererei*, *popo*, *uto*.
Cold, *anu*, *makalili*, *toke*, *moko*.
Collect, *fao*, *lapu*, *siko*.
Collection, cluster, *foe*, *fusi*.
Comb, *selu*.
Come, *sau*, *loko*, *fiti*, *sale*, *tae*, *ofi*, *soko*, *alala*, *liu*.
Command, *kau*, *lau*, *polo*, *tapa*, *tono*.
Common, free, not restricted, *melie*, *noa*.
Companion, *soa*.
Company, *foe*, *fusi*, *malaŋa*, *pu*.
Conceal, *fu*, *na*, *puni*.
Conch, *pu*.
Confess, *faki*, *tala*.
Congeal, harden, *toka*.
Conqueror, *laŋatila*.
Contagious, *pisi*.
Contain, *faliki*, *kapu*.
Contradict, *kisi*.
Contrive, *tongafiti*.
Coral, *puŋa*, *toka*.
Cord, *lino*, *kafa*.
Corner, *peka*.
Corpse, *aŋa*, *tupapaku*.
Correct, exact, *tau*, *tonu*, *pono*.
Cough, *ale*, *moko*.
Council, *fono*.
Country, *fanua*, *kai*.
Couple, pair, *soa*, *tau*.

Covenant, bargain, *tau.*
Cover, *ufi, komo, poki, pulu.*
Covetous, *manu.*
Crab, *paka.*
Cramp, *pili.*
Crane, *kotuku.*
Create, *aŋa, koli.*
Creep, *tolo, sili.*
Crook, *lo.*
Cross, *peka, teka.*
Crow, *kaoa, vini.*
Crown of head, *tumu, pito.*
Crumb, *kota, suŋa.*
Crust, *paka.*
Cry, *taŋi, oto.*
Cup, *ipu, kapu.*
Curse, *kaŋa, kape, kupu, nanu.*
Cut, *koti, sele, motu, mutu, tu, tipi, tafa.*

D

Dance, *ula, saka, siva, kalioi.*
Dark, *luki, poŋi.*
Daughter, *tama.*
Dawn, *ata.*
Day, *aso, la.*
Daylight, *ao.*
Dead, *mate, siŋa, liu.*
Deaf, *tuli.*
Deceive, *vale, fiti, puni, lau.*
Deep, *loto, hohonu, poko.*
Deliver, *faki* (see loose).
Depart, *kemi, lele, semo, taka* (see go).
Descend, *pau, to, seke.*
Desire, *fia, manako, finaŋalo, ano, maki, mate.*
Desist, *kaua.*
Desolate, *ano, nea, vao.*
Despise, *fafa.*
Despoil, *fao, salu, vete.*
Destroy, *faki, lutu, mau.*
Dew, *sau.*
Die, *mate* (see dead).
Different, *kese, kisi, katoa.*
Difficult, *ŋatá, pakeke, nifi, pili.*
Dig, *keli, ko, ketu, pao.*
Dip up or out, *asu, kapu.*
Dirt, dirty, *kele, lepo, fau.*
Disobey, *pakeke.*
Disposition, *aŋa, loto, manava, ŋakau.*
Dispute, *ke, kisi, tamaki.*
Distribute, *tufa, tofi, sele.*
District, *motu, nuku.*
Disturb, *keu, sauŋa.*
Dive, *luku, suku.*
Divide, *fa, fasi, tufa, vase, sele.*
Do, *aŋa, mea, lave.*
Dog, *kuli.*
Done, *oti, pau.*
Doubt, *salo, koko.*
Dove, *kuku.*
Down, *sifo.*
Drag, *toso.*
Draw, *kume, li, omi, siki, sisi, unu, utu.*
Dream, *miti, mose, lia.*
Dregs, *kota.*
Drift, *lele.*
Drink, *inu.*
Drive, *li, teke, tute.*
Drop, *tulu.*
Drown, *lemo.*
Drum, *nafa, pahu.*
Dry, *malo, maŋo.*
Duck, *toloa.*
Dumb, *musu, ŋu.*
Dust, *lefu, kota, popo, suŋa.*
Dwell, *nofo, palasi, sili.*
Dye, tincture, *sinu.*

E

Ear, *taliŋa.*
Earnestly, *fu, fana, fita.*
Earth, *fanua, kele, lepo, umea.*
Earthquake, *lu.*
Eastern, *sake.*
Easy, *ŋofie, malie.*
Eat, *kai, lamu, taumafa.*
Ebb, *kemi, seke.*
Echinus, sea-urchin, *tala.*
Edge, *mata, tafa.*
Eel, *puhi, toka, tuna.*

Egg, *mamari, kali.*
Eight, *valu.*
Elbow, *tuke.*
Elephantiasis, *fefe.*
Embark, *sake, seke.*
Empty, *masa.*
Enclose, encompass, *kapu, pokai, puni, taka.*
Enclosure, *ā, loto, kolo, pa, mala.*
End, extremity, *hope, pito, siku.*
Ended, *oti, pau.*
Enemy, *fili.*
Enough, *lava, kati, tau.*
Ensnare, *fisi, sele, fele.*
Enter, *o, sao, sulu, tomo, ofi, puta, poko.*
Entirely, *fu, pau.*
Envelop, *fafi, puloku, pulu.*
Envious, *fua, tau.*
Erect, *tu, tulu.*
Evening, *afiafi.*
Examine, *mata, taki, miti, sala.*
Exceedingly, *lava, loa.*
Exchange, *tau, hoko.*
Excite, *keu, koli, oso.*
Explain, *ilo, mate, vase.*
Exquisite, *pulotu.*
Extend, *lafa, kumi, o, tau.*
Extinguish, *tinei.*
Eye, *mata, kano.*
Eye-brow, *tuke.*
Eye-lash, *lau.*
Eye-lid, *leva.*

F

Face, *alo, mata.*
Fade, *ma, mao.*
Fair (weather), *aki, laŋi, pakisi.*
Fall, *siŋa, pau, pisi, to, tau, taka, vili, malili, tomo.*
Fame, *loŋo.*
Family, *kai, sivi, faŋa.*
Famine, *soŋe.*
Fan, *ili, tafi, alo.*
Far, *mamao, tafiti.*
Fasten, *pao, mau, patiti, tupe, humu.*
Fat, *ŋako.*
Father, *tama, tua.*
Father-in-law, *fuŋo.*
Fathom, *ŋafa, malo, kumi.*
Favorite, *pele.*
Fear, afraid, *fefe, mataku, maule.*
Feather, *fulu.*
Feed, *faŋa.*
Feel (act.), *fafa.*
Fell, cut down, *ta, tu.*
Fence, *ā, pa.*
Ferment, *su.*
Fern, *nase.*
Festivity, *koli, siva, kalioi.*
Fetid, *pilau, namu, elo.*
Few, *iti, lua.*
Field, *ā, mala, vase.*
Fiery, *kasa, ula.*
Fight, *tau, tamaki.*
File, *kili.*
Fill, *kusu.*
Fillip, *fana, fiti.*
Fin, *kapa, tila.*
Find, *loko.*
Fire, *afi.*
Firm, *mau, malo, huka, oko, patiti, pao.*
Firmament, *leva.*
First, *na, tua, ulu.*
Fish, *ika.*
Fish (v.), *lavakai, sisi.*
Fish-hook, *matau, pa.*
Fit, *tau.*
Five, *lima.*
Fixed, *mau, pao, toka.*
Flag, streamer, *leva, velo.*
Flame, *ula, velo.*
Flap (v.), *kapa.*
Flash, *kanapa, kamo.*
Flat, *lafa, papa.*
Flea, *kutu.*
Flee, *futa, matu, seke, solo.*
Fleet, *folau.*
Flesh, *kano, kiko.*
Float, *laŋa, holua.*
Flock, *faŋa, fusi.*
Flow, *tafe, pali, pua.*
Flower, *foŋa, pua.*
Flushed, ruddy, *ŋano.*

Flute, *faŋo.*
Fluttering, *pepe.*
Fly (s.), *laŋo.*
Fly (v.), *lele, masui, puna.*
Flying-fish, *malolo.*
Foam, *suka, pua.*
Fog, *kosu, foŋi, afá.*
Fold, *fatu, pelu, pokai.*
Follow, *alu, fai, tuli.*
Food, *kai, ma.*
Foolish, *vale, neva, lapu.*
Foot, *vae, tapu.*
For, *no, na, mo, ma.*
Forbid, forbidden, *eva, sa, lahui, tapu.*
Forehead, *lae.*
Foreign, *papa, kese, siva, tafiti.*
Foremost, *mua, ulu.*
Forget, *ŋalo, moke.*
Fortress, *kolo, pa, pali.*
Foul, filthy, *fau, keta, pala.*
Foundation, *tumu.*
Fountain, *puna.*
Four, *fa, tau.*
Fragment, *fasi, fati, suka.*
Fragrant, *kala, manoŋi.*
Freeman, *laŋatila.*
Fresh (water), *maŋalo, lanu.*
Friend, *soa.*
From, *mai, no.*
Front, *alo, mata, mua.*
Fruit, *fua.*
Fuel, *fafie.*
Full, *ki, pito, tumu, kona.*
Fur, *fulu.*
Furious, *sae.*

G

Gall, *au.*
Garden, *mala.*
Generation, *tupu, uki.*
Gentle, *malie, laŋi.*
Get, *laua, mau.*
Giddiness, *lika.*
Gird, *takai, tatua, fusi, li.*
Girdle, *malo, hume.*
Girl, *tama, potiki.*
Give, *fo, kau, sele, momoa.*
Glide, *seke, holua.*
Globular, *foe, poto.*
Gnash, *ŋai, ŋau.*
Go, *alu, sale, o, fano, liu, taka, lafa, tiki.*
God, *atua.*
Gone, *lilo, liu.*
Good, *lei, pai, meitaki.*
Gourd, *fue, sina.*
Govern, *fai, pule, taki.*
Government, *malô, sau.*
Grandparent, *tupu.*
Grasp, *kuku.*
Grass, *mohuku, mutie, ŋahele, talu, veuveu.*
Gravel, *kili, pata.*
Gray, *sina.*
Great, *fu, lasi, nui, tele, oko, pu.*
Green, *ota.*
Grieve, *mina, misi, uku, ama.*
Groan, *ale, faŋo, ŋulu.*
Grow, *fua, tupu.*
Growl, *ŋaŋa, ŋulu.*
Grumble, *musu, nanu.*
Guard, *leo, tiaki.*
Guess, *tofo, tusi, mate.*
Gum, resin, *tepau, pulu.*
Gum (of the jaw), *ŋao.*
Gush, *pali, puna, pua.*

H

Hail, *fatu.*
Hair, *fulu, lau, makawe.*
Half, *fa, lua, tua.*
Hand, *lima.*
Handle, helve, *kau.*
Handsome, *manaia, leka, pulotu, soifua.*
Hang, *fele, li, sele, tau, leva.*
Happen, *loko.*
Happy, *manu.*
Harbor, *ava.*
Hard, *malo, oko, pakeke, patiti.*
Hasten, *vave, viki, peke.*
Hateful, *kino, lia.*
Have, *laua, mau.*

He, *ia*, *na*.
Head, *ulu*, *poko*, *uto*, *penu*.
Head-ach, *lu*.
Heal, *mafu*.
Heap, *puke*, *tu*.
Hear, *loŋo*.
Heart, *ŋakau*, *fatu*, *houpo*, *loto*.
Heaven, *laŋi*.
Heavy, *mafa*.
Heel, *tuke*.
Help, *soa*, *tulu*, *alu*.
Here, *nei*.
Hesitate, *koko*, *ŋele*.
Hew, *talai*, *pao*.
Hiccough, *kukina*.
Hide, hidden, *fu*, *na*, *lilo*, *to*, *ŋalo*, *lulu*, *malú*, *moke*.
High, *luŋa*, *tiketike*.
Hill, *mau*, *puke*.
Hinder, *alai*, *taofi*.
Hiss, *sisi*.
Hit, *po*, *tu*.
Hither, *mai*.
Hog, *puaka*.
Hold (of ship), *liu*.
Hold (v.), *kuku*, *mau*, *pulu*, *taofi*, *kapu*.
Hook, *lo*, *matau*.
Hoop, *tulu*.
Hope, *manako*.
Horizon, *tulu*.
Horn, *fao*.
Hot, *kasa*, *fana*, *vela*.
House, *fale*.
How, *pe*.
How many, *fisa*.
Hundred, *lau*.
Hungry, *kai*, *pololi*, *poŋi*.
Hurricane, *afá*, *velo*.
Hurt, *palu*, *mate*.
Husband, *tane*, *ohana*, *tafu*.
Hush, *na*.
Hypocrite, *fua*.

I

I, *au*, *ku*.
If, *ina*, *kia*, *pe*, *sili*.
Ignorant, *vale*, *hupo*.
Image, *ata*, *tiki*.
Imitate, *fai*.
Immodest, *kalioi*.
In, *i*, *kei*, *ma*.
Indeed, *foki*, *lava*, *maoni*.
Infant, *iti*, *vale*.
Inland, *uta*.
Inlay, *fono*.
Insect, *komo*, *soka*, *sao*.
Inside, *alo*, *loto*, *manava*.
Inspire, *sulu*.
Insult, provoke, *kaka*, *kape*, *ke*.
Intoxicated, *kona*.
Invocation, *kupu*, *pule*.
Itch, *maŋeso*.
Ivory, *palaoa*.

J

Jaw, *kauae*.
Jerk, *ketu*.
Join, *soko*, *sulu*, *u*.
Joint, *pona*, *puku*.
Joy, joyful, *fia*, *koakoa*, *koli*, *leka*, *soisoi*.
Judge, *va*, *tilo*.
Jump, *oso*, *sopo*, *puna*, *fiti*, *ketu*.
Just, *pono*, *sao*, *tika*, *tonu*.

K

Kernel, *kano*, *lolo*.
Kill, *fasi*, *ta*.
Kind, *ata*, *liu*.
Kindle, *tafu*, *tuŋi*, *tutu*.
Kindred, *kai*.
King, *sau*, *tupu*, *aliki*.
Kite (plaything), *kapa*.
Knead, *natu*.
Knee, *tuli*, *poko*.
Kneel, *tuli*.
Knife, *kofe*, *tipi*.
Knob, *puku*.
Knock, *ta*, *tu*.

Knot, *pona.*
Know, *ilo, kite.*

L

Ladder, *fata.*
Lake, *loto, lanu.*
Lame, limp, *koki, ketu.*
Lament, *oto, pike.*
Lance, *tao, velo.*
Language, *kupu, leo, olelo.*
Laugh, *kata, soisoi.*
Lay or put down, *takoto, vaiho, tuku.*
Lazy, *ŋele.*
Lead (s.), *tepau.*
Lead (v.), *taki, tono.*
Leaf, *lau.*
Leak, *mama, liu.*
Lean (ad.), *ŋase, koko, moko.*
Lean upon, *falala, filinaki.*
Leave, *tuku, vaiho, masui.*
Leeward, *lalo, sifo.*
Left (hand), *semo, ui.*
Leg, *vae.*
Leper, leprosy, *pule, tea.*
Lest, *nei.*
Lick, *miti, palu.*
Lid, *ufi, tifa.*
Lie, repose (v.), *mose, takoto, vai.*
Lift, *sapai, siki, li.*
Light, lustre, *lama, ao, sulu.*
Light, not heavy, *mama, laŋa.*
Light-haired, *kefu.*
Lightning, *uila, kamo.*
Like, *pe, me, tau, lite.*
Lip, *ŋutu.*
Liquid, *sua.*
Little, *iti, liki, uhiki, nohi, momo.*
Live, *ola, soifua.*
Liver, *ate.*
Lizard, *moko, pili, ŋata.*
Load (v), *fao.*
Lobster, *kula.*
Lodge, stay, *sili.*
Loins, *taukupu.*
Long, *loa, tua.*
Look (v.), *sala, na, tilo, taki, lapu, vakai.*
Loose, *tala, vete, semo, alu.*
Lose, lost, *lilo, moke, ŋalo.*
Louse, *kutu.*
Love, *ofa.*
Low, *lalo, saka.*
Low-water, *masa, mako.*
Lump, *fatu, foe, popo.*
Luscious, *momona.*

M

Mad, *vale, neva, pule.*
Maggot, *ilo.*
Make, *aŋa, fai, ŋaosi, koli.*
Male, *tane, toa.*
Mallet, *ike.*
Man, *tane, taŋata.*
Many, *lasi, tele, nui.*
Mark, *ilo, paki, ta, tafa, tusi.*
Marrow, *lolo.*
Mast, *faná, tila.*
Master, *fu, tua, fatu.*
Mat, *kie, takapau.*
Mature, full-grown, *tua, oko.*
Meal, repast, *kai.*
Medicine, *lapakau.*
Meditate, *lia, manako, sala, va.*
Meet, *lele, taki, tau.*
Mend, *fono, pinaki.*
Messenger, *lele, veka.*
Middle, *loto, lua, tonu, vase.*
Mild, *laŋi, vali, maŋalo.*
Million, *kilu.*
Mince, *tofi, vali.*
Mind, *loto, manava, ŋakau.*
Mirror, *ata.*
Mischievous, *keu, sauŋa.*
Mistake, *lapu, toa, sẽ.*
Misunderstand, *pakeke.*
Mix, mingle, *ano, filo, sui, palu, vali, kusu.*
Mock, *fai.*
Mole on the skin, *ila.*
Moon, *lama, sina, mauli, kavake.*
Morning, *poŋi.*
Mote, *pula, suŋa.*

Moth, *suku.*
Mother, *tina, tua, fae, kui, tae.*
Mound, *mau, puke.*
Mountain, *mau, tua.*
Mouse, *kimoa, kiole.*
Mouth, *fafa, ŋutu, maŋa.*
Mouthful, morsel, *ma.*
Move, *neke, peke, tele.*
Mullet, *kanae.*
Murmur, *musu, nanu.*
Muscle (shell), *kuku.*
Musket, *pu.*
Musquito, *kutu, namu.*

N

Nail, spike, *fao.*
Nail of finger, *kuku, matikuku.*
Name, *iŋoa, suafa, tapa.*
Nape of neck, *kaki.*
Narrow, *api, iti, nifi.*
Native, *maoni, kai, ŋati.*
Navel, *pito.*
Near, *tata, pili, ofi, pae.*
Neat, *fia, teu.*
Neck, *ua, kaki.*
Necklace, *kasoa.*
Needle, *aku, tala.*
Nephew, *mokopuna.*
Nest, *faŋa, sili.*
Net, *kupeŋa, alu.*
New, *fou.*
News, *loŋo, tala.*
Night, *poŋi, luki.*
Nine, *siva.*
Nit, *lia.*
No, *ai, le.*
Noise, *falulu, mu, paki, ŋaŋa, ŋolo.*
Noon, *ao.*
Noose, *fele, sele.*
North, *to, tokelau.*
Nose, *isu.*
Not, *ai, le, tai.*
Now, *nei.*
Nurse, *tausi, tafu.*

O

Obey, *lama.*
Ochre, *kalaea.*
Odor, *namu, sauŋa.*
Of, *a, o, na, no.*
Oil, *lolo, pani, sinu, moli.*
Old, *lu, tua, tafito.*
One, *tasi, foe.*
Only, *foe, fu, maoni, na, vale.*
Open, *fasi, mama, maŋa, to, va, vase, seu.*
Origin, *tino, tupu.*
Ornament, *sei.*
Other, *kese, kisi, tasi.*
Outside, *fafo, pae.*
Oven, *umu.*
Overthrow, overturn, *tulaki, fuli.*
Owl, *lulu.*

P

Paddle, *fose, alo, kapa.*
Pain, *tiŋá, manu, mamahi, lu.*
Paint, *vali* (see besmear).
Pale, *ma, tea, tavake.*
Palm of hand, *kapu.*
Pandanus, *fala.*
Pap, *susu.*
Paradise, *pulotu.*
Parent, *tua.*
Parent-in-law, *fuŋo.*
Parry, *pali, kalo.*
Parsimonious, *pili.*
Part, portion, *fa, fasi, pae, vase, ma, ni.*
Past, *lilo, pau, semo.*
Path, *sala.*
Patience, patient, *aso, mafu.*
Pay, *toŋi, utu, tau, hoko, taki.*
Peace, pacific, *sau, loŋo, fo.*
Pearl, *foe, ufi, sei.*
Pearl-shell, *tifa.*
Pebble, *kalá.*
Peel, *fisi, fose.*
Peep, *suke, tilo.*
Peg, *fao.*

Pelt with stones, *fasi.*
People, *kai, mata, soya, vale.*
Pepper, *polo.*
Pepper-plant, *kava.*
Perfect, *sao, pulotu, tonu.*
Perhaps, *pe.*
Person, *kai, tayata, tino.*
Pervert, *pae.*
Pestle, *penu.*
Pierce, *soka, suki, sunuki, tui.*
Pigeon, *lupe, kuku.*
Pillow, *kali, ulu.*
Pilot, *taki, tele.*
Pin, *aku.*
Pinch, *kini, lau.*
Pit, *lua, poko.*
Pitch, *pulu.*
Pity, *ofa, aue.*
Place, *tu, nuku, tafa.*
Plain (s.), *lau, papu.*
Plait, *fili, laya.*
Plant (v.), *ko, tanu, to.*
Plantain, *faki.*
Pleasant, *leka, nave, yale.*
Pleiades, *mata.*
Pluck, *toli, faki, futi.*
Plump, *yepu, tele.*
Plunder, *fao, salu, vete.*
Plural particles, *atu, foe, fasi, kau, ma, mau, ni, ya, puke, puku, tai, tau.*
Point at, *tusi.*
Poison, *kona.*
Pole, *toko.*
Poor, *neva, yele.*
Porpoise, *tafolā.*
Post, *pou, tulu, fana, tika.*
Posterity, *suli.*
Potato (sweet), *kumala.*
Pour, *liyi, asu, utu, suai.*
Prayer, *lotu, pule.*
Precipice, *pali, opata.*
Pregnant, *pu, sapu, to.*
Prepare, *teu.*
Press, squeeze, *fota, lomi, opa, tau, tina, tomi.*
Prick, *tui, suki.*
Priest, *taula, tufuya, tupu, aliki.*
Proclaim, *polo, tala.*
Proper, *yale, tau.*
Property, *toya, api, koloa, vai.*
Prophecy, *tofo, ilo, fana.*
Proud, *sia, teu, ua.*
Provision, *oso.*
Provoke, *ke, u, peka.*
Pudding, *lolo.*
Pungent, *kava, mayeso.*
Punish, *peka.*
Push, *teke.*
Put, *tuku, vaiho.*
Putrid, *pala, pilau.*

Q

Quarrel, *ke, malo, tamaki, tete.*
Quick, *viki, vave, lele.*
Quiet, *malu, na, masa, loyo, lulu.*

R

Rafter, *lava, aso, oka.*
Rain, *usa.*
Rainbow, *anua, umata.*
Raise, *siki, sisi, sapai.*
Rat, *kimoa, kiole.*
Raw, *ota.*
Reach, *o, tau.*
Ready, *tau, teu.*
Rebuke, *lili, kauae, yao.*
Reckon, *lau, tau.*
Reconcile, *vao.*
Red, *kula, elo.*
Redeem, *panaki.*
Reed, *kaso.*
Reef (of rocks), *sakau, toka.*
Reflection, image, *ata.*
Reject, *li, ti.*
Relish to food, *kinaki.*
Remainder, *toe, lava.*
Remember, *manatu, manako.*
Remove, *neke, peke, taka, keu.*
Reptile, *yata, moko.*
Residence, *api, kai, sili.*

Resound, *tayi.*
Rest, repose, *malô, masa, okioki.*
Rest upon, *sili, tau.*
Return, *foki.*
Revolve, *taka.*
Rib, *la.*
Right, *pono, sao, tonu, ŋale, tau.*
Right hand, *tau.*
Ring, *mama.*
Ripe, *mao, oko.*
Rise, *fiti, li, futa, puta.*
Roar, *yulu.*
Roast, *tunu, tao.*
Rock, *papa, toka.*
Roll, *taka.*
Roll up, *fatu, fili, pokai.*
Root, *aka.*
Rope, *maea, taula, lino.*
Rotten, *pala, popo, pepe.*
Rough, *mafuna, pupu, suki, tala.*
Round, *foe, poto, taka.*
Row, rank, *papa, tu.*
Rub, *mili, mulu, solo, lomi.*
Rubbish, *kota.*
Run, *solo, lele.*
Rush (*juncus*), *fisi, kaso.*

S

Sacred, *sâ, laa, tabu, moa, pai.*
Sacrifice, *taumafa.*
Sail (s.), *kie, la.*
Sail (v.), *fano, soko, tele, folau.*
Salute, *soŋi.*
Sand, *one.*
Sandalwood, *ase.*
Sap, *lolo.*
Satiate, *kona, fiu, masa.*
Savage, *sae, hupo.*
Savor, *lolo.*
Scaffold, staging, *fata.*
Scale of fish, *una.*
Scate (fish), *fai.*
Scatter, *lu, lala, lefu, palasi.*
Score, *kau.*
Scrap, *momo, makawe, suŋa.*
Scrape, *laku, ŋatu, valu.*
Scratch, *selu, vaku, laku, ŋatu.*
Scull (s.), *aŋa, poko.*
Sea, *tai, moana, miti, vasa.*
Search, seek, *kimi, lapu, suke, ŋatu, tiki, ketu.*
Season, *tau, manava, mauli.*
Sea-weed, *limu.*
See, *ilo, kite, mata, vakai.*
Seed, *kano, fatu.*
Seize, *puke, sopu, peka.*
Send, *kau, uŋa.*
Separate, *motu, pae, taka, vase.*
Servant, *soŋa, tautua.*
Set, *poŋi, to.*
Seven, *fitu.*
Sew, *tui.*
Shade, *ata, malû.*
Shake, *lu, li, tutu, tete, kalo.*
Shallow, *masa, papaku.*
Shame, ashamed, *ma.*
Shape, *fua.*
Shark, *maŋô.*
Sharp, *koi, tipi.*
Sharpen, *solo, tala.*
Shave, *tafi.*
Sheath, *fafi.*
Shed, *folau.*
Shelf, *fata.*
Shell, *paka, una.*
Shelter, *lulu, malû.*
Shine, *sulu, kanapa.*
Ship, *pahi, folau.*
Shoe, *tamaka.*
Shoot, *fana, pu, ti.*
Short, *poto, saka.*
Shoulder, *uma, poko.*
Shout, *kalaŋa, valakau, vavao.*
Show, *ilo, lafa, tusi.*
Shrewd, *ata, tau.*
Shut, *komo, pani, puni.*
Sick, *mahaki, lo, mate, ŋaua, fiu.*
Side, *kaokao, pae.*
Sigh, *mapu, misi, ŋae.*
Sign, *ilo, pao.*
Silent, *mafu, musu.*
Sin, *sala, sana, kape, tiŋá.*

Sing, *siva, kalioi.*
Sink, *yoto, poko, seke, semo, to, tomo.*
Sinnet, *kafa.*
Sister, *taokete, tasi, tua, yane.*
Sit, *nofo, palasi, seke, kotuku.*
Six, *ono.*
Skin, *kili.*
Sky, *layi, leva.*
Slack, *alu.*
Slap, *paki, pati, po.*
Slave, *leka.*
Sleep, *mose, takoto, toka, vale.*
Sling, *maka.*
Slip, *seke, semo, lemo.*
Slow, *yele, sili, lo, tua.*
Smoke, *asu, poyi.*
Snake, *yata, moko.*
Sneeze, *mafatua, tife.*
Snore, *yolo, yulu.*
Snout, *yutu.*
So, *pe.*
Soak, *natu.*
Soft, *malu, yepu, palu, pepe, sali.*
Soil, *kele.*
Sole of foot, *tapu.*
Solid, *papa, maló, huka.*
Solitary, *ano.*
Some, *ma, ni.*
Some one, *sa, tasi.*
Son, *tama, tua.*
Son-in-law, *fuyo.*
Song, *siva, pihe.*
Soot, *yalafu.*
Sorcerer, sorcery, *tupu, kaya.*
Sore, *tuya, fefe, masaki.*
Sound, *loyo, tayi, falulu.*
Soup, *su.*
South, *tokelau, to.*
Sow, *lu.*
Space, *va.*
Spade, *ko.*
Speak, *faki, lea, kolelo, ki, lau, takau, tala, ate.*
Spear, *tala, tao, velo.*
Speech, *malaya, lauya, kolelo.*
Spill, *liyi.*
Spirit, *aitu, aya, ata, kufane, manava.*
Spit, *ale, anu, tufa.*
Splash, *pisi.*
Split, *fa, foa, va.*
Spoil, *mau.*
Sponge, *limu.*
Spotted, *pule.*
Spouse, *ohana.*
Spray, *afá, sou.*
Spread, *fola, lafa, soko, solo, faliki, tuki.*
Spring up, *li, puna.*
Sprit, *tila.*
Sprout, *fu, kao, muka, suli, tupu.*
Squab, *puku, poto.*
Square, public place, *mala, tahua.*
Squid, *feke.*
Squeeze, *kume, opa, tau, tina.*
Stab, *soka* (see pierce).
Staff, *toko.*
Stagnant, *lepo.*
Stair, *fano.*
Stand, *tu, tika.*
Star, *fetú.*
Steal, *kaisá, yaoi, suke, kamo.*
Steam, *asu, kosu.*
Stem, stalk, *kau.*
Stern of vessel, *muli.*
Stick (v.), *piki, pili, pani.*
Stir, *seu, keu.*
Stomach, *kete, fatu.*
Stone, *fatu, kalá, maka.*
Stopple, *komo, pulu, umoti.*
Storm, *afá, velo.*
Story, tale, *takao, fana.*
Straight, *sao, tonu, tika.*
Strange, *kese* (see foreign).
Strangle, *fele, kumi.*
Stream, *tafe.*
Strike, *fasi, lutu, moto, pa, paki, patu, po, ta, tu, u.*
Strike, as a ship, *sili, toka.*
Strip, *salu, unu.*
Strive, *maló, tete.*
Stroke (v.), *tosi.*
Strong, *fita, oko, kafa, maló.*
Stumble, *lo, tu.*
Stun, *tuli.*
Stupid, *vale.*

Substance, *foe*, *kano*, *tino*.
Suck, *miti*, *omo*.
Sugar-cane, *to*.
Suitable, *tau*.
Sun, *ao*, *la*, *fana*.
Sunset, *to*.
Support, *tu*, *paŋe*, *tulu*.
Surf, *ŋalu*.
Surface, *foŋa*, *lau*.
Surpass, *sili*, *sau*.
Surround, *puni*, *pokai*, *taka*.
Suspicious, *poto*, *fua*.
Swallow, *folo*.
Sweat, *sou*, *kava*.
Sweep, *tafi*.
Swell, *fula*, *pu*.
Swim, *kau*, *alo*.
Sword, *koke*.
Sword-fish, *aku*.

T

Table, *fata*, *lau*.
Taciturn, *musu*, *ŋu*.
Tail, *siku*, *velo*.
Take, *kave*, *lave*, *tali*, *taŋo*, *taki*, *fuke*, *puli*, *siko*.
Talk, *tala*, *va*, *kote* (see speak).
Tame, *lata*, *mali*.
Taste, *tofo*.
Tattooing, marking, *moko*, *ta*, *tau*.
Teach, *ako*.
Tear (s.), *loi*.
Tear (v.), *sae*.
Tempt, *sema*.
Ten, *fulu*, *kumi*.
Thank, *taki*.
That (pr.), *na*.
That (conj.), *kia*, *ina*.
Thatch, *ato*, *pola*.
The, *te*.
Then, *na*.
There, *ko*, *na*.
Thereupon, *lava*, *lele*.
They, *la*, *na*.
Thick, *matotu*, *pu*.
Thicket, *vao*, *ŋahele*.
Thigh, *tapa*, *ufa*.
Thin, *lailai*, *nifi*, *ŋase*.
Thing, *mea*.
Think, *manako*, *mea* (see meditate).
Thirst, *kai*.
This, *nei*.
Thorn, *tala*.
Thou, *ko*, *ke*.
Thousand, *afe*, *mano*, *tini*.
Thread, *filo*.
Three, *tolu*.
Throw, *li*, *ti*, *velo*, *maka*.
Thunder, *fatu*, *mana*, *ŋulu*.
Tickle, *mayeso*.
Tie, *fau*, *li*, *sele* (see bind).
Till, *maki*.
Time, *manava*, *mauli*, *va*.
To, *ki*, *ma*.
To-day, *nei*.
Together, *fu*, *tasi*.
To-morrow, *ao*, *poŋi*.
Tongue, *alelo*.
Tooth, *nifo*, *ŋao*.
Top, summit, *foŋa*, *pito*, *tumu*.
Top (plaything), *liu*, *milo*, *taka*.
Torch, *lama*, *sulu*.
Tortoise, *fonu*.
Tortoise-shell, *kea*, *una*.
Touch, *pa*, *paki*, *taŋo*, *tu*.
Tough, *ua*.
Town, *kai*, *kolo*, *nuku*, *pa*.
Track (s.), *tapu*.
Trade, *tau*, *hoko*.
Trample, tread, *kahi*, *peti*.
Tree, *lakau*.
Tremble, *lu*, *tete*, *pepe*, *lika*.
Tribe, *pu*, *ivi*.
True, *maoni*, *io*.
Trumpet, *pu*.
Trunk, *tumu*, *tino*.
Trust in, *filinaki*.
Try, prove, *fafa*, *tofo*, *toŋi*.
Turmeric, *leŋa*.
Turn, *liu*, *loli*, *vili*.
Turn aside, *pale*, *pae*.

Twine, *afo, filo, kafa.*
Twist, *fili, filo, milo, nino, vili.*
Two, *lua.*

U

Ulcer, *fefe, pala, tuŋa.*
Understand, *laŋona, pao* (see know).
Unfold, *fola, loli.*
Unfortunate, *mala.*
Unite, *fusi, tasi.*
Unload, *fuke.*
Unsheath, *unu.*
Up, *sake, luŋa.*

V

Veil, *puloku, pale, lulu.*
Vein, *ua.*
Vermin, *kutu.*
Very, *lava, loa, fu.*
Vex, vexatious, *fai, u, tau, kaka, fiu.*
Visitor, *manu.*
Voice, *leo.*
Vomit, *lua, pua.*

W

Wail, *aue, pihe, oto, taŋi.*
Waist, *taukupu.*
Wait, *tali, tiaki.*
Walk, *tafa, eva.*
Wall, *pa.*
Wander, *se.*
Want, need, *sema* (see poor).
War, *tau, tamaki.*
Ward off, *pali, seu.*
Warm, *fana, vela.*
Warrior, *toa.*
Wart, *tona.*
Wash, *fulu, solo, tata.*
Watch (v.), *lama, leo, tiaki, vakai.*
Water, *vai, lanu, tai, miti.*
Wave, *kale, ŋalu.*
Wax, *tepau.*
We, *ma, ta.*
Weak, *vaivai, vali, palu, lo, ŋase.*
Weary, *musu, lo, fiu.*
Weave, *fatu, laŋa.*
Weed, *vele.*
Welcome, *malō.*
Well (s.), *lepo, lua, puna.*
West, *to, sifo, lalo.*
Wet, *su, lali, maku, sou.*
Whale, *tafolá, palaoa.*
What, *ā.*
When, *fe.*
Where, *fe.*
Which, *fe.*
Whisper, *fana, musu.*
Whistle, *fio, mapu.*
White, *tea, kuokuo, ma, sina, tavake.*
Whole, *foe, fu, katoa.*
Wide, *lafa, atá, tea.*
Wife, *fafine, ohana.*
Wild, *sae.*
Wilderness, *vao.*
Will, *finaŋalo* (see desire).
Wind, *aŋi, sau, savili, tokelau, to, malaŋai, moake.*
Windward, *sake, luŋa.*
Wing, *kapa, parirau.*
Wink, *kamo.*
Winter, *toke.*
Wipe, *solo, mulu.*
Wise, *ata, pakari, poto, tau.*
With, *ma, me, aki, kei.*
Withered, *ma, malili.*
Within, *loto, tonu.*
Without (adv.), *fafo.*
Woman, *fafine.*
Wonder, *ofo, salo, va.*
Wood, *lakau, fafie.*
Word, *kupu, kolelo, takau, lau.*
Work, *aŋa, masi.*
Worm, *toke.*
Worship, *lotu, pule.*
Worthless, *lapu.*
Wound, *puta, manu.*

Wrap, *fafi*, *opa*, *puloku*, *pulu*.
Wrist, *tapu*.
Write, *paki*, *ta*, *tafa*, *tusi*.

Y

Yam, *ufi*.
Year, *mata*, *tau*.
Yellow, *elo*, *leŋa*.
Yes, *io*.
Yield, *tuku*.
Yoke, *peka*.
Yonder, *aŋe*, *atu*, *siva*.
You, *ko*.
Young, *pi*, *uhiki*, *leka*, *punua*.
Youngest child, *potiki*.

DIALECT

OF FAKAAFO AND VAITUPU.

A FULL account of these two clusters and of their inhabitants is given in the first part of this volume, p. 149 to 169. It is there remarked that the dialect was found to be nearly or quite identical at the two places. The only difference of importance was in the greater distinctness of pronunciation at Vaitupu, where the natives sounded the consonants (particularly the *f* and *s*) more strongly and sharply than is usual with the Polynesians. At Fakaafo, on the other hand, the utterance of the people was very indistinct. The *f* frequently became a sound like the *wh* in *where*, and sometimes, particularly before *o* and *u*, a simple *h*. The *s*, likewise, was often sounded like a strongly aspirated *h*. *V* and *w* were used indifferently; and in some instances, *k* seemed to be sounded like *t*. With these exceptions, the resemblance of dialect is so close, that it has seemed superfluous to give separate vocabularies for the two clusters, the words obtained at both being for the most part exactly alike. The grammatical notes which follow, refer, therefore, to this common dialect, having been deduced from the sentences which were written down on the spot, as heard from the natives. All the phrases given by way of example were thus obtained. Of course, the circumstance that this dialect was found to be a purely Polynesian idiom, closely resembling the Samoan, gave a facility and certainty to the determination of its grammatical characteristics, which would otherwise have been unattainable.

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DIALECT

OF FAKAAFO AND VAITUPU.

ORTHOGRAPHY.

The number of elementary sounds in this dialect is, in strict accuracy, but fifteen, viz.: the five vowels, and ten consonants,—*k*, *l*, *m*, *n*, *p*, *s*, *t*, *v*, *ŋ*. The *h*, however, will be occasionally employed instead of the *s*, where it was so pronounced by the natives of Fakaafo, and in one or two instances the *w* will be employed instead of *v*.

It is one peculiarity of this dialect that the *k* at the beginning of many words is often dropped, apparently at the mere pleasure of the speaker. Thus the natives said indifferently *ko* or *'o*, *ki* or *'i*, *kua* or *'ua*, &c. The first orthography would no doubt be the correct one; but it has seemed better, in all cases, to give the words exactly as they were heard and written at the time.

THE ARTICLE.

Te is the definite article in the singular number,—as, *ua lelei te tama*, good is the man.

Se (or *he*) was used before nouns, but whether as an indefinite article or as a particle of affirmation is doubtful:—*se mata*, an eye, or it is an eye; *se ulu*, hair, or it is hair.

THE SUBSTANTIVE.

The plural of nouns is determined either by the context or by particles prefixed. Those which were heard were *ni*, *kau*, and *tai*,—as, *ni ao*, clouds; *e se ai ni ufi*, there are no yams; *kau pu*, shells; *e kiu te tai fale*, the houses are many.

The cases are generally determined by particles and prepositions. *Ko* (or *'o*) is the sign of the nominative,—as, *e atua tafito o Tepolo*, *Tepolo* is an ancient god. It is used before pronouns, as *ko au*, I; *ko ai*, who? and in answer to a question,—as, who is it? Ans. *Ko te Taufaiŋá*, it is *Taufaiŋá; ko Taupe*, it is Taupe; what is it? Ans. *Ko te la*, the sun. It is not, however, always employed,—as, *e sa te papa nei*, this rock is sacred.

Gen. *Te vaka a Pihaya*, the canoe of Pihaya; *niu o te aliki*, cocoa-nuts of the chief; *maea ki matou*, rope belonging to us.

Dat. *Fia-alu ki Nukulailai*, I wish to go to Nuku-lailai; *'ia matou*, to us; *pili ki Fakaafo*, near to Fakaafo.

Acc. *Omai he niu*, give me a cocoa-nut.

Abl. *Vaka mai Tongatabu*, ship from Tongatabu; *i luya i te layi*, above in the sky.

THE ADJECTIVE.

The adjective usually follows the noun which it qualifies,—as, *e tama lelei*, he is a good man; but when it is accompanied by a verbal or affirmative particle, it may precede,—as, *ua lelei te tama*, good is the man. In this case, the adjective is, in fact, considered as a verb.

The same word may be either a substantive or an adjective according to its construction,—as, *fafine*, woman,—*malo fafine*, female dress; *taua*, war,—*lakau taua*, war-club.

The prefix *faka* was heard before some adjectives,—as, *faka-atua*, godlike, divine; *faka-lelei*, good.

NUMERALS.

Tasi (*tahi*)	one
lua or *ua*	two
tolu	three
fa	four
lima	five
ono	six
fitu	seven
valu	eight
iva	nine
ayafulu or *ayahulu*	ten
lua yafulu or *ua yahulu*	twenty
tolu yafulu	thirty
tolu lau	three hundred.

Kiu was used indefinitely for a great number—"thousands."

Toka was sometimes prefixed in enumerating, as *toka-ono*, six (qu. persons?)

PRONOUNS.

The following are all that were heard:—

PERSONAL.

1st pers. sing.,	*Au*, *ko au* or *'o au*	I
	au, *i au*	me
dual,	*maua*, *ma*	we two (exclusive)
	taua, *ta*	we two (inclusive)

	plural,	*matou*	we (exc.)
		tatou	we (inc.)
2d pers.	sing.,	*Koe*, *'oe*, *ko koe*	thou
	dual,	*kolua* or *'olua*	ye two
	plural,	*koutou* or *'outou*	ye
3d pers.	sing.,	*Ia*	he

POSSESSIVE.

1st pers.	sing.,	*aku*, *taku*, *toku*, *maku*	my
	plural,	*to matou*	our
2d pers.	sing.,	*ou*, *tou*	thy
	plural,	*o outou*, *to outou*	your

Maku means probably *for me*, as we heard *kafilou maku*, property (or merchandise) for me.

INTERROGATIVE.

Ko ai or *'o ai*	who?
i ai	whom?
Ko te ā, *se ā* (*he ā*)	what?
Pe se ā (*pe he ā*)	how, like what?

Ko ai is used of persons, and also in asking the name of any thing; as, *ko ai o outou fanua*, what is (the name of) your country?

DEMONSTRATIVE.

Tenei, this. *Tena*, that.

As, *ko ai tenei*, who is this? *e lelei te tama nei*, good is this man; *e vilivili tena mea*, that thing is a drill.

No relative pronoun was heard, the construction of the sentence apparently rendering it unnecessary,—as, *te vaka a Pihaya*,—*te vaka alu*, the canoe of Pihaya, the canoe [which is] going.

THE VERB.

The variations of time, mood, &c., in the verb, are denoted by particles. The following are those which we heard.

E is used as an affirmative sign, and generally in the present or future tense, as,—*e foki matou*, we return, or we shall return. It is also employed to express the substantive verb, as *e sa outou*, ye are sacred; *e ikō te malae*, yonder is the temple.

Se (or *he*) was used in a similar manner, as, *se tufuya*, he is a priest; *he atua sa koe*, thou art a sacred god. It may, however, in these instances, be merely the indefinite article.

Ke is a sign of the present or future, as, *au ke alu ki uta*, I am going on shore.

Kua (or *'ua*), is an affirmative particle, as,—*'ua po*, it is night; *kua mate*, it is dead; *ua lelei te tama*, the man is good. It was sometimes pronounced *tua*.

Faka is a causative prefix, as,—*faka-tau*, to make exchange, to trade. This particle is also employed to form adjectives.

Ia (or *a*) seems in one instance to be used as the passive suffix, as,—*mataku i te mea puhi-a*, afraid of the thing blown (a cigar).

Imperative: *tatou ō*, let us go; *e soyi taua*, let us two salute; *ke aumai kolua*, do you two come.

ADVERBS.

Mai, hither, towards me, as,—*sau mai*, come here; *e pili mai Oatafu*, Oatafu is near here.

Atu, away, from me, as,—*taki atu*, take away.

Aki (?), away, as, *sale aki*, go away, or go out.

Nei, here:—*e se ai ni ufi ki nei*, there are no yams here.

Kó, yonder;—*e i kó te malae*, yonder is the malae.

Ki luŋa, above, up; *ki lalo*, below, down.

Mamao, far; *mamao lava Samoa*, very far is Samoa. *Pili*, near.

E sē,—*e se ai*,—*ai-ala*, *tai-ala*,—*ikai*, *kele*,—no, none, not.

Io,—*e*, yes.

Pe-se ā, how? *Pe-nei*, thus, like this; *pena*, like that. *Tei-fea*, where? *mai-fea*, whence?

Na and *la* were frequently used at the end of a sentence, but with no distinct meaning that could be perceived. They are probably locative particles, as,—*sele atu la*, go away; *e aliki koe na?* art thou a chief? *Tepa, o toku tamá na*, Tepa, my father there.

PREPOSITIONS.

Ki or *'i*, to.

I, in, at, among.

O, *a*, *to*, *ta*, of, belonging to.

No, of, from.

Mai, from, as *vaka mai Tongatabu*, ship from Tongatabu.

Ma, for, as *maku*, for me (also probably *with*).

CONJUNCTIONS.

Ma, and (or with), as,—*Oatafu ma Nukunono*, Oatafu and Nukunono.

Ka, and, or but, as,—*e taŋata au, ka e sē aliki*, I am a man and not a chief.

VOCABULARY.

In the following list, the words which were heard both at Fakaafo and Vaitupu are left unmarked. Those which were heard only at one of the groups are marked with *F.* or *V.*, respectively. It is probable, however, that most of the latter are, in point of fact, common to both places, and that our failure to note them was merely in consequence of the very brief intercourse which we had with the natives at each group.

Above, *ki luŋa*, *i luŋa*.
Afraid, *mataku*.
All, *katoa*.
Ancient, *tafito*.
And, *ma*, *ka*.
Approach, *pili mai* (see come).
Arm, *lima*.
Arrive, *fiti* (or *hiti*), *mai*.
Artisan, *tufuŋa*, *tuhuŋa* (F.); *tufuŋa* (V.)
Arum, *talo*.
Away, *atu*, *aki*.
Axe, *toki*, *toki fiti* (V.)
Back, *tua*.
Bad, *kino*.
Banana, *futi o Lotuma* (V.)
Be (is), *e*, *ua*, *se*.
Beard, *kumikumi* (F.); *talafa* (V.)
Bed, *moeŋa*.
Belly, *manava*.
Below, *ki lalo*.
Bird, *manu*.
Black, *uliuli*.
Blow, puff, *puhi*, pass. *puhia*.
Box, bucket, *tuluma*.
Boy, *tama*, *tamaiti*.
Braid, *lalaŋa*.
Breast, *u*.
Bring, *kau mai*, *'au mai*.
Brother (qu. younger?), *taina*.
Butterfly, *pepe*.
Candle-nut (aleurites), *lama*.
Canoe, *vaka*.
Cap, wreath, head-dress, *fau*.
Chief, *aliki*.
Child, *tama*.
Chin, lower jaw, *kauae*.
Cincture worn by men, *malo*.
" " by women, *fou*.
Cloud, *ao*.
Cocoa-nut, *niu*.
Come here, *sau mai*, *salo mai*, *sale mai*, *alu mai*, *au mai*. [There are probably some shades of difference in the meaning of these terms, which we did not perceive.]
Crane, *matuku*.
Country, *fanua* (*fenua*).
Cup, *ipu*, *tauŋa*.
Cut, to, *selesele* (V.)
Dance, *saka*, *siva* (or *haka*, *hiva*).
Desert, uninhabited, *vao*.
Die, dead, *mate*.
Dirt, earth, *kele*, *kelekele*.
Diseased skin, *lafa* (qu. *herpes?*).
Divine, godlike, *faka-atua*.
Drink, *inu*.
Drum, *pahu* (F.)
Ear, *taliŋa*.
Ear-ring, *kasaŋa* (V.)

Earth, *kele, fanua.*
Eat, *kai.*
Eight, *valu.*
Elephantiasis, *fēfē.*
Eye, *mata.*
Eye-brow, *tua-mata.*
Eye-lid, *fulufulu-mata.*
Eye-shade, *tau-mata.*
Far, *mamao.*
Father, *tamá.*
Few, *mea-iti.*
Fifty, *lima-ŋafulu.*
Fire, *afi.*
Fish, *ika.*
Fish-hook, *matau*, *tamatau* (F.); *paopao* (V.)
Five, *lima.*
Flower, *pua.*
Foolish, *valevale, ŋaŋavale.*
Foot, *vae.*
Forbidden, *sa, tabu.*
Forehead, *lae.*
Foreigner, *papalaŋi.*
Four, *fa.*
French, *wiwi.*
Friend, *soa* (*hoa*).
Friendly, good-natured, *ŋaŋa-lelei.*
From, *no, mai, ma.*
Fruit, *fua.*
Fur, *fulufulu.*
Gimlet, drill, *vilivili.*
Girdle, *takai, malo.*
Give me, *kau mai, tu mai.*
Go, *alu, ō* (plu.), *salo, fano* (*hano*), *sale.*
God, *atua.*
Good, *lelei.*
Great, *lasi, loa.*
Grow, *tupu.*
Hair, *ulu, fulufulu.*
Hand, *lima.*
He, *ia.*
Heaven, *laŋi.*
Here, *nei.*
Hither, *mai.*
Hog, *puaka.*
Hot, *mafanafana.*
House, *fale.*
How, *peseā.*
Hundred, *lau.*
Hungry, to be, *fia-kai.*
I, *au.*
Island, *motu.*
Jacket, *pulou.*
Kiss, salute by pressing noses, *soŋi.*
Knife, *nifo, selesele.*
Know, *iloa.*
Land, *fanua, papa.*
Last (?), *ui.*
Lead, direct, *taki.*
Leaf, *lau.*
Leg, *vae, vavae, wawae.*
Like, *pe.*
Lip, *lau-ŋutu.*
Love, *alofa.*
Man, *táŋata, tama.*
Many, *kiu.*
Mark (V.), *tusi.*
Mat, *kie;* for a bed, *moeŋa.*
Moon, *masina.*
Morinda, (fruit of,) *nono.*
Mother, *matua-fafine.*
Mouth, *ŋutu.*
My, *aku, taku, toku.*
Nail (of iron), *fao.*
Name, *iŋoa*, (*ikoa*).
Near, *pili.*
Neck, *ua.*
Net, *kupeŋa, heu.*
New, *fou.*
Night, *po.*
Nine, *iva.*
No, *sē, ai, tai, ikai.*
Nose, *isu.*
Not, *e sē, e se ai, kele.*
Now, to-day, *inei.*
Of, *a, o, ta, to, no.*
Old, *matua, tafito.*
Only (?), *foe* or *foi.*
Our, *to matou.*
Paddle, *foe.*
Pain, *tiŋá.*
Pandanus, *fala.*
Path, *ala.*
Payment, *tau.*

Pearl-shell, *tifa.*
Perhaps, *pea.*
Person, *tino, tama.*
Pigeon, *lupe.*
Post, *pou.*
Priest, *tufuŋa.*
Property (?), *kafilou.*
Pull up, *futi.*
Quiet, *malie.*
Rain, *ua.*
Red, *kula.*
Remain, *nofo.*
Return, *foki,* (*hoki*).
Rock, *papa.*
Rope, *maea, taula.*
Sacred, *sā,* (*hā*), *tapu, faka-tapu.*
Sand, *oneone.*
Sea, *tai, moana.*
Seat, *nofoa.*
Seven, *fitu.*
Shade, *malú.*
Shark, *maŋó.*
Shell (conch), *pu.*
Ship, *folau, vaka.*
Shore, *uta.*
Sinnet, *kafa.*
Sit, *nofo.*
Six, *ono.*
Sleep, *moe, valevale.*
Small, *iti.*
Snipe, *tuli.*
So, thus, *penei, pena.*
Son, *táma.*
Song, *siva.*
Spear, *sua.*
Stone, *fatu.*
Sun, *la.*
Surf, *ŋalu.*
Take, *ave, taki.*
Tattooing (s.), *tau;* to tattoo, *ta-tau;* a tattooer, *tafuŋa ta-tau.*
Ten, *fulu.*
The, *te.*
There, *i kó, na.*
Thing, *mea.*
This, *tenei.*
Thou, *koe, 'oe.*
Thy, *ou, tou.*
To, *ki, 'i.*
Tongue, *alelo.*
Tooth, *nifo.*
Tortoise, *fonu.*
Trade, *fakatau.*
Tree, *lakau.*
Very, *lava.*
War, *taua.*
We, *ma, ta, maua, taua, matou, tatou.*
Weary, tired of, *fiu, fiau.*
Well (adv.), *fakalelei.*
Whale, *tafolá.*
What, *ā, se-ā, ko te ā.*
Whence, *mai-fea.*
Where, *teifea.*
White, *sina.*
Who, *ai, ko ai.*
Wish, *fia.*
Woman, *fafine.*
Yam, *ufi.*
Ye, *kolua, koutou.*
Year, *tau.*
Yes, *io, e.*
Your, *o outou, to outou.*

A GRAMMAR AND VOCABULARY

OF THE

VITIAN LANGUAGE.

THE materials which have served for the construction of the grammar and dictionary which follow are (1st), an abstract of a grammar of the Lakemba dialect, by the Rev. David Cargill, late missionary to the islands; (2d), a brief grammar of the dialect of Somusomu, by Mr. Hunt, the missionary residing in that town; (3), a dictionary of the Vitian language, drawn up by Mr. Cargill, in the dialect of Lakemba, and revised by Mr. Hunt (at the request of Captain Wilkes, by whose care the copy which we possess was procured), for that of Somusomu; (4th), the translations, by the missionaries, of portions of the three first gospels, into the dialect of Lakemba, with a brief catechism in that of Somusomu; and (5th), a large collection of words and sentences, taken down from the pronunciation of the natives, while we were at the group,—principally at Ovolau, Rewa, Mbua, and Mathuata.

Although some errors and omissions will, perhaps, be apparent on a more thorough acquaintance with the language, it is, nevertheless, believed that the account of it here given will be found sufficient for all purposes of philological comparison. On some accounts, the addition to the dictionary of an English-Vitian part would have been desirable, but the limits of our publication do not admit of this extension.

GRAMMAR

OF THE VITIAN LANGUAGE.

ORTHOGRAPHY.

The Vitian language has twenty-one of the elements contained in our general alphabet. These are *a*, *b*, *d*, *ð*, *e*, *g*, *h*, *i*, *k*, *l*, *m*, *n*, *ŋ*, *o*, *p*, *r*, *s*, *t*, *u*, *v*, *w*, *y*. In the dialect of Lakemba, the *j* is added, to express the sound of *t* before *i*, which is nearly that of *tsh*,—or such as is heard in the English words *Christian*, *question*.

Three of the consonants are never used except in combination with nasal sounds. The *b* is always preceded by *m*, the *d* by *n*, and the *g* by *ŋ*,—as in the words *tamba*, *ndondonu*, *waŋga*. The *r* is used both by itself, and preceded by *n*. In the latter case, the sound of *d* is generally, though not always, inserted between the *n* and *r*, merely, it would seem, for euphony,—as in *ndrau* for *nrau*, *mandrai* for *manrai*, though the latter is sometimes heard. When the missionaries first began to reduce the language to writing, they analysed these nasal combinations, as we have done, and wrote them *nd*, *mb*, *ngg*, *ndr*. They found, however, that the natives would not recognise the elements thus separated, and in spelling always united them in the same syllable. They therefore determined to alter their system, and write the combined sounds as simple letters,—giving to *d* the sound of *nd*, to *b* that of *mb*, and to *g* that of *ŋg*. The only exception is the *ndr*, which they write *dr*, not having a character by which to denote it. It must not be inferred from this, that the simple sounds *b*, *d*, and *g*, uncombined with *n*, are never heard; for the surd elements *p*, *t*, and *k*, are frequently softened in pronunciation to their corresponding sonants,—or rather, the natives make no distinction between the two classes of letters. So in the combinations *nd* and *ŋg*, the last elements are frequently heard as *t* and *k*,—as *Kantavu* for *Kandavu* (written by the missionaries *Kadavu*), *waŋka* for *waŋga* (*waga*). We do not recollect to have heard *mb* sounded as *mp*.

For the sake of uniformity, and to facilitate the comparison of the different Oceanic languages, it has been thought best to return, in this, to the original orthography of the missionaries, and to write these combined sounds in full. For the same reason, the character *ð* has been substituted for the *c*, which is used by them to express the soft English *th*, as heard in *thy*, *this*; and the letter *ŋ* is used in place of the simple *g*, for the nasal sound of *ng* in *hang*.

The five vowels have the regular sounds, as in the Polynesian dialects; and, as in those, every syllable ends with a vowel. Such words as *tambu*, *manda*, *waŋga*, *tandra*, form no exception to this rule, as the nasals *m*, *n*, *ŋ*, *nd*, really belong to the last syllable. In the missionary orthography this is made apparent for the first three combinations, the above words being written *tabu*, *mada*, *waga*, and *tadra*.

The vowel at the end of a word is frequently so indistinct as to be hardly perceptible. Thus most foreigners pronounce the words *meke*, dance, *lovu*, oven, *Moturiki*, the name of an island, as though they were written *mēk*, *lōv*, and *Moturīk*.

The *l* and *r* are distinct letters, and not interchanged as in the Polynesian dialects.

The *v* is one of the most remarkable elementary sounds in the language, on account of the wide range of its variations. Like the Spanish *b*, it is pronounced by closing the lips together, and according to the greater or less force of pronunciation, it is heard as a *v*, *f*, *p*, or *b*, and occasionally even as *m*. Thus the word *vanua*, country, is sounded frequently *fanua*, *banua*, and *panua*; *levu*, great, is commonly pronounced nearly as *leb'*; *ɛava*, what, as *ɛapa*; and the name *Viti levu* has been written by different persons *Feetee leb*, *Beetee lib*, and, utterly corrupted, *Metaleep*. At the beginning of words, it is more often heard as *f*, and in the middle as *b* or *p*. In some few words, the sound of *p* is so distinct that the missionaries were induced, at first, to write it with this letter; but they find it impossible to keep up the distinction, and at present the sounds of *p*, *f*, *v*, and *b*, (not preceded by *m*,) wherever they occur, are expressed by the same letter, *v*.

The *y* and *w* are used instead of *i* and *u* when they begin a syllable,—as, *yava* for *iava*, *waluvu* for *ualuvu*.

The accent is usually on the penultimate, and when a syllable is suffixed to a word, the accent is shifted forward,—as, *vále*, house, *valému*, thy house. Some words have the accent on the last syllable, as *ŋgaŋgá*, brave. These, which are not numerous, are noted in the vocabulary.

The consonants of the Vitian alphabet may be arranged, according to their classes, as follows:

Labials	*v*	*m*	*mb*	*w*
Dentals	*t*	*n*	*nd*	*ɛ*
Gutturals	*k*	*ŋ*	*ŋg*	*y*
Liquids	*l*	*r*	*ndr*	*s* (?)

DIALECTICAL DIFFERENCES.

Whether the variations in the language as spoken at different parts of the group are sufficiently important to constitute what may be properly termed dialects, is doubtful. The principal points of difference of which we obtained information were the following.

1. In the windward chain of islands, the chief of which is *Lakemba*, many Polynesian words are employed which are not known elsewhere, and which are probably derived from the Tongan. Thus in Viti-levu, the word for "*thing*" is *ka*; but in Lakemba it is *meɛa*, evidently from the Polynesian *mea*. In other parts of the group, *meɛa* means an *enemy*. In Lakemba, also, the *t* (as already remarked) is pronounced like *ch*, when it precedes *i*. This is likewise a peculiarity of the Tongan.

2. In *Vanua-levu* and *Somusomu* a dialect is spoken, distinguished principally by the

omission of the letter *k*, its place being indicated by a slight guttural catch,—as, *wa'a* for *waka*, *nu'u* for *nuku*. At *Mathuata*, in addition to this, the *t* is frequently dropped,—as, *'ama'a* for *tamata*. This pronunciation, however, is considered faulty by the natives themselves. In some words which are elsewhere pronounced with the double consonant *nd*, the natives of Vanua-levu employ the simple element *t*, as, *vundi*, banana, is pronounced *vuti; nduru*, knee, *turu; ndatou*, we, *tatou*. There are also verbal differences, such as *ngoli*, for *ika*, fish; but these are few in number, at least for words of common occurrence. It is said by the missionaries that in words and locutions of a more recondite cast, such, for instance, as those expressing the operations of the mind, and particularly in compound terms, the difference is much greater. Indeed, they fear that they shall be obliged to make distinct versions of the Bible for the two stations.

3. On the eastern side of Viti-levu, and particularly in *Rewa*, the language is said by the natives to be spoken in its greatest purity. There are, however, some slight verbal differences even between the neighbouring towns of Mbau and Rewa. The dialect of the adjoining islands, *Ovolau*, *Koro*, *Ngau*, &c., is very nearly the same. That of *Kandavu* is said to vary somewhat more.

4. On the western side of Viti-levu, we were informed by the white men resident on the island, that the difference of dialect was so great as to render the language nearly unintelligible, at first, to natives of other parts. The inhabitants have very little intercourse, either for commercial or hostile purposes, with other sections of the group, and are considered the most barbarous of the Feejecans. I saw but one individual from this quarter, and in a brief vocabulary of common words obtained from him, found but a small proportion that were peculiar.

The dialectical variations, both of words and construction, are noted in the grammar and dictionary. But it should be observed that even where a word or form of expression is peculiar to one section of the group, it will commonly be understood by the natives of most others.

ETYMOLOGY.

THE ARTICLE.

There is but one word in Vitian which can, with strict propriety, be called an article. This is *a* or *na*, which answers generally to the English *the*, though it may sometimes be rendered by the indefinite article. It is used only before common nouns. *Na* is a euphonic variation, which is employed, at Lakemba, after a preposition, and after the conjunction *ka*, *and*, (or more properly *with*);—as, *e vinaka a matau ka na kurō*, good are the axe and the pot. At Rewa, however, the *a* is only employed at the beginning of a sentence, and the *na* in all other cases.

It is a peculiarity of the Vitian language that certain words are always preceded, except when they begin a sentence, by the letter *i*, which has no meaning, and seems to be used merely for euphony. Although, in point of fact, it belongs to the word which follows it, it is nevertheless affixed, in pronunciation, to that which precedes. In such cases the article *a* becomes *ai*, as, *valu*, war, *ai valu*, the war; *ŋava*, spade, *omui ŋava*, thy spade, &c.

The indefinite article is sometimes expressed by the numeral *one* (*ndua*), followed by *na*,—as, *koiau raiča ndua na wayga*, I see a canoe.

Ko (in Somusomu *'o*), is included by the missionaries among the articles. It is, however, properly, a sign of the nominative, and is employed only with proper names, with a few nouns signifying relationship, and with some of the pronouns, as,—

Ko Tanoa, name of the king of Mbau.

Ko Tui-čakau, title of the king of Somusomu.

Ko Mbua, Sandalwood Bay.

Ko tamangu, my father; *Ko tinamu*, my mother.

But in the two last cases (before common nouns of relationship), the use of *ko* may be an inaccuracy, as, though common, it is not universal.

Ko is used before the interrogative pronoun *čei*, who?—and, as *koi*, it is prefixed to the personal pronouns in the singular, and in the third person dual and plural.

THE SUBSTANTIVE.

The gender is rarely distinguished. When necessary, *tayane*, man or male, and *lewa*, woman or female, may be used for this purpose,—as,

yone tayane, son;	*yone lewa*, daughter.
vuaka tayane, boar;	*vuaka lewa*, sow.

The number is also generally left to be gathered from the subject of conversation, or from the context. There are, however, several modes of designating the plural, which are occasionally employed. The particle *loya* is prefixed to nouns for this purpose,—as, *a loya vale*, the houses; but though it occurs frequently in the translations of the missionaries, it is rarely heard in conversation. *Yatu* (or rather *atu* with the euphonic *i* prefixed) is sometimes employed before nouns signifying country or island,—as, *ai atu vanua*, the lands.

The pronouns *koi rau* and *koi ra*, they, dual and plural, are sometimes employed to denote those numbers; as, *koi rau na kai Nandi*, the two Nandi people (lit. they the two Nandi people); *sa ivei koi ra na lewa*, where are they the women? By an anomaly, *ra* is sometimes used in the vocative, for "ye,"—as, *sa lako na tamandatou, ra yone*, here comes our father, children.

Vei, which is prefixed to verbs to denote reciprocal action, has, when joined with nouns, a collective signification,—as, *nondra vale*, their house, *nondra vei-vale*, their houses, their village; *vei-kau* (R.), a clump of trees; *vei-utu*, a grove of bread-fruit trees, &c.

Sometimes a collective noun is employed to express number,—as, *a 'umu'umu tamata*, (s.), the company of men.

For many articles and objects which the natives have frequent occasion to count, they have words which of themselves express ten, or a multiple of ten,—as,

unduundu,	ten canoes;	*koro*,	one hundred cocoa-nuts;
mbola,	one hundred canoes;	*selavo*,	one thousand cocoa-nuts;
mburu,	ten cocoa-nuts;	*sole*,	ten bread-fruits;

ŋgolo,	ten pieces of sugar-cane;	*rara*,	ten pigs;
mbi,	ten turtles;	*vulo*,	ten whales'-teeth;
mbola,	ten fishes;	*sava*,	ten pots.

The cases of nouns are determined by particles and prepositions. Those prefixed to proper names are, for the most part, different from those used with common nouns,—as,

Ko Tanoa,	Tanoa (nom.)	*a tanoa*,	the bowl;
i Tanoa,	of T.	*ni tanoa*,	of the bowl;
vei or *kivei Tanoa*,	to or for T.	*ki na tanoa*,	to the bowl;
mewei Tanoa,	for T.	*vei na tanoa*,	to or for the bowl;
kini i Tanoa,	with, from, in, by, T.	*i na tanoa*,	in, at, by, the bowl;
mai Tanoa,	from T.	*ma na tanoa*,	from the bowl.

I is used before proper names in the accusative,—as, *sa sarasara koiau i Tanoa*, I see Tanoa. It is also used occasionally as a sign of the vocative, as,—*I Seru*, O Seru.

It will be observed that the article *na* is used after all the prepositions except *ni; ni na tanoa* would be improper.

In the Somusomu grammar, *ri* is given as a particle of euphony which is frequently affixed to nouns, without altering the sense; it causes the accent to be shifted forward one syllable, as,—*a wáŋga*, and *a waŋgári*, the canoe. [Perhaps the latter form may have a demonstrative force, as,—*that canoe*, or the canoe before spoken of.]

THE ADJECTIVE.

Adjectives follow the substantive which they qualify, as,—*tui levu*, great king; *marama vinaka*, good lady.

Comparison is expressed by various circumlocutions, as:—

levu ɗake or *levu ŋani*, "great above" or "beyond," for *greater;*
lailai sombu or *lailai ɗivo*, "small below," for *less;*
ko sa vuku vei kendaru, thou art wise of us two;
sa kaukaua koiau kini i ko, I am strong to thee (stronger than);
a matau vinaka ŋgou, a matau ɗa ŋgou, this is a good axe, that is a bad one (for, this is better than that);
sa lala ko Viti, sa levu na tamata i America, empty is Viti, many are the men of America; (i. e. America is more populous than Viti).

The superlative degree is also expressed in many ways:—

(1) by prefixing an adverb,—as, *vau levu*, very great;
(2) by postfixing an adverb, as, *vinaka laivi* or *vinaka sara*, very good;
(3) sometimes two adverbs are employed, as, *vinaka laivi-sara*, very exceedingly good;
(4) the adverb is sometimes doubled, as, *levu sarasara*, very, very great;
(5) sometimes the adjective is repeated, as, *vinaka, vinaka, vinaka;*
(6) certain strong expressions are employed, as *levu vakairere*, great to make afraid, fearfully great.

NUMERALS.

ndua	one.	*tini ka ndua*	eleven.
rua	two.	*tini ka rua*	twelve, &c.
tolu	three.	*rua saŋavulu*	twenty.
va	four.	*tolu saŋavulu*	thirty, &c.
lima	five.	*ndrau*	hundred.
ono	six.	*rua ndrau* or *rua a ndrau*	two hundred.
vitu	seven.	*tolu ndrau*	three hundred.
walu	eight.	*undolu*	thousand.
ĉiva	nine.	*rua undolu* or *rua a undolu*	two thousand.
tini	ten.		

It is seldom that the natives require a numeral above a thousand, since for those articles which they possess in large quantities, they have the collective terms mentioned on page 173. Thus for "ten thousand cocoa-nuts," they would say, *a koro e undolu*, or *a undolu na koro*,—i. e. a thousand tens of cocoa-nuts.

Numerals, when joined with a substantive, commonly have the particle *e* before them,—as, *vale e ono*, six houses; and if the objects numbered be rational beings, *lewe* is also employed, as, *tamata e lewe tolu*, three men.

Once, *twice*, *thrice*, &c., are expressed by *vaka* prefixed to the numerals,—as, *vaka-ndua*, *vaka-rua*, *vaka-tolu*; the same form may serve to express the ordinal numbers, though these, in general, are not distinguished from the cardinal.

By twos, *by threes*, &c., are expressed by the particle *ŋa* (each, every), prefixed to the numeral, with *lewe* preceding, if it refer to persons,—as, *lewe ŋa rua*, two by two.

THE PRONOUN.

The pronouns are numerous and complex. Besides the ordinary singular and plural forms, they have a dual in all three persons, a dual and plural of the first person, which excludes the person addressed, a limited plural, applied only to a small number, two classes of possessive pronouns, separate and affixed, and finally a set of possessives appropriated especially to articles of food and drink. Many of the pronouns, moreover, vary in the different dialects.

All the personal pronouns have particles prefixed to them. These are *koi*, *ke*, and *kei*. The first of these is, for the most part, employed only in the nominative when it follows the verb, or is used independently, in answer to a question. This rule, however, is not always observed, and does not apply to the pronoun of the third person singular, *koi koia*. *Ke*, also, is sometimes omitted when the pronoun precedes the verb in the nominative case.

The pronoun *au*, of the first person, is thus varied:—

SING.	1ST DUAL.	1ST PLURAL.
Koi au, I	*ke ndaru*, thou and I	*ke nda*, ye and I (limited)
i au, me, or of me.	*i ke ndaru*, us two, or of us.	*i ke nda*, us, or of us, &c.

SING.	1ST DUAL.	2D PLURAL.
vei au, to me	*vei ke ndaru*, to us two	*ke ndatou*, ye and I (unlimited)
kini i au, from or by me	*kini ke ndaru*, from us two	
	2D DUAL.	3D PLURAL.
	kei rau, he and I	*kei tou*, they and I (limited)
	i kei rau, us two, or of us, &c.	4TH PLURAL.
		kei mami, they and I (unlimited)

In the dialects of Lakemba and Mbua, the *nd* in all the above pronouns becomes *t*, as *ke taru*, *ke ta*, *ke talou;* in that of Somusomu, the *k* is omitted, as, *'oi au*, *'e ndaru*, *'ei tou*.

In some districts of Vanua levu, *ke ru* and *koi ruka* are used instead of *kei rau; ru* is employed as the nominative to the verb, and *oru* or *oruka* as the possessive pronoun.

Kei ndatou is somctimes contracted to *tou*, particularly with the imperative,—as, *tu tou*, let us stand together, or stand firm.

The pronoun of the second person is *ko*, and is varied as follows:—

SING.	DUAL.	1ST PLURAL.
Koi ko, thou	*ke mundrau*, ye two	*ke mundou*, ye
i ko, thee, or of thee	*i ke mundrau*, you two, &c.	*i ke mundou*, you, &c.
vei ko, to thee		2D PLURAL.
kini i ko, from or by thee		*munu*, ye
		i munu, you

The second plural, *munu*, has properly the same signification with the first; but it is also used in the singular, as a respectful form of address, like "you" in English. In the latter case, it is frequently contracted to *nu*, as, *nu lea*, you go (addressed to a person of rank), for *ko lako*, thou goest. *Mundrau* and *mundou* are often contracted to *ndrau* and *ndou*, particularly in the imperative, as, *ndou lako*, go ye.

The Somusomu dialect has *'oi 'o* for *koi ko*, &c.

The pronouns of the third person, in the dialect of Lakemba, are as follows:

SING.	DUAL.	PLURAL.
Koi koia, he, she, or it	*koi rau*, they two	*koi ra*, they
i koi koia, him, of him, &c.	*i rau*, them	*i ra*, them
vei koi koia or *vei vua* } to him	*vei rau*, to them	*vei ra*, to them
kini koi koia, by him.	*kini i rau*, from, by them.	*kini i ra*, by them.

Instead of *i koi koia*, him, we heard at Ovolau and other places *ia* appended to the verb, as, *au ndomonīa*, I love him (for *ndomoni ia*). This form does not occur in the translations of the missionaries.

The people of Mbua say, instead of *koi koia*, *ko kea*, or simply *ka*. At Somusomu, the common form is *'oi 'ea* or *'oi 'a* for the nominative, and *'ea* for the accusative, after a verb. At Mbua, also, *ratou* is used for "they," as well as *ra*, the distinction being perhaps the same as that between the limited and unlimited plurals of the first person.

Instead of *'oi rau*, they two, the Somusomu grammar gives *'ei rau*, which is the same as the dual of the first person. How the distinction between them is made is not stated.

POSSESSIVE PRONOUNS.

Those which precede nouns are as follows:—

SINGULAR.	DUAL.	PLURAL.
ŋgou, my	*wendaru*, our (of thee and me)	*wenda*, our (limited inclusive)
		wendatou, our (unlimited inc.)
	weirau, our (of him and me)	*weitou*, our (limited exc.)
		weimami, our (unlimited exc.)
omu, thy	*omundrau*, your	*omundou*, your
		omunu, your (or thy)
ona, his	*ondrau*, their	*ondra*, their
		ondratou, their.

These pronouns are usually preceded by the article *a*, as, *a ŋgou vale*, my house; *a omu waŋga*, thy canoe.

At Mbua, *ondaru*, *onda*, and *ondatou* are used instead of *wendaru*, *wenda*, and *wendatou*, and *oŋgiau* for *ŋgou*. At Rewa, all the possessive pronouns commence with *n*; *ŋgou* becomes *noŋgu*, *omu* and all the others which begin with *o* have *n* prefixed (as, *nomu*, *nona*, *nomundrau*), those which begin with *we* change this to *no* (as *nondaru*, *nonda*), and those which begin with *wei* change the *w* to *n* (as *neirau*, *neitou*).

When the possessive pronouns are used with substantives signifying articles of food, they assume a different form. *Ŋgou* becomes *ŋgau*, which, at Lakemba, is used with names both of eatables and drinkables, as, *a ŋgau uvi*, my yam, *a ŋgau yaŋgona* (or *a ŋgaui aŋgona*), my kava. But at Somusomu, *ŋgau* is used with eatables only, and for drinkables *meŋgau* is employed; at Rewa it is *meŋgu*, and at Mbua, *meŋgiau*. For the second person *kemu* and *memu* are employed, the first for eatables, and the second for drinkables. For the third person these pronouns are *kena* and *mena*; for the dual, *kendaru* and *mendaru*, *keirau* and *meirau*, and so on through all the persons and numbers.

Cocoa-nuts and sugar-cane are commonly included in the class of drinkables, as they are prized chiefly for their milk and juice.

These pronouns, it should be remarked, are used only when food is set before a person for immediate consumption. When it is merely named as an article belonging to him, those of the other class are employed, as, *kemu vuaka*, your portion of pork to eat; *omu vuaka*, your pig.

There are certain substantives which require the possessive pronouns to follow them. In this case many of the latter undergo contractions, and are united with the substantive so as to form but one word. *Ŋgou* is contracted to *ŋgu*, and those pronouns which begin with *o* or *we* lose these initial syllables. Those which commence with *wei* take the form of the genitive case personal, as, *i kei tou*, *i kei mami*. Thus:—

Táma, father.

Sing.	*ŋgu*,	my,	as	*a tamáŋgu.*	my father
	mu,	thy		*a tamámu*,	thy "
	na,	his		*a tamána*,	his "
Dual.	*ndaru*,	our		*a tamandáru*,	the father of thee and me.
	i keirau,	our		*a tamái keirau*,	the father of him and me
	mundrau,	your		*a tamamundráu*,	" " you two
	ndrau,	their		*a tamandráu*,	" " them two
Plu.	*nda*,	our		*a tamánda*,	" " you and me
	i keitou,	our		*a tamái keitou*,	" " them and me
	mundou,	your		*a tamamundóu*,	your father
	ndra,	their		*a tamándra*,	their father

The nouns which require these affixes are the names of the different parts of the body, with words signifying *soul* and *mind*, and the names of some of the nearest family relations. In general the possession implied by them appears to be more intimate than that denoted by the separate pronouns.

RELATIVES.

There are no proper relative pronouns in the language, nor does this deficiency cause any obscurity in the construction of a sentence; as, for example, *sa levu na koro mai Viti-levu sa ŋgali ki Mbau*, many are the towns on Viti-levu [which] are subject to Mbau. The verbal particles *e* and *ka* and the relative particle *ki-na* serve, as will be shown hereafter, to prevent any ambiguity in the connexion of different clauses of a sentence.

INTERROGATIVE PRONOUNS.

These are three in number, viz:—*ɛ̃ei*, who? *ɛ̃ava*, what? and *viɛ̃a*, how many? *ɛ̃ei* is declined like proper names, and *ɛ̃ava* like common nouns, as:—

ko ɛ̃ei,	who?	*a ɛ̃ava*,	what?
i ɛ̃ei,	whom or whose	*ni ɛ̃ava*,	of what
vei ɛ̃ei,	to whom	*ki na ɛ̃ava*,	to what
kini ɛ̃ei,	from or by whom	*i na ɛ̃ava*,	in, by what

In inquiring the proper name of any person, place, or thing, *ko ɛ̃ei* is always used,—as, *ko ɛ̃ei a yaɛ̃ana* (or, *ai aɛ̃ana*)? What is his name? *Ko ɛ̃ei a yaɛ̃a ni vanua i ei?* What is the name of this country?

ɛ̃ei always precedes the noun to which it relates; *ɛ̃ava* may be used either before or after,—as, *a ɛ̃ava a manumanu i ei?* or, *a manumanu ɛ̃ava i ei?* what animal is this?

Viɛ̃a is usually preceded by *e*, as, *e viɛ̃a na mbete* (R.), how many priests?

DEMONSTRATIVES.

The demonstrative pronoun in most common use is *ŋgou*, meaning *this* or *that*. It receives some affixes, which do not apparently alter its meaning,—as, *ŋgore*, *ŋgoya*

ŋgoka, &c. *Ei*, *vei*, *ma*, *mai*, are also employed as demonstratives. They are usually preceded by the noun or adjective to which they refer, and sometimes have an *i* interposed between,—as, *ko ɗei na tamata ŋgou?* who is this man? *E vinaka i ei ka e ɗā i ŋgore*, this is good and that is bad.

THE VERB.

The verb has, properly speaking, no inflections. All the accidents of tense, mood, &c., are expressed by particles prefixed or suffixed. The only exception is the occasional duplication of the verb, or a part of it, to express frequency of action,—as, *ravu*, to kill, *sa vei-raravui*, they are killing one another.

The particles used with the verb may be divided into (1) affirmative or active particles, (2) particles of time, (3) of mode, (4) of form, (5) transitive affixes, (6) directive particles, and (7), the relative particle.

The particles of affirmation are those which are prefixed to a word to show that it is to be taken in a verbal sense, and which thus supply, in many cases, the place of the substantive verb. A large proportion of the words in the Vitian language, as in the Polynesian, may be used either as nouns, adjectives, or verbs, and the precise acceptation in which they are employed must be determined by the particles which accompany them.

The principal affirmative particle is *sa*, which is prefixed to verbs in all tenses. When joined with words which are properly adjectives or nouns, it may, in general, be translated by some tense of the verb *to be*,—as, *sa lako mai na tamandatou*, our father is coming; *sa lako i Ovolau nanoa ko Seru*, Seru went (or was going) to Ovolau yesterday; *sa ivei na tamata*, where is the man? *sa visa tiko*, it is burning (remains burning); *sa visa keti*, it is all burnt; *sa levulevu na turaŋa*, many are the chiefs.

E is another particle frequently used. It is often prefixed to a verb at the beginning of a sentence or clause, when the nominative, instead of preceding the verb, follows it,—as, *e lako koi koia*, he goes; *a lako mai a tamata*, the man is coming; *e rerekita kemundou*, blessed are ye. *E* is also prefixed to the pronouns of the third person dual and plural, when they precede the verb,—as, *e ra lako*, they go.

Sometimes the nominative comes before the verb, with *e* between them, in which case this particle supplies the place of the relative pronoun,—as, *koi ra e ɗaka ɗā*, those that do evil; *koi koia e kaɗivi*, he who is called; *koi koia e i hevani*, he who is in heaven. *E* is only used in the present and future tenses; in the latter case it often precedes the future sign *na*,—as, *e na lako mai koi koia*, he will come.

Ka is used like *e*, but only in the past tense,—as, *na lemba ka'u ɗakava*, the garland [which] I was making; *koi koia ka lako*, he who went. It must not be confounded with the conjunction *ka*, and, which is of frequent occurrence.

PARTICLES OF TENSE.

It has already been explained that *e* and *ka*, to a certain degree, indicate time; but there are also two particles which have peculiarly this office. These are *na* for the future, and *a* (in the third person, *ka*) for the preterite,—as, *au na vakamate*, I will kill; *au a vakamate*, I have killed.

These particles, however, are frequently omitted, when the time of the action is otherwise indicated, either by the context, or by certain adverbs. *Ŋgai* expresses an action

just completed, as *sa ŋgai ɗokovata*, we have just been reconciled; *sa ŋgai mate a luveŋgu lewa*, my daughter is just dead. *Oti*, done, finished, is used after a verb to express a kind of preterite, as *au sa meke oti*, I have sung, am done singing; *sa visa oti*, it is burnt. *Keti* has a similar force. *Tiko*, to remain, gives a meaning similar to that of the present participle in English,—as *au sa vola tiko*, I am writing; *sa visa tiko*, it is burning. *Koto* and *no* are sometimes used in the same way.

PARTICLES OF MOOD.

The sign of the subjunctive and infinitive is *me*, which may be rendered "that," "in order that," "to," &c.; it seems to be connected with the preposition *mei*, for, as in the examples *ka ɗakava a tamata a Kalou mei ɗavai?* God made man for what? ans. *Me kila ko kea a Kalou*, that he might know God.

The conditional, with *if*, is expressed in the present and future by *kevaka*, and in the past by *ke* prefixed to the verb. In the dialect of Somusomu *'e*, *'ea*, and *'ena* are used for *if*, but the distinction between them is not explained. *Lest* is expressed by *ndaka*, —as, *ndaka lutu koi koia*, lest he fall. But frequently the conditional is not distinguished by any sign,—as *sa lako mai koi koia*, *au sa vakamateia* (R.), had he come, I had (or would have) killed him.

The imperative has *me* (or, at Somusomu, *maui* or *mo*) before it, or it is without a particle,—as *me lako koiko* (or *maui la'o 'oi 'o*, or *mo la'o*), or simply *lako*, go. In the dual and plural, it has the abbreviated pronouns *ndrau* and *ndou* before it,—as *ndrau lako*, go ye two. The imperative of forbidding is formed by *kakua* with *ni* following,— as, *kakua ni lako*, do not go.

PARTICLES OF FORM.

Vaka is the causative prefix, as *mate*, to die, *vakamate*, to kill; *mbula*, to live, *vaka-mbula*, to save, to cure. But this prefix is also used to form adverbs, and must frequently be rendered "like," or "after the manner of,"—as, *vakaɗā*, badly; *vakaivei*, how? *vaka-Viti*, Feejee-fashion.

Vei prefixed to a verb, with *i*, *ɗi*, *ki*, *ni*, *vi*, *ti*, *laki*, *maki*, *taki*, *yaki*, suffixed, expresses reciprocal action,—as *vei-vukéi*, to help one another, from *vuke*, to help; *vei-taŋiɗi*, to sympathise, weep together, from *tayi*, to weep; *vei-kiláki*, to know one another, from *kila*, to know; *vei-ɗurumaki*, to enter one within another, as the links of a chain, from *ɗuru*, to enter, &c. The suffixes, however, are often omitted,—as *vei-vaɗu*, to strike one another, to box, *vei-voli*, to trade together, &c. This form with *vei* has also, at times, the signification of united action, forming a sort of plural,—as, *vei-kandavi*, to run together, *vei-tomani*, to live or sit together.

The suffixes which the verbs in this form receive, are usually the same which they have when they precede, as transitives, a pronoun or proper name, as will be hereafter explained. This, however, is not always the case. *Kila*, to know, has for its transitive suffix *i*, and for its reciprocal *ki*.

With *yaki* following the verb, the prefix *vei* often loses its reciprocal sense, and expresses merely short, quick, interrupted motion, like that denoted by the phrases "to and fro," "up and down," "about," and the like. Thus, *vei-raiɗi* means, to see one another, and *vei-raiyaki*, to look about, this way and that; *vei-lako-yaki*, to go to and fro, go about; *vei-siki-yaki*, to lift about.

The reciprocal affixes are also used to form the abstract nouns of relationship, as, *ŋane*, brother or sister; *vei-ŋanēni*, the relation between brother and sister; *wati*, spouse, husband or wife; *vei-wati* or *vei-watini*, the matrimonial relation. *Vei-toroi* signifies a *successor*, from *toro*, to come near; and *vei-taravi*, an heir, from *tara*, to succeed.

Desire is expressed by *via*, as *via-kani*, to wish to eat; *via-moĉe*, to wish to sleep, to be sleepy; *au via lako*, I wish to go.

Ndau signifies frequent or customary action,—as *ndau-lolo*, to fast frequently, to be wont to fast; *ndau-kana*, to eat much, to be a glutton.

TRANSITIVE AFFIXES.

Verbs, when they have a transitive signification, usually take certain affixes which denote this state, and that whether they are or are not immediately followed by a noun in the objective. These affixes are *a*, *ĉa*, *ka*, *ma*, *na*, *ŋa*, *ra*, *ta*, *va*, *ya*, *lakina*, *rakina*, *takina*, *vakina*, and *yakina*. The last five become, in the dialect of Rewa, *laka*, *raka*, *taka*, *vaka*, and *yaka*. All these affixes, when followed immediately by a pronoun or proper name, with the objective sign *i* before it, lose their final *a*, and take this *i* in its place.

[The missionaries at Lakemba at first considered that the final *a* was changed to *i*, and the *i* of the objective also retained; they therefore wrote *au raiĉi iko*, or *au raiĉii ko*, for "I see thee." But at Rewa and Somusomu they have omitted one of these vowels. So far as our experience went, only one is sounded; indeed, the pronoun in the accusative appears frequently to be affixed to the verb,—as *au raiĉiko*, I see thee; *kakua ni vesukiáu*, do not tie me. We sometimes heard the *a* retained, as, *au raiĉa iko*. The omission of the final vowel in Vitian, before another vowel, is by no means uncommon; *lako*, to go, when followed by *i*, generally becomes *lak'*, as, *au sa lak' i Ovolau*, I am going to Ovolau.]

Examples of transitive affixes are,—

SIMPLE VERB.	TRANSITIVE FORM.
ndere, to cleanse	*nderéa*
sambi, to drive	*sambíĉa*
vesu, to tie	*vesúka*
ĉuŋu, to hug	*ĉuŋúma*
loma, to love	*lomána*
taro, to ask	*taróŋa*
vakatū, to erect	*vakatura*
sila, to trample	*siláta*
soro, to worship	*soróva*
ta, to fell, cut down	*taya*
koti, to cut	*kotilakína*
tambu, to consecrate	*tamburakína*
vue, to wound	*vuetakína*
taki, to draw water	*takivakína*
sole, to swathe	*soleyakina*

It does not appear that there is any difference of meaning (with one exception) in these suffixes, nor is there any mode of determining the proper suffix of any particular verb, except from usage. Sometimes a word which has two or more acceptations, takes a different suffix for each,—as, *tau*, *taura*, to take, *tau*, *tauɕa*, to gather or pluck, *tau*, *tauva*, to cleave to. So *roŋo*, *roŋoɕa*, to hear, and *roŋotakina*, to preach. But frequently the same suffix is joined to verbs which, though sounded alike, are evidently different words; *lia*, to steal, and *lia*, to inquire, both make *liáɕa*. Moreover, the same word sometimes takes two or more affixes with no change of meaning; thus, *mboso*, to cut, has *mbosoka*, *mbosolakina*, and *mbosorakina*.

The exception mentioned above is in the case of *vakina*, or *va'ina*, which is said (in the Somusomu grammar) to have sometimes the meaning of acting or doing *for*, or *on account of* another, as, *au sorova'ina ea*, I pray for him, *au lolova'ina ea*, I fast for him, *au la'ova'ina*, I go for him, or on his account. It will be observed that, in this case, the suffix does not change its final vowel before the pronoun. It has not, however, always this meaning, as *ŋatovakina*, which means "to omit the *k* in speaking" (like the people of Somusomu).

These transitive suffixes seem to be the same as those that in the Polynesian serve as signs of the passive. [See Comp. Gram. § 56.] What makes this almost certain is the fact that in those cases where the Vitian verb is of Polynesian origin, its transitive suffix usually corresponds with the passive suffix of the same verb in Polynesian,—at least, as we find it in the dialect of New Zealand, which has retained this part of the language more complete than the other dialects. Sometimes the Samoan and Tongan also coincide, as will be seen in the following examples:

VITIAN VERB.	TRANSITIVE.	POLYNESIAN.	PASSIVE.
vakatu, to erect	*vakatura*	*wakatu* (N. Z.)	*wakaturia*,
vakatumbu, to cause to grow	*vakatumbura*	*wakatupu* (N. Z.)	*wakatupuria*
vakamate, to kill	*vakamatea*	*wakamate* (N. Z.)	*wakamatea*
siki, to lift up	*sikita*	*hiki* (N. Z. and Tong.)	*hikitia*
		[also *si'i*, Sam.	*si'itia*]
kini, to pinch	*kinita*	*kini* (N. Z.)	*kinitia*
vaɕu, to strike	*vaɕuka*	*patu* (N. Z.), to knock	*patukia*
umbiumbi, to cover	*umbiumbia*	*ufiufi* (Sam.)	*ufiufia*
keli, to dig	*kelia*	*keri* (N. Z.)	*keria*
unu, to drink	*unuma*	*inu* (N. Z.)	*inumia*

THE PASSIVE.

There is, in the Vitian, no especial formation to express the passive voice. When the passive in English is followed by an ablative of the agent, this, in Vitian, would become the nominative,—as, "ye shall be hated by all men," is rendered, *e na ɕati kemundou a loya tamata vakaandua*, all men shall hate you. In other cases, the form is the same as in the active, the subject being put in the objective after the verb, and some nominative equivalent to the French *on* being apparently understood,—as, *ka na kaɕivi koikoia*, and he shall be called, lit. [people] shall call him; *e na mbiuti ra ki Kiena*, and they shall

be cast into Gihenna—"[*on*] *les jettera*," &c. In these examples the close relation which exists between the passive and transitive forms of the verb is evident.

DIRECTIVE PARTICLES.

In the Polynesian dialects, frequent use is made of particles expressing the direction of the action, whether towards or from the speaker, upward or downward, and the like. In the Vitian, similar words are in use, though not to the same extent. *Mai* signifies motion towards the speaker, and may frequently be rendered *hither; ani* or *yani* denotes motion from the speaker,—as, *away*, *off*, *forth*, &c.; *ɛake* signifies *upwards*, and *ɛivo*, *downwards*. *Lako-mai*, come hither; *lak'ani*, go away; *tu ɛake*, stand up; *tuku ɛivo*, to put down; *tuku-yani*, to send forth;—*au tukuɛi kemundou yani*, I send you forth; *tukuɛa-mai*, give it here; *viri-ani*, throw away.

RELATIVE PARTICLE.

Ki-na, in the middle or towards the close of a sentence, refers to some noun, pronoun, adverb, or other word preceding it, expressive of time, place, cause, manner, instrument, and the like; it thus frequently supplies the place of a relative pronoun; as, *a tikina vakanduaya ko lako ki na*, every place *where* thou goest (*ki na* referring to *tikina*, place). *I na siya e mate ki na a yayondra*, on the day *when* their bodies die, (where *ki na* refers to *siya*.) *A ɛava ko raiɛa ki na a malamala*, why dost thou behold the mote?—here *ki na* refers to *ɛava*, what,—i. e., what is it for which thou beholdest, &c.

The following paradigms are intended merely to show the mode in which the particles of tense, mood, &c., are applied, when it is thought necessary to employ them; but it must not be forgotten that their use is by no means constant, and that, in strictness, a conjugation of regular verbal forms is not consistent with the genius of the Vitian language.

PARADIGM OF AN INTRANSITIVE VERB.

Infinitive, *me lako*, to go.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

au lako, I go
ko lako, thou goest
e lako koikoia, he goes

Dual.

kendaru lako, thou and I go
keirau lako, he and I go
kemundrau lako, ye two go
e rau lako, they two go

Plural.

kenda / *kendatou* } *lako*, ye and I go
keitou / *keimami* } *lako*, they and I go
kemundou lako, ye go
e ra / *e ratou* } *lako*, they go

INDEFINITE.

au sa lako, I am going, or am gone
ko sa lako, thou art going, &c.
sa lako koikoia, he is, &c.

PRETERITE.

au a lako, I went, or have gone
ko a lako, thou wentest
ka lako koikoia, he went

FUTURE.

au na lako, I shall go
ko na lako, thou wilt go
e na lako koikoia, he will go

CONDITIONAL.

kevaka au lako, if I go
(contracted to *kevaka'u lako*)
kevaka ko lako, if thou goest
kevaka e lako koikoia, if he goes

PRETERITE.

ke au sa lako, if I had gone
(contracted to *ke'u sa lako*)
or, *ke sa lako koiau*
ke sa lako koiko, if thou hadst gone
ke sa lako koikoia, if he had gone

FUTURE.

kevaka au na lako, if I shall go
kevaka ko na lako, if thou shalt go
kevaka e na lako koikoia, if he shall go

SUBJUNCTIVE.

me au lako, that I may go
(contracted to *me'u lako*)
me ko lako, that thou mayest go
me lako koikoia, that he may go

PRETERITE.

meu sa lako, or
meu a lako, that I might go

FUTURE.

meu na lako, that I may go

IMPERATIVE.

lako
lako koiko
me ko lako
mo ko lako
maui lako
} go thou!

nu lako, go you (respectful)

DUAL.

ndrau lako
me kemundrau lako
lako kemundrau
} do ye two go

PLURAL.

ndou lako
me ke mundou lako
maui lako kemundou
} go ye.

CAUSATIVE FORM.

Inf.—*me vakalako*, to cause to go
au vakalako, I cause to go
au a vakalako, I caused to go
au na vakalako, I shall cause to go
kevakau vakalako, if I cause to go
meu vakalako, that I may cause to go
vakalako koiko! do thou cause to go

FREQUENTATIVE FORM.

me veilakoyaki, to go about, up and down
au veilakoyaki, I go about
au a veilakoyaki, I went about, &c.

DESIDERATIVE FORM.

me via-lako, to wish to go

USITATIVE FORM.

me ndau-lako, to be wont to go.

PARADIGM OF A TRANSITIVE VERB.

me loma, to love.

TRANSITIVE FORM.

lomana, to love some object.

au loman a ŋone, I love the child
au lomani Seru, I love Seru
au lomani ko, I love thee
au lomani koikoia (L.)
au lomani kea (Mb.)
au lomani 'ea (Sam.)
au lomania (R.)
} I love him
ko lomani au, thou lovest me
ko lomani ko, thou lovest thyself
ko lomani koikoia, &c., thou lovest him
e lomani au koikoia, he loves me
e lomani ko koikoia, he loves thee
e lomani koikoia koikoia
or, *e lomania koikoia*
} he loves him
kendaru lomani koikoia, we two love him
e rau lomani ko, they two love thee, &c. &c.

CAUSATIVE FORM.

me vakalomana, to cause to love
au vakalomani ko i koikoia, I cause thee to love him
e ra vakalomani au i ko, they cause me to love thee, &c. &c.

RECIPROCAL FORM.

me veilomani, to love one another
kendaru veilomani, we two love one another
kendatou veilomani, we all love one another

DESIDERATIVE FORM.

me via-lomana, to wish to love
au via-lomani ko, I wish to love thee

USITATIVE FORM.

me ndau-lomana, to be wont to love.

The remaining parts of speech do not require a particular notice. All the prepositions, and most of the conjunctions have been already given in treating of the cases of nouns, and the moods of verbs. The formation of adverbs with *vaka* has also been adverted to. We therefore proceed to speak of some other peculiarities of this language; and first of the

FORMATION OF WORDS.

The duplication of simple words is common in the Vitian, though not according to any particular system or rule. In a verb it frequently expresses repetition of an action (ante, p. 375); with adjectives and adverbs it is a mode of forming the superlative (see p. 370). Sometimes adjectives are formed by the duplication of other words, as, from *sombu*, down, we have *sombusombu*, steep; from *loa*, dirt, *loaloa*, black, dirty. But more commonly nouns are thus formed from verbs, as from *kau*, to carry, is derived *kaukau*, a burden; from *soro*, to worship, *sorosoro*, a religious rite; *kamba*, to climb, *kambakamba*, a ladder. Very often the reduplicated form differs in no respect from the simple word, and seems to be preferred merely from some idea of euphony.

A kind of verbal adjective, with a passive meaning, is formed from many verbs by prefixing *ta*, as, *voče* to flay, *tavoče*, flayed, having the skin stripped off; *wase*, to separate, *tawase*, separated, divorced; *sere*, to untie, *tasere*, untied, loose. This particle is sometimes found between the causative prefix *vaka* and the verb, as, *kila*, to know, *vakatākíla*, to make known, to testify; *vuli*, to learn, *vakatāvúli*, to teach, i. e. to make *learned*.

Compounds are not uncommon in the Vitian. The words which compose them are arranged in the same order as when separate,—that is, the adjective follows the noun, and the noun the verb,—substantives are separated by a preposition, &c., as, *matalailai*, sharp-pointed, from *mata*, eye or point, and *lailai*, small; *matanivanua*, a councillor (eye of the land); *nduvu-vakataŋi*, flute (noise-making bamboo). Substantives, however, are frequently used as adjectives, in which case no preposition is required, as, *čikavatu*, stone-blind, from *čika*, a disease of the eyes, and *vatu*, a stone; *turundrāmbalávu*, issue of blood, from *turu*, to drop, *ndrā*, blood, and *mbalavu*, long.

The adjectives *rawarawa*, easy, and *ndrendre*, difficult, are frequently suffixed to verbs to form compounds, as, *vala-rawarawa*, easy to do, *vala-ndrendre*, hard to do; *talai-rawarawa*, easy to command, or, rather, to be commanded,—hence used for *obedient; talai-ndrendre*, disobedient, ungovernable.

CONSTRUCTION.

As the Vitian has no inflections, the only rules of syntax which apply to it are such as relate to the arrangement of words in a sentence. Many of these rules have been already given. The following is a general summary of the most important.

The adjective follows the noun which it qualifies.

The nominative, if it be a pronoun preceded by *ko* or *koi*, usually follows the verb; other pronouns commonly precede.

If the nominative be a noun, it generally follows the verb; and if the verb have a pronoun for its object, then the nominative comes after the object, as *sa ɗandra a siya*, the sun rises; *sa lako mai na kai Mbua* (R.), the Mbua people are coming; *sa lomani au ko Seru*, Seru loves me.

Adverbs generally follow the verb, as *ndromu ndole a siya*, the sun sets too soon; *ka na vakasavasavatakina sara koikoia*, and he will thoroughly cleanse.

The negatives precede the verb, as, *sa seya ni kila koiau*, I do not know, *e na tawa mbula a tamata*, man shall not live; *tawamboko*, no end, endless; *e ra nu ɗau mate* (Sam.), they shall not die.

The same word is frequently noun, verb, adjective, or adverb, according to the construction of the sentence; thus *mbula* means life, to live, alive, living; *siri* is wrong, to err, error, erroneously, &c. The verb, if transitive, is usually distinguished by its suffix, and the noun by its article or preposition.

Sometimes a verb, or a part of a sentence, is treated as a noun, and takes a possessive pronoun before it, instead of a nominative, as, *i na ona tawa mboki ra*, because he could not find them, lit. for his not finding them; *vaka na neitou vakandondonutaki ra* (R.), as we forgive them, lit. like our forgiving them.

The natives of Viti, like those of Samoa and Tonga, in speaking of or to their chiefs, employ certain terms distinct from those in ordinary use. They are principally the names of the parts of the body, and of some of the most common acts,—as, to eat, speak, sit, sleep, and the like. By a singular coincidence of idiom with many European languages, the plural pronoun *munu* or *kemunu*, you, is used as a respectful mode of address to a single person; in which case it is frequently contracted to *nu*. *Vua*, him, is also generally used as a term of ceremony, instead of the oblique cases of *koikoia*. The following list, given by Mr. Cargill, comprises most of the words of this description:

CEREMONIAL.	COMMON.	ENGLISH.
ɗuɗa	*ɗika*	ophthalmia
ɗaka, tembenikula	*liya*	hand or arm
kulinisambula	*kuli*	skin
lea, wakolo	*lako*	to go
lomanikoro	*vale*	house
mbale	*mate*	death; to die
milamila	*mbaɗa*	disease, sickness
ndakunivesi	*ndaku*	the back
ndratambu	*ulumatua*	the first-born
oviovi	*tutuvi*	a cloak

CEREMONIAL.	COMMON.	ENGLISH.
serau	*sarasara*	to see
serau	*mata*	eye, face
tauri	*kana*	to eat
tavi	*ɣone*	a son or daughter
tavo	*moĉe*	sleep; to sleep
tokawale	*mborisi*	anger; angry
turatura	*ava* (*yava*)	the foot or leg
vakatambuna	*vosa*	to speak
vakatatambu	*vosa*	a word
vakatoka	*aĉa*	name
vanua-i-ĉake	*ulu*	head
wave	*kete*	the abdomen
wiri	*tiko*	to sit
wiriwiri	*tikotiko*	a seat

PROSODY.

The Feejeeans pay more attention to poetical composition than any of their Polynesian neighbours. Nearly all their dances are accompanied by songs, in a kind of recitative, to which the motions of the dancers are made to correspond. The song and dance appear to be looked upon as inseparable, and any important celebration or festival is usually signalized by the production of a *meke*, or dance, of which both the movements and the words are newly composed. There are persons, both male and female, who devote themselves to this species of composition, some of whom acquire a great reputation. They frequently obtain a high price for their productions, twenty *tambua* (the native currency of whale's teeth) being sometimes given for a single song and dance. As a person with forty or fifty of these teeth is considered wealthy, and for eight or ten a ship may be supplied with provisions for a cruise, it is evident that the Feejeeans affix no slight value to the works of their composers.

Indeed a poet of Viti has a far more difficult task than those of most countries. He must not only possess a good knowledge of music, as it is understood by his countrymen, and be acquainted with the principles on which their dances are regulated, but in the composition of his song he has to adapt it both to the tune and the dance,—and he must do this while fettered by a complicated system of rhythm and rhyme peculiar, so far as we know, to his language.

The most common measure in their songs consists of three dactyles and a trochee;* but in the place of any of the dactyles a spondee may be used. Thus the line

* This measure is one not wholly unknown to English ballad literature; it is that adopted by Scott, in the well-known lines—

"Where shall the lover rest, whom the fates sever
From his true maiden's breast, parted for ever?" &c.

āu tĭkŏ | māi nā | tāmbŭ tă | ŋānĕ

consists of a dactyle, a spondee, a dactyle, and a trochee. And in the line

ndrēndrē | ŋā ī | tīkŏ mă | lŭă

we have two spondees, a dactyle, and a trochee.

One variation, however, is permitted, which is not consonant with our ideas of metrical harmony;—when a reduplicated word like *salusalu*, *ɛevaɛeva*, is introduced into a line, it is considered as containing only as many syllables as the simple word. It is possible that, in singing, such words are not doubled, but of this the natives from whom we received the songs gave no intimation while reciting them. Thus the line

Sālŭsālŭ nĭ vūɛū mākĕrĕvāki

has two syllables too many, which are evidently contained in the first word; if these are omitted, the line consists of a dactyle, a spondee, a dactyle, and a trochee. This rule holds in every case, so far as we have observed, where a double word occurs.

In some instances a foot of four short syllables occurs, instead of a dactyle, as,—

Rā vŭlĭ | vūɛŭ rā | tămŭ răwă | tākă

It should be observed that the words in their singing, or rather chanting, are divided according to the tune, without any reference to the sense,—a pause not unfrequently occurring in the middle of a word.

But the observance of metre, which, in the Latin tongue, constitutes nearly all the mechanical part of verse-making, is the least difficulty in the Vitian. There is, in addition to this, a peculiar manner of rhyming, which must require, in the composer, a great command of words, as well as skill in disposing them. The rule is as follows:—those vowels which are contained in the last two syllables of the first line of a stanza, must be found, in the same order, in the last two syllables of every succeeding line:—and the greater the number of lines which are thus made to conform, the better is the poetry esteemed. Some of the stanzas in the poems which we took down have six, others nine lines. It is evident that this species of rhyme, or rather consonance, could only be successfully cultivated in a language distinguished, like the Vitian, for the predominance of vowel sounds.

In the following example, the two terminal vowels are *u—a:*

Ru moɛe koto i mbure Mbatua,
Au andra ɛala ni ɛambe na vula.
Oŋgu masi au lak' i munduva.
Rūkŭmbi a ɛau turu ki tumba;
A oru ɛoɛoko au lak' i rumbuna,
Rūkumbi a ɛau turu ki tumba.

This song, as well as those which follow, was obtained from a chief of Mbua, or Sandalwood Bay, at which place a dialect prevails differing both from that of Ovolau, where our interpreter resided, and from those of Lakemba and Somusomu, of which we had vocabularies; in some cases, therefore, a difficulty was experienced in arriving at the exact interpretation,—a difficulty increased by the elliptical form of expression, and the poetical license in the use of words to which the native bards have recourse in order to meet the exactions of their complicated metrical system. The following is the meaning of the above, as near as we could obtain it:

We two were sleeping in the council-house of Mbatua;
I awake suddenly as the moon is rising.
My girdle I am going to cut in two.
The dew is falling heavily without;
All our things I am going to put in a chest,
[For] the dew is falling heavily without.

The *mbure* is the large house which is found in every town, and which serves for council-house, temple, and house of reception for strangers. Two are represented in the song as sleeping in a house of this kind, called *Mbatua*, having left the articles which they had brought with them (probably the dresses, paints, &c., provided for the dance) on the outside. One of them awakes at the rising of the moon, and finds that the night is clear, and that a heavy dew is falling; he divides his girdle or cincture of native cloth to give half of it to his companion (which the natives frequently do, as the girdle is long and wrapped round the body in several folds), and proceeds to put their property where it will not be injured by the moisture. There is nothing poetical in the verse, which was probably composed to suit the rhyme,—the first line chancing to terminate in *u—a*, the poet went on to string together as many words of this termination as he could recollect. *Munduva*, which properly signifies to *cut* or *gash*, as a stick or a finger, is used, for the consonance, instead of *kosova*, which means to *clip*, or cut with scissors or a shell. *Rukumbi* is not in the vocabulary, but we find *taumbi a layi*, meaning, a heavy fall of rain; *rukumbi a ɛau* we suppose to mean (at least, in this dialect), a heavy fall of dew. *Turu* is to drop, to drizzle. *Rumbu* means a chest or box, but by taking the suffix *na* it becomes a verb,—as in English we say "to box up." *Koto* means to *put*, to *place*, and, as a neuter, to *lie*, to *be placed*;—but it is used after another verb to express continuance of the action or condition, answering to the participial forms in English—I am sleeping, we were lying, &c.; *tiko*, *toka*, and *no*, are used in a similar manner. *Ni* before *ɛambe* is probably used for *ni naiɛa*, or some such adverb, meaning *when*, *as*, or the like.

The following song is similar to the preceding, but its two rhyming vowels are *a—i*:

Au tiko mai na Tambu-tayani,
A oru meke ka lak' i turumaki,
A tou kula ka tayi takari,
Andra ɛala tiko, kau ŋgai tayi
Kau mbau ɛuru a sē ni kundravi
Salusalu ni vuɛu makerevaki.

Which may be rendered as follows:

I was lying in the Tambu-taŋani,
We were going to learn a dance,
A red cock crowed in the court-yard,
I awoke suddenly and went to crying;
I am going to string the flowers of the kundravi,
For a necklace in the harmonious dance.

This is evidently intended for a dance of females. A woman represents herself as sleeping in a house called *Tambu-taŋani*, on the night before a festival; she awakes at the crowing of a cock, and recollecting that the morning is to be devoted to learning a dance, she falls to crying at finding that it is already late,—her tears being probably due, in some measure, to the circumstance that *taŋi* (to weep) is needed by the poet for the jingle of the verse. She then proceeds to prepare the necklace of flowers which is worn in the dance. *Turumaki* is the only word, the meaning of which is uncertain; it is possible that a mistake was made in taking it down, as there is a syllable too much in the line; it may correspond, in the Mbua dialect, to the Lakemba word *saumaki*, to return, or cause to return, which may be used for *repeat, rehearse, call to mind. Tiko* is used nearly like *koto* in the preceding song,—"I awoke suddenly, and remained so." *Ilgai* and *mbau* both seem properly to mean to *go*, and are both used as auxiliaries. *ɔuru*, to enter, or pass through, is here used as a transitive verb, meaning to *insert*, as flowers in a garland. *Takari* (at Ovolau *saŋgati*) is the name given to the space around the outside of a house. *Kau* is a contraction for *ka au*, "and I." *Vuɛu* is the *figure* of a dance. *Makerevaki* means "in good accord,—well arranged."

The song which follows was also obtained at Sandalwood Bay, and is valuable not only as a good specimen of native composition, but as containing many allusions to their peculiar customs:

Ni avu Rewa tala ndrondro na ɛeva,
Sa ɛaŋi toka ni uɛu i Rewa;
Ma kurea no a sinu ka ŋgera,
Me ra ɛuru salusalu nai ālēwa.
ɔuru sinu ka umbeti a lemba,
Ra mbola rua, kau tombena.
Ma kerea ko yandi, kau serea;
Andi, ko luvata na oru lemba,
Kau viriani ki na loŋa leka.

Ru ɛakava na lemba kau ɛakava,
Me ra ne levu mai a marama;
Ta lak' i ɛuru ki na ɔuŋiawa.
ɔundru tiko ko Tinai-ɛaŋi-lamba;
A onda meke ka suli vakaɛava?
Ka'o ni vo'ua sa mai lala.
Vuravura na vanua saurara.

Ra vuli vuɛ̆u, ra tamu rawataka,
Ndromu ndole siya ki Maɛ̆ua'a.

Which may be rendered,—

In the town of Rewa blows strongly the south wind,
It blows steadily from the point of Rewa;
The sinu-flowers will be shaken down and scattered,
So that the women may string garlands;
String the sinu, and add to it the lemba,
When they are finished, I will put it on.
The queen begs for it, and I untie it;
Queen, you take away this our garland,
I throw it aside on the little couch.

Let us take the garlands that I have been making,
That the ladies may make a great stir in coming:
Let us go to the Thungiáwa.
The mother of Thangi-lamba is vexed;
"Wherefore has our song been given away?
The basket of fees is empty;
This world is a wretched place.
They are learning the dance; they will not succeed;
The sun sets too early in Mathuata."

The first verse describes the preparation for a dance, by making garlands, and the idea with which it commences is certainly a poetical one. The south wind, blowing from the point or cape at the mouth of the river of Rewa, shakes down the flowers, so that the women can make garlands. The latter part of the verse, concerning the "queen" and the "little couch," is probably introduced to fill out the stanza with the necessary rhymes. In the next verse, the "ladies" go to the house or *mbure* called *Thungiawa*, to practise their dance. They find their instructress, the composer of the song, annoyed at the small amount of compensation which she has received; after expressing her displeasure, she declares that they will not succeed in learning the dance, for when the women of Mathuata attempt it, the night arrives too soon for them. Some of the words require more particular annotations.

Avu or *yavu*, a place where houses stand, a town; this name is given to the platforms of stone on which the houses are erected.

Tala-ndrondro, applied to wind, signifies to blow briskly; *tala-ndrondro na ɛ̆ayi*, a fine breeze is blowing.

ɛ̆eva, the south wind; *ɛ̆eva-ɛ̆eva* was the word given, but as *ɛ̆eva* is found in the vocabulary, and is required in scanning, we have adopted it instead of the reduplicate form.

Tɔka, to lie, to be placed, used here as an auxiliary, like *tiko* and *koto*.

Uɛ̆u, properly a nose, but used for a point or headland; the river of Rewa, which is the largest in Viti, falls into the sea a few miles below the town, and has a tongue of land projecting on the south side of the mouth, forming its harbor.

Ma is a particle peculiar to the Mbua dialect; it does not occur in either of the grammars, or in the vocabulary, and the interpreter was ignorant of its meaning. As the line has a syllable too much for the metre, it is possible that this particle may have been an addition made to the song by the natives of Mbua, from whom we received it. It is evident that these compositions, in passing from one district to another, must be liable to be corrupted by the changes of dialect.

No, similar in meaning and use to *tiko*, *toka*, and *koto*.

Sinu, a tree bearing beautiful white flowers, which grow in clusters.

Me ra ɗuru, &c., "that they may string garlands—the women." The sentence is probably thrown into this form for the sake of the rhyme.

Ālévva is frequently used for *lewa*, in the Rewa dialect; like most nouns beginning with *a*, it is preceded by an *i*, which is joined to whatever word comes before it,—in this case, to the article *na*. Throughout these songs *a* and *na* are used indifferently both in the nominative and the accusative; probably the choice is regulated by the harmony of the verse.

Lemba, a tree bearing a yellow flower; here the word is used for the flower alone, and afterwards, by metonymy, for the whole garland.

Mbola is to divide; *mbola-rua*, divided in two. Two garlands appear to have been braided on one string, and when finished, they are divided; *ra mbola-rua* should therefore be rendered "they being severed in two."

Tombe is an ornament for the head or neck; with *na* it becomes a transitive verb, and signifies to make of any thing an ornament.

Kere, to beg; she supposes that the queen will be struck with the beauty of her garland, and ask for it.

Loya, the dais or elevated place for sleeping, which occupies one end of the house; the epithet *leka* is evidently introduced for the rhyme; she represents herself as being annoyed that the queen should beg for the garland, and as throwing it aside in displeasure.

Ru ɗakava, &c.,—*ɗaka* signifies both to *take* and to *make;* at Ovolau, the meaning of the line would have been expressed by "*kei rau ɗaka na lemba kau ɗakava.*" In *kau* (contracted for *ka au*) the *ka* may be either the conjunction *and*, or, what is more probable, the preterite particle supplying the place of a relative pronoun.

Ne, noise, bustle; the meaning seems to be,—let us dress ourselves in all our finery, to make a great stir or "sensation," as we enter the circle of dances.

Thungiawa: every house in Viti has its name, and the occupant frequently receives an appellation from it,—as the lairds of Scotland are called by the names of their estates. The house of David Whippy, our interpreter, was called *Wayga-vanua*,—i. e., "Ship;" and he was frequently spoken of as *Ko-mai-na-Wayga-vanua*, "He of the Ship."

Tina-i-čayi-lamba, mother of Thangi-lamba; a woman is frequently known, in these islands, by the appellation of the mother of her eldest son,—and a man by that of father of his eldest daughter. We are reminded of the Arabic *Abu-Bekr*, Father of Bekr, &c.

Ka'o for *kato*, basket; *vo'ua* for *votua*, which is a Mbua word, having probably the same meaning as *yau* in Rewa, i. e., property, goods. Here it refers to the articles given in return for teaching the song and dance. The omission of the *t* is a peculiarity of the dialect of Mathuata, and as Tinai-čayilamba is represented as speaking, she was probably from that place, and had come to Rewa to dispose of a new composition.

Sa mai lala, "is here empty."

Ndole, too early, before its time; *sa mate ndole*, he died an untimely death.

A ɛimbi, or war-song, consists usually of two lines, expressive of some sentiment of defiance, which they shout forth as they approach the enemy. The mountaineers of Ovolau, who sometimes attacked the towns upon the coast, were wont, before they descended from the heights, to taunt the people below them with the words—

Keitou ɛimbiɛimbi toka i tuatua,
Ndrendre ŋā i tiko malua.

That is,

We are singing our war-song on the ridge,
Hard indeed is it (for you) to sit patiently;

i. e., it is hard for you to be compelled to hear our insults without being able to return them.

Another distich declares the ease with which the assailants will break through the hostile fortress:—

Nomu mbā i wawa mere,
Au na tokía, au tasere.

"Your fence is of the mere vine,
I will kick it, I will break it open."

The following is frequently sung as they approach the shore in their canoes:

Ndiŋindiŋi,—kemu muri manda,
Kemu e tiko i vu ni vana.

Which was rendered by the interpreter,—

Take your choice now,—something for you to eat comes after,
Something for you lies at the foot of the mast.

This refers to the custom of tying their prisoners to the masts of their canoes, in which mode they bring home those who are reserved for their cannibal feasts. They tell their enemies that they have something ready for them to eat when they are taken captive. *Kemu* is the possessive pronoun *thy* in the form which applies only to articles of food.

A VITIAN DICTIONARY.

FROM what has been said in the introduction to the Grammar, it will be seen that this dictionary is due principally to the labors of the Rev. Mr. Cargill, missionary to Lakemba, and that it was originally drawn up in the dialect of that island. The additions made to it are those by the Rev. Mr. Hunt for the dialect of *Somusomu* (marked S.), and those which we have introduced for the dialects of *Rewa* (R.), *Ovolau* (O.), *Mathuata* (M.), *Mbua* (Mb.), and *Ra* (Ra). It should also be remembered that the dialect of Somusomu omits the *k* in all cases, and that of Mathuata generally the *t*,—though the latter peculiarity is admitted by the natives to be a fault in pronunciation.

Several changes have also been made from Mr. Cargill's dictionary in the order of arrangement, as well as in the orthography, for reasons indicated in the grammar. These alterations are not presented in the light of improvements, and, in fact, if considered with reference to the Vitian language alone, they might justly bear an opposite designation. But the propriety of conforming, in this part of the present work, to the general system adopted for the whole, will be readily admitted. And the changes which have been thus made necessary are not such as to render it difficult for any one, with a little practice, to use the present dictionary and grammar, in connexion with the translations of the missionaries.

Most of the verbs have their transitive particles appended to them; five of these are given in an abbreviated form, viz.: *lak.*, *rak.*, *tak.*, *vak.*, and *yak.* In the dialect of Lakemba these all terminate in *kina*, as, *lakina*, *rakina*, &c.; in that of Rewa, in *ka*, as *laka*, *raka*. The dialect of Somusomu omits the *k*, but otherwise agrees with that of Lakemba, as, *la'ina*, *ra'ina*.

VITIAN DICTIONARY.

A*

Ai, with.
Aɕa, name (see *yaɕa*).
Aɕamboti, to burst.
Ālĕwa (R.), woman (see *lewa*).
Andi, queen (see *yandi*, *randi*).
Aŋgóna, the pepper-plant; piper methysticum (see *yaŋgona*).
Asi, to bow before a chief in token of respect.
Ata, to do, to act.
Ātamáta (R.), man (see *tamáta*).
Au, I.
Au, dew (see *ɕau*).
Aua, or *wa ūa*, do not!
Aua soti, or *wa uasoti*, desist.
Aundre, to shine, as flame, to burn; *sa aundre*, *sa yavu sara*, it is burned, it is entirely destroyed.

Č

Čă -ta, to hate.
Čă, evil, bad; badness, vileness.
Čăčă, odd numbers above ten, twenty, &c.
Čaɕau (S.), to work.
Čaka -va, to take up, do, make.
Čaka, hand or arm (used only of chiefs).
Čakáɕa (Ra.), bad.
Čakau, a reef.
Čake, upwards, above, over.
Čake -ta, to dig, or raise up.
Čakumbu, to burst.
Čala, any thing empty, as a bottle, box, &c.
Čalawai, a pool.
Čalindi, to burst.
Čalo -va, to pour in; to sup.
Čama, the outrigger of a canoe.
Čambe, to go up; *ɕambe ɕake*, to rise, as the moon.
Čambo, to offer, present.
Čamboɕambo, an offering.
Čamboŋa (R.), a flag, a banner.
Čambou, outside.
Čandra, to rise, ascend, spring, grow.
Čanu -ma, to carry, fetch, take; *ɕanu mai*, bring hither.
Čaŋa, a span, to span.
Čaŋa-lā (S.), ginger.
Čaŋgu, a contribution,—an article of traffic, contributed by an individual, when his tribe is exchanging property with another.
Čaŋguru, hard, as the kernel of an old cocoa-nut.
Čaŋi, wind; *ɕaŋi a vūna!* (a phrase used as an exclamation), wind is its foundation.
Čaŋi -na, to be blown by the wind.
Čaŋo (R.), the shrub from which turmeric is derived,—*curcuma*.
Čara -ta and *-tak.*, to clear the grass from a road, to make a path.

* Most of the words which properly commence with *a* will be found under *y*, as *yaɗa* for *aɗa*, *yavu* for *avu*, &c. This *y* is merely the euphonic *i*, which in Vitian is frequently prefixed to many words, but not according to any known system, and with no apparent object beyond ease of pronunciation.

ɕaraɕara, to despoil a person of his property.
ɕariɕari, obedient: the noise of a forge.
ɕau, a cockroach.
ɕau (S. and R.), no, not.
ɕau ɕauɕau, (O)., land-breeze, dew.
ɕaumboa, absent, not here.
ɕaura vou (O.), a young man.
ɕava, what.
ɕava, a limit, boundary; to lead.
ɕavá, a storm of wind, a hurricane.
ɕavarū, a rustling noise.
ɕavuta, to eradicate.
ɕeaɕea, pale, pallid, corpse-like.
ɕēɕēlévu (L.), a plain.
ɕeɕeŋgu, peace, ease, quietness.
ɕiɕiwá, food of one kind only, as yam without fish, and vice versa.
ɕei, who.
ɕembe -ta, to cut.
ɕembu or *ɕevu -rak.*, to shake off.
ɕeŋga, erect; to lift up.
ɕeŋgu, breath; to breathe, to snuff.
ɕeŋgu (R.), forbear, desist: (a word of prohibition like *aua*).
ɕeŋguɕeŋgu, the pit of the stomach.
ɕeŋgundi, breathless,—the asthma.
ɕere, to appear.
ɕereɕere, eaves of a house.
ɕeru -ma, to pour.
ɕeu, *ɕeuɕeu -ta*, to carve, to probe.
ɕeva, the south wind.
ɕewa, to sit.
ɕewaɕewa, a seat.
ɕiɕi, to run.
ɕiɕila (R.), rent, torn; an aperture, breach, rent.
ɕika, a disease of the eyes.
ɕikavatu, blind,—from *ɕika* and *vatu*, stone.
ɕila -ta, to shine.
ɕili, to cut.
ɕimba, to be blown by the wind, to ascend.
ɕimbe (S.), the hip.
ɕimbi, to dance because of having slain an enemy; a war-song.
ɕimbiɕimbi (O.), to sing a war-song.
ɕina, a lamp, a light.
ɕiŋgi -va, to place upon or above.
ɕioɕio, rude, irreverent.
ɕiri, afloat; *-va*, to float.
ɕiuɕiu, to steam.
ɕiva, a shell-fish, an oyster.
ɕivi -ta, to cut off, to pare.
ɕivo, downwards.
ɕivoɕivóŋa, to sound.
ɕiwa, nine.
ɕiwa -sayavulu, ninety.
ɕo, grass.
ɕōɕō, deep.
ɕoɕoko, to prepare; all (see *ɕoko* and *ɕoko-ɕoko*).
ɕoka (R.), to dart, shoot, throw a spear.
ɕokavake, to dig deep; an inner fence.
ɕoke, upper branch of a tree.
ɕokīa, to gather together, take up.
ɕoko -va, to prepare.
ɕokoɕoko, all.
ɕokoɕoko, bead.
ɕokovata, to assemble, to unite, to be friends.
ɕola -ta, to carry on the shoulder.
ɕomba -ta, to throw water upon, to dash as water.
ɕombo, to make a noise by clapping the hands together.
ɕombo -ra, to cover.
ɕomboɕā, covetous.
ɕombo -levu, a coward.
ɕoni, floor of a house.
ɕonilawa, an ambush, from *ɕo*, *ni*, and *lawa*, a net.
ɕoŋaɕoŋâra, thorny.
ɕoŋána, a barb.
ɕori -ta, to bind; the sinnet that fastens the thatch of a house.
ɕoriɕori, rigging of a canoe.
ɕoro, to singe.
ɕouɕouvi, grateful.
ɕove, an oyster.
ɕovi, a gift.
ɕovi -a, to cut or break off a branch.
ɕovu -ta, to peck.
ɕuɕu, a disease of the eyes (used of chiefs).

ᵭuke -ta, to dig.
ᵭula, a fork, a pole for setting a canoe.
ᵭumbuᵭumbu, *ᵭimbaᵭimba*, Hades, place of souls.
ᵭundru, anger; angry.
ᵭuŋu -ma, to hug, embrace.
ᵭuru, to enter, to pass, to go in and out; (R.), to string flowers on a garland.
ᵭuruᵭuru, a coat or trowsers,—European clothing.
ᵭuva, to stoop, bend down, look down.
ᵭuvai, bending down.

E

E, verbal particle (see Grammar).
E, particle used with numerals.
Ea, if.
Eᵭe, to hitch about, to part gently.
Ei, here. (It is always preceded by a preposition.)
Ei, yes.
Ema, yes, it is.
Ena, if.
Eoᵭiva, a mound.
Eomba, innumerable.
Evi -ta, to kill.
Evu, dust.

I

I, in, with, on, upon, by, of, to.
Ia, *iawe*, *io*, yes.
Ika, a fish.
Ikai (Ra.), no, not.
Ike, mallet for beating cloth.
Ikei, this.
Ili or *wili*, to number, read.
Iloilo, gloss, glossy.
Iŋa, straight,—or, not much bent.
Iri, *iriiri*, a fan; to fan.
Iro, to peep, look slyly.
Isaisa, a word of disapprobation.
Ivi, the name of a tree, the large chestnut.

K

[In Somusomu, and in many parts of Vanua-levu, the *k* is never pronounced, its place being supplied by a slight catching of the breath, as in the Samoan and Hawaiian.]

Ka, sign of the past tense of verbs; sometimes used with the present.
Ka, and; with.
Kā, thing,—also, a contraction for *kakana*, food,—as, *a kendru kā*, their food.
Kaᵭa, a crack.
Kaᵭi-va, to call, name.
Kaᵭo, to despise.
Kaᵭu, a tree, stick, wood. (See *kau*.)
Kai, with.
Kai or *kaya*, to tell, say.
Kai, a native of any place,—as, *kai-Lakemba*, a Lakemba man.
Kai, *kai-mbīa*, *kai-ndina*, *kai-vivi*, *kai-vandra*, *kai-to*, names of different species of shell-fish.
Kaikai (Ra), strong.
Kaikainăki-rawarawa, obedience.
Kaila-vak, a shout, to shout.
Kākā, a parrot.
Kakambe, adhesive.
Kakana, food.
Kakasa, not slippery.
Kake, an outer wrapper or cover.
Kaku, to scratch.
Kākŭa, a word of prohibition, as, forbear! do not! (See *aua*.)
Kala, the declension of the sun.
Kalavo, a rat.
Kalăwa -ᵭa, to step over.
Kali, a pillow.
Kali -a, to separate, to wean; to ransom.
Kalo, to whistle.
Kalokalo, a star.
Kalŏu, a god, divinity, spirit.
Kalouŋáta, a blessing.
Kama (O.), hot, to burn.
Kamba -ta, to climb.
Kambakamba, a ladder.
Kambalu, bent.

Kambasu, torn.
Kambe -ta, to adhere.
Kambeti, to break, crack, injure.
Kambuarasa, spread out.
Kambukambu, mist, misty.
Kambula (R.), tortoise.
Kamburaki, to sow.
Kamikamīča, sweet, delicious.
Kamomo, broken.
Kamunaya, riches, treasure.
Kana, kania, to eat.
Kanakana, to eat; food.
Kánambakóla, a cannibal.
Kanawambu, to fast through the day, and eat only at night.
Kanayavavala, a temple.
Kanda, to run.
Kandačila, to escape, as fishes through the meshes of a net.
Kandávi, to run to bring a person or thing.
Kande, an unripe cocoa-nut.
Kandrēsu, torn.
Kandikandi, delicious.
Kandíya, rotten.
Kani-mbula, a ransom.
Kanikinda, a stone.
Kanūsi, saliva; to spit.
Kao, thoughtful, intelligent; to think.
Kara, a long pole by which canoes are propelled; *-va*, to propel a canoe.
Karakarawa, green, blue.
Kari -a, to scrape.
Karo, prickly heat.
Karuka, fern.
Karúsa, destroyed.
Kasa, aground, to run aground.
Kasa, branches of the piper methysticum.
Kasana, a handle.
Kasari, stem of a bunch of cocoa-nuts.
Kaséi, crack.
Kasokaso, a species of yam.
Katakata, warm; warmth; fever.
Katakatanā, centipede.
Kataláu (O.), first meal, breakfast.
Kataloma, to drown.
Katambu, to belch.
Katambúlu, to give a signal by winking.
Katasomi, to chirp.
Kati -a, and *lak.*, to bite.
Kati -vak., to make a vigorous effort.
Katia, to choke; to burn.
Kato, a basket, box.
Katu, a fathom; *-ma*, to measure by fathoms.
Kātūmba, a door.
Katuvu, to tear, destroy, burst.
Kau -ta, to take, bring.
Kau, (O.), a tree, stick, wood.
Kančavačava, a tribute.
Kaukau, a burden.
Kaukaumate, to take an oath.
Kaukauwa, strength, strong.
Kāulāu, forest.
Kausūsū, a female who has just been confined.
Kava, a roll of sinnet.
Kavu, dust.
Kāvuāi, to curse, to utter malignant wishes or orders; curses.
Kawa, offspring, posterity.
Kawái, a root resembling the potato.
Kawakáwa, a bridge.
Kawakawa, a kind of fish.
Kawakawaketuiwāilólo, the name of a month answering nearly to July.
Kawakatayāve, same as the preceding.
Kawawakālailai (?), August.
Kawawakālailai (qu. *levu?*) September.
Kawamboka, kawayali, destruction, extinction.
Kaya, to say.
Kayakaya, a saying.
Kayavi, afternoon, evening.
Ke, if (used with the past tense).
Ke, kei, particles prefixed to some of the pronouns.
Keimami, keitou, we. (See Grammar.)
Keirau, we two.
Kelekele, an anchor, anchorage.
Keletū, to heap up, to pile.
Keli -a, to dig; a ditch.
Kemu, thy (used of eatables only. See Grammar.)
Kemundou, ye.
Kemundrau, ye two.

Kemunu, ye; (to chiefs), thou.
Kena, his, hers, its (used like *kemu*).
Kendá, *ketá*, *kendatóu*, *ketatóu*, we. (See Grammar.)
Kendaru, *ketaru*, *keru*, we two.
Kendra, *kendratou*, their (plural of *kena*).
Kendrau, of them two (dual of *kena*).
Kendra, to snore.
Kere, to bubble, as boiling water or breakers.
Kere -a, to beg, implore.
Kerekere, to beg; a petition.
Kesa, to prepare native cloth, to stamp or color it.
Kesakesa, the board on which the cloth is stamped.
Kesu, the back part of the head.
Kete (O.), a bag.
Kevekeve, a present, gift, religious offering; *valekevekeve*, a house built over a grave.
Kēvou, to go down.
Kevukevu, a spear.
Ki, to.
Kie, a mat.
Kikila, teased, perplexed.
Kikiso, to limp.
Kila, to know.
Kili, *kilikili*, becoming.
Kili, *kiri*, to rub with the hand.
Kinda, to order.
Kindaʗála, to be astonished.
Kindaraʗa, to break, as day.
Kini, from, by, in possession of, with.
Kini -ta, to pinch, to rattle.
Kinôʗa, to seize by the throat.
Kiri -na, to hold under the arm.
Kisi, a removal, to remove.
Kiso, lame, lameness; to limp.
Kitakina, to persevere.
Kivéi, to, towards.
Kivi, to turn the head, to glance at; a look, glance.
Ko, thou.
Ko, a prefix to proper names in the nominative.
Koʗo, covetous.
Koi, a prefix to some pronouns (see Grammar).
Koikoia, he, she, it; therefore.
Koiruka (Mb.), they two.
Kokoro, *korokoro*, a wound.
Kokosi, sport, play; to play.
Kola -ta, to cut or sever with a string.
Koli, a dog.
Konda, to eat fish raw.
Kondráu, to bark, to squeal.
Konokono, cross, peevish.
Kora, refuse, leavings.
Kora or *kota*, a preparation of old cocoa-nut.
Koro, a hundred cocoa-nuts.
Koro, a city, fortress, fortified town.
Koso -va, to cut, to clip.
Kōsondôla, to circumcise.
Kota, the dregs of the *aŋgona* (piper met.)
Koti -lak., to cut.
Koto -ra, to place, lay; to lie, remain.
Kove -a, to snatch, take by force.
Kovu, clothing; to clothe.
Kua, to-day.
Kua, a word of prohibition (see *kakūa*).
Kueno, to shake any thing.
Kui, blind.
Kūita, the cuttle-fish, sepia.
Kūkū, nail; *kuku-ni-liŋa*, nail of the finger; *kuku-ni-yava*, nail of the toe.
Kūkū, to hold by the nails.
Kukúna, to commit suicide.
Kukuru, to drop.
Kūkutakaulevu, the thumb.
Kūkutakāisau, the little finger.
Kula, to circumcise.
Kula, *kulakūlata*, red.
Kuli, skin, bark of tree.
Kuluvôtu, a kind of dove.
Kumbēta, to take hold of, cleave to.
Kumbôu, smoke.
Kumbu, the end of a house.
Kumbu, confusion.
Kumbukumbu, to rise.
Kumbukumbu-ni-liŋa, elbow.
Kumbukumbu-ni-yava, heel.
Kumi, beard.
Kumimondre, beardless.
Kumuni, to collect, to gather.
Kuna -ta, to strangle.

Kundru, to grunt.
Kune, to conceive, beget.
Kura, a tree used in dyeing red.
Kurati, reddish.
Kure, to shake.
Kurekure, to wag the head, to shake.
Kuréyu, a yam.
Kuro, an earthen pot.
Kuru, *kurukuru*, thunder.
Kurukuráu, flightiness; flighty, restless.
Kusa, to hasten.
Kutu, a louse.
Kuva, a disordered stomach.
Kúvu, smoke, spray, steam.
Kuvúi, to smoke any thing.

L

Laĉa, sail.
Lailai, little.
Lairo, land-crab.
Laiva, to dash, throw away.
Laivi, very.
Laka (S.), blind of one eye.
Lakalaka, meaning, signification.
Lako, to go, to proceed; *lako mai*, to come.
Lakóva, to go for, to go to bring any thing.
Lakóvatanándaku, to go backward, to backslide.
Lālā, uninhabited, empty.
Lālā, to appear.
Lalaŋa, capacious.
Lālāŋa, the outer fence of a house.
Lalakái, basket or mat on which food is placed; hence, a table.
Lali, native drum formed of the hollowed trunk of a tree.
Lalindimbi, to strike the thigh with the hand.
Lambári, storm, strong wind.
Lamba -ta, to kill treacherously, to murder.
Lambelambe-ni-liya, a sinew of the hand.
Landani, to throw.
Lande, to be astonished; astonishment.
Landi, to choose.
Landilandiá, durable.
Laŋa (O.), go on, keep on, proceed with; *laŋa na meke*, go on with the dancing.
Laŋalaŋa -tak., to reprove, admonish.
Laŋata, to raise.
Laŋgalaŋga, *lalaŋga*, not compact.
Laŋgêre, gravel.
Laŋgūiŋgūi, a fit, distemper.
Laŋi, sky, heaven; rain.
Laŋilaŋi, to prosper, succeed.
Laŋo, a fly.
Lasa, to be easy, feel at ease.
Lase, lime, coral.
Laselasēa, hard, as wood.
Lasika, to appear in sight.
Lasu (R.), a lie, falsehood; to lie.
Latía, concealed.
Latía-mai, to blow against; to shade.
Latilatía, to encompass.
Lau-ta, to pierce with a spear.
Laučoka, pierced.
Laukana, eatable.
Laulau, the place of a wound.
Lauta, to injure.
Lautaki, to hurt by a blow with the hand.
Lauvaĉa, hurt from a blow.
Lava, any article of food eaten with another, as yam with fish, and vice versa.
Lave, *lavelave-ta*, to raise.
Lave, *lawe*, a feather.
Lave-ni-mate, a ceremony performed after the death of any one,—as building a canoe, making a feast, and the like.
Lavi, to bring fire.
Lavo, money.
Lavusaŋu, to go through.
Lawa, a fishing-net; an ambush.
Lawáki -na, to betray.
Lawalawa, a company of travellers.
Lawalawa, a spider.
Lawandua, a bird worshipped as a god.
Lea, to go (ceremonial).
Lea, a particle of interrogation (ceremonial). (See *lu.*)
Lea -ta, to extract.
Leĉa, lost.

Leka, an age, generation.
Leka, lekaleka, short; brevity; a dwarf.
Lēkái, almost, nearly.
Lekutu, land not under cultivation, woodland.
Lele, a lascivious dance.
Leleou, great.
Lelewa, to see, consider.
Lemba, a tree bearing a flower which is worn as an ornament.
Lemu, the buttocks.
Leŋga, to turn back, turn away.
Leru, a bracelet of shell.
Lesu, to return.
Leva, blind of one eye.
Levaδi, indignant.
Levata (M.), ignorant of; not to know.
Leve, to start, to dodge, to flinch.
Levu, great.
Lêwa, woman, female.
Lewá, to see, consider.
Lewasusuváki, a betrothed female, a bride.
Lewe, a particle used in numbering persons.
Lewe, flesh.
Lewe, the contents of a box; the inhabitants of a town, country, &c.,—as, *a lewe ni Sumbou*, the people of Sumbou; *a lewe ni vuravura*, the inhabitants of the earth.
Lewe-levu, many.
Lewe-lailai, few.
Leyareŋa, a betrothed female.
Lia -δa, to steal; to inquire.
Lialia, foolish, absurd; folly.
Liδa, to stir about.
Liku, the cincture or dress of women.
Lilíli, to swing.
Lima, five.
Lima-saŋavulu, fifty.
Lindi, to break or burst; a thunderclap.
Liŋa, the arm, hand, finger.
Liŋa, narrow.
Liŋamundu, having a finger cut off.
Liseŋa, to knock with the fingers.
Lisi, a black pigment; black native cloth.
Liu, to pluck out.
Liva, a flash,—lightning; to flash.
Livi -a, to pour; to swing.
Liwa, to blow, as wind.
Lo, lolo, an ant.
Lō, quietly, secretly, suddenly.
Loa, a cloud; dirt.
Loaloa, black, dirty.
Loa-ni-mata, the eye-ball.
Loka, heavy breakers on a reef.
Loka (S.), an egg.
Lokiloki, lame, unable to walk.
Lokitayane, a felling axe.
Lokoloko, a child's pillow.
Lokomikomi, harmless, righteous.
Loku, lokúvi -δa, to appoint a time.
Lolo, to fast; *-vak.*, to fast through love for an absent person.
Lolo, to flow as the tide.
Lolo, a preparation of the pulp of the cocoa-nut used as a seasoning for puddings.
Loloku, to die at the death of another.
Lololo, a store-house.
Loloma, love, affection, kindness, mercy.
Lolôu, to stoop, bow down (used only of a woman who has lost her husband).
Loma, the mind, the centre, the inside; *i loma*, within.
Lomaasa (?), to attend, listen; to be stable.
Lomakāo, having a thoughtful, intelligent mind.
Lomaloma-ni-mboŋi, midnight.
Loma-ni-koro, a chief's house.
Lomba -ka, to wring, to milk.
Lombi -a, to fold.
Lombo, to squeeze out, to express.
Lombolombo, soft, as moistened sand.
Lomo, to dip.
Lomôδi, a flood; a painted face.
Lomoδi, to dip, to inundate.
Lomo-ni-luvu, sunk.
Loŋa, a bedstead, a mat,—the elevated dais on which they sleep; a piece of ground on which any thing is planted; *a loŋa uvi*, a yam bed; *a loŋa mbiti*, a bed of the arum.
Loŋa, a sign of the plural.
Loŋga, a club.
Loŋgi, the inner part of a house.

Loua, to pour out, to empty.
Lovo, *lovoya*, a furnace, a native oven.
Lovona (S.), to bury.
Lovóu, a pit, a hole filled with water.
Lū or *li*, a particle of interrogation,—as, *a ɕava lū?* what is it? or *a ɕava li*.
Lua, a pit.
Lalua, to vomit (qu. *lulua?*)
Luka, the mucus of the nose.
Luku, to squeeze.
Lulu, an owl.
Lulutu, to drop, as the seeds of a plant.
Luma, shame; ashamed.
Lumi, a sea-weed.
Lumulumu, to anoint.
Lutu, to fall, drop.
Lūtundrā, an abortion.
Luva -ta, to strip, take off.
Luvaluva, old sinnet, mat.
Luvaluvaki, to exchange.
Luvayambe, naked.
Luve, a child, a boy or girl.
Luve, a kind of pigeon.
Luve -a, to breed, to increase.
Luveniyali, or *luve-ni-ale*, fatherless; an outcast.
Luvu, to sink.

M

Ma, this, here.
Ma, to be ignorant of.
Ma, to give.
Mā, ashamed.
Maaiwa (S.), old.
Māɕā, empty.
Maɕala, expanded, intelligent, open, clear.
Maɕawa, space between, interstice.
Maɕe, soft; the husk of fruit.
Maɕele, finished.
Maɕendru, hiccough.
Maɕu, sufficient; not hungry, full; abundance, fullness.
Mai, from; hither.
Mai (for *solía-mai*), give me, give here.
Makalivata, bright; brightness.
Makari, clear (as water), lucid; clearness.
Makaua, old.
Make, a noise, to mako a noise.
Makerevāki (R.), harmonious, well-arranged.
Mako, to anoint or smear the body.
Makumbu, a grandchild.
Makutu, well done, performed with energy.
Makutu, to desire to do any thing properly.
Mala, a little thing, a hair; *mala ni ulu*, hair of the head.
Malái, to scorch, scorched.
Malakundru, speaking in a low tone.
Malamala, a mote, chip,—shavings.
Malamálăwa, early in the morning.
Malanitoɕi, a letter (from *mala*, *ni*, and *toɕi*, to write).
Malaya, a fan made of sinnet; the tail of a pig.
Malaya, to preach.
Malɛka, palatable, pleasing to the taste.
Mālimāli, a smile; to smile.
Malo, native cloth colored.
Malolo, flying-fish.
Malūa, until; shortly, presently; gently.
Malumalu, shade, shady.
Malumalūyu, weakness, lowliness; weak, defeated.
Malumu, soft, elastic.
Maluyu, a club.
Mama, to chew; to steam.
Mama, light, not heavy.
Mama, a ring.
Mamaɕa, dry, empty.
Mamaloki, a joint.
Mamanuɕa, trade-winds.
Mamaráu, happy; happiness.
Mamari, thin; thinness.
Mamatúa, old.
Mami, a species of banana.
Mambu, the breast, bosom, chest.
Mambulóa, a full-grown person.
Mana, a miracle.
Mana, a salt-water crab.
Manda, *i manda*, before, in front; formerly.
Manda, *mandamanda -na* and *-tak.*, to precede, go before, go forward.

Mändende, spread, open.
Mandra! (exclam.) good! well done!
Mandra, old, worn (as a garment), withered.
Mandrái, a kind of food made of vegetables buried in the earth and left to ferment.
Mandrale, a sacrifice; *-tak.*, to sacrifice.
Mänduä, shyness, shame; ashamed.
Mania (S.), to think.
Manumanu, a fowl; an animal of any kind.
Manumanu, a streamer, a pennant.
Maŋga (Mb.), no, not.
Maŋgái, the dry leaves with which the *mandrai* is covered in the pit.
Maŋimaŋi, sinnet braided from the fibres of the cocoa-nut husk.
Maŋiti, cooked food, provisions for a feast.
Maŋo, to wither (said of yams); dry, withered.
Maopo, wise.
Mara, burying-place, grave.
Mara -ta, to seize, attack (said of a disease).
Marama, a lady, a female chief.
Maráu, happy.
Marávu, calm, still, no wind.
Maromaro, fearless.
Marui, leprosy, leprous.
Mäsä, restless, on account of heat.
Mäsaläi, corrupt, putrid.
Masalo, envy, envious.
Masi, native cloth; the tree of whose bark it is made (morus papyrifera).
Masía, to rub.
Masima, salt.
Masumasu, prayer, to pray.
Mata, eye, face, presence; point, edge.
Mataĉia (S.), blind.
Matai, a workman, artisan, carpenter.
Matainí, first.
Matainivua, first fruits.
Mataka, day-break.
Mataku, fatigued, troubled.
Matakúi, blindness, blind.
Matalailai, having a small point.
Mataláu, pretty, neat, rich.
Matalafi, a wedge.
Matalewa, lascivious.
Matamatáka, dawn, break of day.
Matamboko, blind.
Mataniĉove, a pearl.
Matanikalou, red.
Matanikoĉo, covetous.
Matanikoro, gate of a fortress.
Matanisuĉu, a nipple.
Matanivanua, a councillor, a messenger, a herald.
Mataniwai, a spring of water.
Mataŋgáli, a family.
Matasela, blind, blindness.
Matasele, a snare.
Matasoso, covetousness.
Matatiri, to sound.
Matata, to become strong (said of the wind).
Matatéa, poverty, misery; poor, indigent.
Matau, right, *dexter*.
Matau, an axe.
Mataumbitu, a gouge, a chisel.
Matavä, cut.
Matavuki, a disease.
Matavura, a landing-place.
Mate, dead, to die; death; sickness.
Maténi, intoxicated.
Mati, to ebb.
Matia, shallow water.
Matiu, to fall in, as the earth into a well or pit.
Matua, old; strongly, vigorously.
Mau, firm, constant.
Maumau, fatigue, trouble.
Maumi, mountain.
Mavo, convalescent.
Mavóa, to cut, injure.
Mavoata, to break.
Mavuike, earthquake; name of the wife of the god *Ndeŋei*.
Mbä, a branch; *-na* (S.), to branch.
Mbä, a fence.
Mbä, to quarrel.
Mbä -tak., to deny.
Mbaĉa, disease, sickness; sick.
Mbaĉa, a bait; *-na*, to bait, entice, cheat.
Mbaimbaia, a maggot.
Mbakewa, the pilot-fish.

Mbaki, perhaps.
Mbakola, *mbokola*, the corpse of an enemy slain in war; used, also, as a contemptuous epithet.
Mbala, the male tortoise.
Mbalambala, hair-pricker.
Mbalavu, *mbalambalavu*, long; length.
Mbalawa, a coarse, strong mat.
Mbalawa, Vitian name of separate state (?).
Mbale, death; to die (ceremonial).
Mbale, a spear.
Mbali-a, to knead, to rub.
Mbalia, foolish.
Mbalolo, name of a certain sea-worm.
Mbalolo-lailai, a month nearly corresponding to our October.
Mbalolo-levu, November.
Mbalu, the cheek.
Mbambalavu, long (see *Mbalavu*).
Mbâmbâmatua, quarrelsome.
Mbambani, to pillage, cut.
Mbani -a, to press down.
Mbaŋi, forsooth.
Mbaravi, the uninhabited part of the seashore.
Mbari-ni-savu, a precipice.
Mbasaŋa, a branch.
Mbasambasaŋa, branchy.
Mbasaŋa, a crossway (from *mbasaŋa*, *i*, of, and *va*, four).
Mbasu, to break, tear.
Mbasumbasúka, broken, torn.
Mbatambatá, cold.
Mbati, tooth; edge.
Mbati (R.), an inferior ally, a dependent town.
Mbatikalili, a precipice.
Mbatiniika, an ornament made of the teeth of fish.
Mbatinimaŋimaŋi, a plait of sinnet.
Mbatiniwai, verge or bank of a river or well.
Mbatiniwakolo, wayside.
Mbau, the name of a tree.
Mbau, very.
Mbausoro (O.), to ask pardon.
Mbawa, a banana.
Mbēa (S.), babe.
Mbēambēanimata (S.), eye-ball.
Mbeĉi, irreverent, irreverence.
Mbeka, perhaps.
Mbelembelenindraka (R.), lips.
Mbeli, to grow, as leaves.
Mbelo, a crane (bird).
Mbenambena, a marriage.
Mbenu, rubbish, the refuse of food.
Mbera, slow, slowly.
Mberai, almost.
Mbere, the foot or leg.
Mbese, impudent, wicked, perverse, unwilling.
Mbete, priest.
Mbeto (Ra.), house.
Mbewa, ten bunches of bananas.
Mbewambewa, a cloud.
Mbi, ten tortoises.
Mbiaĉa, loathsome; name of a disease.
Mbiau, a wave.
Mbiĉi, flesh.
Mbiko, a disease.
Mbila, to throw.
Mbili -ŋa, to drive or push.
Mbiliŋga, loose, as earth that has been dug.
Mbilo, a dish, a cup.
Mbimbi, heavy; heaviness.
Mbini -a, to heap up, to pile.
Mbiri, to spring.
Mbita -lak., to throw down, to dash.
Mbita -rak., to throw down when fatigued.
Mbiti, a bed of arum-roots.
Mbitu, bamboo.
Mbitunitaŋi, bamboo flute.
Mbiu -ta, to throw away, abandon.
Mbō, a sore or boil.
Mbō, fibres of the cocoa-nut husk.
Mbo -ka, to know, to find, meet with.
Mbokala (see *mbakola*).
Mbola, a hundred canoes.
Mbola (or *mbula*) ten fishes.
Mbola, to cut, divide, draw apart.
Mbola, leaf of a cocoa-nut tree plaited for thatching.
Mbole, to challenge.

Mbolo -ŋa, to throw stones or sticks.
Mbolombolo, the top of the small house in a canoe.
Mbombo -ka, to squeeze.
Mbombota, red, ruddy (said of the sky, or a person's skin).
Mbombula, a slave; slavery.
Mbona, smell, odor.
Mboŋi, night; *namboŋi*, last night.
Mboŋimboŋi, morning; to-morrow.
Mboŋiɛaka, to extinguish.
Mboŋiɛakina, to be benighted.
Mborisi, anger, angry.
Mboritaki, unkind, ill-natured.
Moriti, malignant wishes or orders.
Mboro, to paint; paint; pepper.
Mboro, to refuse; not to give.
Mboro-sakina, to break small (?).
Mbose, to consult; a consultation.
Mbosi, a law.
Mboso -ka, to rub, to knead.
Mboso -lak. and *-rak.*, to rub, to break small.
Mbota, to apportion.
Mbota, to pursue.
Mbote, to repair an old canoe.
Mboto, a beast; a frog.
Mboto-ni-lovo, native oven.
Mbotona, bottom of a pot.
Mboturata, crown of the head.
Mbū, a young cocoa-nut.
Mbū (R.), a grandfather.
Mbua, an uninhabited place.
Mbūawā, short-sighted, dazzled.
Mbuɛi, wet; moisture.
Mbuɛu, the loins.
Mbui, tail.
Mbuia, to come to land; to knot.
Mbuikiti, a variety of the hog.
Mbuka, fire; firewood, fuel; *-na*, to add fuel to a fire.
Mbūkete, pregnant; pregnancy.
Mbūkete-vatu, dropsy.
Mbuku, two cocoa-nuts.
Mbuku, *mbūkui*, a knot; to knot.
Mbukulamba, to kill treacherously.
Mbula, life, to live.
Mbulase, cold food.
Mbuli -a, to appoint a king.
Mbulia, to heap up; to make a peace.
Mbulimbuli, a feast made for a king at his inauguration.
Mbuli, the ovula-shell (or *mbule*).
Mbulu -ta, to bury.
Mbulumbulu, to bury; that which covers or buries any thing.
Mbulumbulu, a peace-offering; to present a peace-offering.
Mbulumbulu, a species of banana; also, a small shark.
Mbumbū, to devour with eagerness.
Mbumbulūi, or *mbumbunui*, an oath; to make oath.
Mbumbuta, scorched.
Mbundi, a banana.
Mbūnoa, *mbunombuno*, perspiration; to perspire.
Mbure, ten clubs.
Mbure, a temple, a council-house, public house of reception.
Mburi, an ant-hill.
Mburoŋo, a black cockroach.
Mburu, ten cocoa-nuts.
Mbusa (S.), fire. (See *mbuka.*)
Mbusa, a plain; an uninhabited place, (*mbua.*)
Mbusambusana, same as above.
Mbusi, fetid.
Mbuta, sufficiently boiled or cooked.
Mbutaālai (O.), roasting a man whole.
Mbutambuta, food and property given as compensation to the carpenter who is building a canoe.
Mbutambuta, the thigh.
Mbutambutao (S.), a thief; to steal.
Mbūto, the centre, midst.
Mbutō, *mbutōmbutō*, dark; darkness.
Mbutu, a marriage ceremony in which property is exchanged by the friends of the bride and bridegroom.
Mbutu -ka, to stamp.
Mē, to; that, so that (sign of the subjunctive).
Mēa, bitter (used only of yams.)

Mea, to take care of children.
Meča (L.), a thing, affair; (R.), an enemy.
Meke, song and dance.
Mele, the bad part of a good thing.
Melemeloto, brown; brownness.
Mema, to serve.
Meme (Mb.), tongue.
Memu, thy (of drinkables).
Memundou, your (plural of *memu*).
Memundrau, your (dual of *memu*).
Mena, his (like *memu*).
Mendra, *mendrau*, their (plural and dual).
Mewei, for (used before proper names and interrogative pronouns).
Mī, mingere.
Mikimikía, swift; swiftness.
Mila, to scratch.
Milamila, diseased (cerem.)
Milolo, healthy, oily, shining with oil.
Mini -ka, to squeeze.
Mira, to sow seed.
Miri, to rain.
Mirimiri, to drizzle.
Moa, the tip or end of any thing.
Moala, a variety of the yam.
Moče, to sleep; sleep.
Močelutu, to sleep soundly.
Močemoče, a bed, bedstead.
Močemoče-ŋatuli, sleep.
Moka (R.), necklace of shells.
Moko, a lizard.
Mokomoko, neckband of a chief.
Moku -ta (O.), to kill.
Moli, a shaddock, a lemon.
Momo, to break a cocoa-nut.
Momoŋgiliŋgili, round, roundness.
Mondre -ta, to tease.
Monoka, to squeeze, shrivel.
Monomono, to mend.
Moŋge, to be restless, to kick, to struggle.
Moŋgemoŋge, restless.
Moŋgimoŋgili, round or oval.
Moŋgomoŋgona, same as above.
Moŋgo, to lie down,—(a word of anger).
Mosamosa, ravenous.
Moto, spear.
Motu -ka, to beat, punish.
Motu -lak., to beat, make havoc.
Mōtūkili, a worm.
Moumouta, *motomoto*, a ball; round.
Moya, the brain.
Mu, thy (affixed to nouns).
Muaimanda, prow of a canoe.
Muaimuri, stern of a canoe.
Mumuna, talkative.
Mundre, a gentle breeze; to blow gently.
Mundu -ka, to cut (as a stick or finger).
Mūna or *munāa*, to speak; a word, language.
Muri, behind, to follow.
Murimuri, to follow.
Musa, watery (used of the arum root).
Musu -ka, to cut, break.
Musu, mouth.
Musumusu, sullen, sulky.

N

Na, sign of the future.
Na, art., the (same as *a*).
Nā, a word used by children to their mother.
Naiča, when.
Nakita, to expect, to do any thing one's self (?).
Namaka, to chew.
Namo, the space between the reef and the shore.
Namu, musquito.
Nana, purulent matter.
Nanoa (Mb.) yesterday.
Nāsawa, to knock with the fingers.
Nāti, *nanāti*, to watch, to be vigilant.
Nawa, to float.
Nawaya, *nanawaya*, to attend, to remember.
Nau, a word used by children to their grandmother.
Nau-lailai (O.), aunt by the mother's side.
Ndla, excrements.
Ndači, to nurse.
Ndačombolevu, a coward; cowardly.
Ndai, a lie; *-na*, to lie.
Ndaimbiri, a snare, a trap; to ensnare.
Ndaindai, false.

Ndaindai, an uninhabited place.
Ndaindai (Mb.), to-day; (R.) bye-and-bye, presently.
Ndaka, lest.
Ndakai, a bow.
Ndakili, to fall prostrate.
Ndakola, to open the mouth; to gape, agape.
Ndaku, the back.
Ndalaina, to gape, agape.
Ndalaya, to open.
Ndale, a rope.
Ndali, ten cuttle-fishes.
Ndalíya, the ear.
Ndaliyatuli, deaf.
Ndalo, arum esculentum.
Ndalomo, sunk, drowned.
Ndambenoto, unable to walk.
Ndamele, to faint.
Ndamu, nice.
Ndamu, *ndamundamu*, red.
Ndanda, soft.
Ndandavai, disobedient, lazy.
Ndaona, wooden dish.
Ndayaya, to look steadily.
Ndayi, a lotion for the eyes.
Ndayondayo, a bottle.
Ndara, *ndandara*, slippery.
Ndari, a dish.
Ndaro, to prohibit, prevent; prohibition.
Ndaru, a rustling sound.
Ndasila, soft (used only of food).
Ndatuvu, a coward, cowardly.
Ndau, to have ability to do, or to be in the habit of doing any thing.
Ndau, a party of workmen.
Ndau -na, to commit fornication or adultery.
Ndauɛuyu, lascivious.
Ndaulewa, *ndautayane*, to commit adultery.
Ndavea, liable to injury.
Ndaulato, a virgin.
Ndaundauɛâ, perishable.
Ndausiya, a famine.
Ndauve, a female cousin.
Ndauvere, to tempt; temptation.
Ndauvere, alien.
Ndave, to flow.
Ndavea, conquered.
Ndaveta (O.), passage, channel, strait.
Ndavondi, idle, idleness.
Ndavūi, the conch-shell.
Ndavūi, a pit or well.
Ndawa, name of a tree, and its fruit.
Ndawái, unmarried.
Ndē, the heart of a tree.
Ndē, excrement (of inferior animals).
Ndēi, firm, hard, solid.
Ndela, the summit or top of any thing.
Ndende, to delay; a long time; constant.
Ndende, a crab.
Ndende -ka, to spread.
Ndere -a, to wash, cleanse.
Ndewa -ɛa, to infect.
Ndia, a handle.
Ndina, true.
Ndina -ta, to believe.
Ndiyi, to choose.
Ndoa, to dart.
Ndōi, *ndolūi*, to flow.
Ndōi, ten land-crabs.
Ndoi, name of a tree.
Ndoi-lailai, the month of April.
Ndoi-levu, the month of May.
Ndoka, the top of a house.
Ndokai, to reverence.
Ndokai, to mix.
Ndoko, a stick used as a spade; to dig with a stick.
Ndole (Mb.), early, untimely, too soon.
Ndolo, a float or stick for swimming upon.
Ndomi, to sip, to suck.
Ndomo, the voice; the neck.
Ndomo -na, to desire, to wish.
Ndondo, to stretch out the hand.
Ndondonu, correct, upright.
Ndoyandoya, absurd, absurdity.
Ndoyo, the mangrove tree.
Ndora, entrails.
Ndou, ye.
Ndou, *ndoundou*, bold, courageous.
Ndovi -a, to break or cut bread, yams, &c.
Ndovu, sugar-cane.

Ndoŋa, the heart of a tree.
Ndra, their (affixed to nouns).
Ndrā, blood.
Ndrā, a leaf.
Ndraka (Mb.), the mouth.
Ndrakai, fatigue, trouble; fatigued, troubled.
Ndrakanindomo, covetous, ill-natured.
Ndrakusi, rubbed off.
Ndrala, arm.
Ndrali -a, to crush, press down, make even.
Ndramasā, crushed, bruised.
Ndramaa, to throw down.
Ndrami -ɛa, to lap, lick.
Ndrāndrā, menses, to menstruate.
Ndrandravuɛa, poor.
Ndraniulu (M.), hair.
Ndrano, a lake.
Ndranu, inside of the mouth.
Ndranu, sweat.
Ndrātambu (sacred blood), the first-born of a chief.
Ndratou, their (a suffix).
Ndrau, of them two (suffix).
Ndrau, hundred.
Ndrau, *ndraundrau*, a leaf.
Ndraundrauka, the surface of water.
Ndravu, ashes.
Ndravundravua, dust, ashes; poor.
Ndrē, firm.
Ndre -ta, to pull, stretch.
Ndreke, hold or cabin of a vessel; inside of a canoe; hole in the earth in which food is cooked.
Ndrekea, not quite full.
Ndrele (O.), frog.
Ndreli, blunt.
Ndrēndrē, difficult; difficulty.
Ndrēndrē, laughter; *-vak.*, to laugh, to deride.
Ndreŋa, the heart of a tree.
Ndresundresu, to tear; torn.
Ndrete, to pinch.
Ndreu, ripe, ripeness.
Ndrewe, to carry on the back.
Ndri, pushed.
Ndri, holothuria, bicho da mar.
Ndrika, cold.
Ndrimai, to rebound.
Ndrindri, to swell, swelling.
Ndriŋi -ta, to drive; crooked.
Ndrivu, a thief; to steal.
Ndroi, a bud.
Ndroka, raw.
Ndrokandroka, green, as wood.
Ndromondromóa, red, yellow.
Ndromu, to descend, as the sun; to faint.
Ndrondro, to flow.
Ndrondroŋi, a rainbow.
Ndro'o (S.), to run.
Ndrotini or *ndruatini*, a banner.
Ndroto, slow.
Ndrua, a double-canoe; twins.
Ndrulóu, name of a disease.
Ndruma, foolish.
Ndruŋu -ŋa, to strip off the bark of a tree.
Ndruŋu -ɛa, to sing in a low tone of voice.
Ndrudruŋu, corrupt, fetid (said of fish).
Ndrusíu, to tear.
Ndua, one.
Ndua (S.), a bone.
Nduailukolako, to separate.
Nduaisi -la, to scatter.
Nduamaina, to ransom.
Nduɛi, *ndusi*, a finger, to point with the finger.
Ndui, a club.
Nduka, dirty.
Ndulenduleviva, awkward.
Ndulena, the bottom of a ladder.
Nduli, deaf.
Ndulu, teased out of patience.
Ndumba, to peep slyly.
Ndumu -ka, to push up.
Nduna, an eel.
Ndūndū, a corner.
Ndundu, deaf.
Nduŋa, a hole in a tree.
Nduŋa, to moan.
Nduŋa (Mb.), one.
Nduŋunduŋua, black, dirty color.
Nduri, to sit.
Nduru, the knee, elbow; a post.
Ndurunduru, arm.
Nduvu, bamboo cane.

Nduvu, a vine with whose bark fish are intoxicated.
Nei, this.
Nene -ta, to punish; to be angry; vexed.
Ni, a particle which precedes adverbs of time.
Nikūa, to-day.
Nima, a scoop for baling water; *-ta*, to bale.
Ni mboŋimboŋi, to-morrow.
Ninini, to tremble, tremor.
Ninova, to peep.
Nitu, to obtain fire by friction.
Niu, cocoa-nut.
Niulála, a whistle.
No -ɛa, to put, or place; to remain, be fixed in a place.
Noka, to anchor; *nokanoka*, an anchor.
Noŋa, to place.
Notonoto, idle, disobedient.
Novo, to skulk about for food.
Novo-ni-yava, a footstool.
Nu, you or thou (see *kemunu*).
Nuileɛa (O.), to forget.
Nuinui, easy, quiet.
Nuku, sand; gunpowder.
Numbu, deep, an abyss.
Numanuma, worship.
Nūnū, to dip, plunge (as the head in water).
Nunuma (O.), to think of, think about, remember.
Nuŋga, the name of a fish.
Nuŋgalailai, December, *nuŋgalevu*, January.

Ŋ

Ŋā, only.
Ŋā, a wild duck.
Ŋaɛaŋaɛa, the rigging of a canoe.
Ŋaɛaŋaɛa, entrails.
Ŋai, indolent.
Ŋalala, durable.
Ŋalaŋala, capacious, roomy.
Ŋaleŋale, side of the head.
Ŋalu, dumb, dumbness, silence.
Ŋande, ŋaŋande, to walk about, to stroll.
Ŋandi, uncle.
Ŋandina, uncle by mother's side.
Ŋandro, the string of the tongue.
Ŋāŋā, bitter, bitterness.
Ŋaŋaŋa, to look steadily.
Ŋane, aunt; also, a sister or brother.
Ŋaro, hunger, desire; *-va*, to hunger, lust for.
Ŋasau, a reed, an arrow; shot.
Ŋasuesue, a whirlwind.
Ŋata, sharp.
Ŋata, a word used in addressing a heathen deity.
Ŋata, a snake.
Ŋato -vak., to omit the letter *k* in speaking, as in the dialect of Somusomu.
Ŋatu, a thick glazed sort of native cloth.
Ŋatumbiri, bed-curtain.
Ŋauwe, work (a Tonga word).
Ŋavuŋavu, a coward.
Ŋeŋele, to sing (used of one only).
Ŋeleŋele, loose (said of the teeth).
Ŋgā, provision for a journey or any work.
Ŋgā, hard.
Ŋgā, the shell of a shell-fish.
Ŋgaɛoŋa, to make a vigorous effort.
Ŋgai, ŋgei, lately, just now, then.
Ŋgaka, a crab.
Ŋgakilo, a valley.
Ŋgalala, an empty shell.
Ŋgali, subject; a tributary state.
Ŋgaliŋgali, cotton.
Ŋgaliŋgalía, dirty.
Ŋgaliso, coal.
Ŋgalo, to swim.
Ŋgami -ta, to hold between the legs; to crush.
Ŋgamu, scissors, nippers; *-ta*, to cut.
Ŋganimbilo, a shell, nut-shell.
Ŋgāŋgā, boldness, audacity; bold, brave, victorious.
Ŋgăŋgă, thinness.
Ŋgaŋga -ra, to seek, look for.
Ŋgaŋgalo, finger; *ŋgaŋgalo ni ava*, toe; *ŋgaŋgalo-levu*, thumb; *ŋgaŋgalo-sau* little finger.

Ŋgara, a hole, hollow, cave, den.
Ŋgara -va, to serve.
Ŋgarandonu, opposite.
Ŋgaramai, to front, face.
Ŋgaraniuc̆u, nostril.
Ŋgarata, between the legs.
Ŋgarava, to think about.
Ŋgaravalomai, to sit silent.
Ŋgasi, to crawl.
Ŋgasi, old.
Ŋgasi -rak., to prune, strip off.
Ŋgata, enclosed.
Ŋgato, an armlet, bracelet, ornament for the wrist.
Ŋgatu (Ra.), fire.
Ŋgatu, lower part of the abdomen and upper part of the thigh.
Ŋgatu -lak., to cultivate the ground.
Ŋgau, my or mine (used of food only).
Ŋgava, a spade.
Ŋgavi, a land-crab.
Ŋgavoka, or *ŋgavokavoka*, a scull.
Ŋgawa, fire; to kindle.
Ŋgei (O.), mother.
Ŋgec̆e (Ra.), all.
Ŋgele, earth, soil.
Ŋgeleŋgelēwa, filthiness.
Ŋgelo, limping.
Ŋgera (Mb.), to fall and be scattered about, as leaves.
Ŋgere (O.), uncle.
Ŋgeteŋgete ni liŋa, palm of the hand.
Ŋgeteŋgete ni ava, sole of the foot.
Ŋgeu, a comb; *-ta*, to comb.
Ŋgeva, to scrape up earth.
Ŋgia -ta, to tattoo.
Ŋgiawa, a kind of fish.
Ŋgilaiso, charcoal.
Ŋgilaisoŋgawa, hot cinders.
Ŋgili -a, to rub with the hand.
Ŋgimaŋgima (S.), all.
Ŋgiŋgi, cotton; to roll.
Ŋgiŋgo, narrow.
Ŋgiri, to ring, to drum, to knock.
Ŋgitu, shallow water.
Ŋgiwa, a flint.
Ŋgō, this.
Ŋgō (Ra.), a pig.
Ŋgoli, fish; to fish.
Ŋgolōu, a shout; to shout.
Ŋgonindau, a fisherman.
Ŋgori, that.
Ŋgoro -ya, to exclaim; exclamation.
Ŋgoro, to take away.
Ŋgou, my, mine.
Ŋgu, my, mine (suffix).
Ŋgua -ta, to wipe.
Ŋguaŋgua, a towel.
Ŋgumi, to clinch.
Ŋgumu, red paint.
Ŋgumuŋgumu, a shell.
Ŋguŋgu -va, to hold in the hand.
Ŋguri-ni-lasawa, the uncle.
Ŋguru -ta, to eat any thing unripe.
Ŋgusa, to wipe.
Ni, the bristle of a hog; a kind of grass.
Ni, to shout.
Nole, to turn the head.
Noŋo, a black cockroach.
Nona, a word of commendation.
None, a child, a son or daughter.
Nonealewa, virginity.
Nono, a young cocoa-nut.
Nū, earnest, energetic.
Nūmatúa, earnest, vigorous.
Nundu, or *ŋutu -va*, to cut off.
Nunu (S.), to drink. (See *unu*).
Nusu, the mouth.

O

Ō, a cloud.
Ō, an interjection of surprise.
Oata, to read, count.
Oc̆o, covetous.
Oc̆oia, to enclose in a net.
O'ea (S.), he, she, or it.
Oi, is it?
Oile! alas!
Oka, to read, reckon.
Okó, *okōokō*, to kindle a fire, to burn.
Ola, to spring up, as a breeze.
Ole, to squeal.

Olō, to tie up, cover.
Olo (O.), soul, spirit, shadow. (See *alo*.)
Oloni, tied up, bundled up.
Omba (L.), to fall prostrate; (S.), to fall from an eminence.
Ombe (Mb.), to cover, fold over. (See *umbe*.)
Ombo, to clap the hands.
Oma, *lomo*, to clip.
Omu, *omundou*, *omundrau*, *omunu*, *ona*, *ondra*, *ondrau*, possessive pronouns. (See Grammar.)
One, to mend a net.
Ono, six.
Onosaŋavulu, sixty.
Oŋa, *oŋaoŋa*, engaged, occupied; employment, occupation.
Oŋa (S.), to fall prostrate.
Oŋgo, to clasp the hand out of respect.
Oŋotīa, troubled, afflicted.
Ooa, a word of respect used to a chief.
Ora, to choke, suffocate.
Oro, to bind; a girdle, zone.
Oro, *orovata*, a bundle.
Orooro, a bandage, cord.
Ororu, soft (applied to sand).
Ose, lamentation.
Ōsī, to adopt.
Oso, to bark.
Oso, *osooso*, narrow.
Oti, done, finished.
Oto, to lie upon.
Oundreva, to kindle, shine. (See *aundre*.)
Ova, to swim.
Ovea, to take by force.
Oviovi, cloak, blanket, any covering for the shoulders (cerem.)
Ovo, lamentation; to lament.

R

Ra, they.
Rā, down, below.
Rai -ɛa, to behold, look, beware; a look.
Raisaia, blind.
Raki, to spread out to dry.
Rakorako, reverence.
Ramarama, light.
Ramba, broad; breadth.
Rambailai (qu. *rambalailai?*) narrow.
Rambalevu, broad, wide.
Ramba-ni-vava [*papa*] a board.
Rambasamba, flatness.
Rambe -ta, to kick with the toe.
Rambo, a sling.
Rambosiu, deceit.
Rambuŋa, to cover over.
Ramusu, split.
Randi, *ranandi*, queen.
Raŋgasa, dryness.
Rārā, a plain, a level space; a public square; the deck of a canoe.
Rārā, to warm one's self at the fire.
Raralevu, a meeting for singing.
Rārālevu, a plain.
Rarama, light.
Rasa, greatness.
Ratou, they.
Ratu, a respectful appellation, used in the vocative singular, equivalent to "sir," or "my lord;" it is sometimes placed before the names of chiefs, as, *Ratu Seru*, Lord Seru.
Rau, they two.
Rau, the thatch of a house.
Rau -ta, to fit.
Rauka, watery (said of yams).
Rausi, a kind of yam.
Ravarava (S.), a stick used as a substitute for a spade.
Ravendi, crack; broken, cracked.
Ravoŋa, to boil.
Ravu, to kill.
Ravuravu, to kill; a murderer.
Rawa, to possess, obtain.
Rawarawa, easy.
Rawataka (Mb.), to succeed in doing any thing.
Re or *ri*, a particle suffixed to words,—a sort of enclitic.
Reki, *rereki*, joy; to rejoice.
Remoremo, to blink.

Reŋge, disabled, unable to walk.
Reŋu -ɛa, to kiss,—salute by pressing noses.
Rere, to fear; fear.
Rerekita, happiness.
Rereŋa, turmeric, curcuma.
Rerevakandai, dissimulation.
Reva, to lie to (as a vessel).
Reva, short.
Rewaiɛake, high.
Ri, hunger, desire; hungry, lustful.
Rika, to leap, to dance.
Rikarika, a dance.
Rikóu, to shudder.
Rindéu, to be astonished.
Rindorindo, to dance.
Riri, rapid.
Riri, to boil.
Riri, a kitchen.
Ririndo, to dance.
Ririva, perplexity.
Rise, lamentation; to mourn.
Rito, restless.
Riva, foolish.
Rivau, to wink.
Roaroa (Mb.), to-morrow.
Rōirōi, to fan.
Roka, color.
Rombo, full, occupied; *-ta*, to fill.
Roŋele, a flag, banner.
Roŋgo -ta, to hug in the arms; to carry; a mat used as a cradle.
Roŋo -ɛa, to hear; report, rumor.
Roro, near, to approach.
Rorovi, in close succession.
Rova, a race; running a race.
Rovu, a sprout.
Rua, two.
Rua -saŋavulu, twenty.
Ruirui, to brush away flies.
Ruka, done; destroyed.
Ruku, under; the early part of morning.
Rukuruku, to put clay on the head.
Rumbu (R.), a box, chest; *-na*, to put in a box.
Ruru, a calm.
Rusa, a curse.
Ruve, a pigeon.

S

Sa, a verbal particle (see Grammar).
Sā, one of two who work together.
Sā, a rafter.
Saka, Sir (a ceremonial address).
Sakauɛima, a link.
Sakesake, desire of admiration.
Sakilia, to search.
Saku -ta, to anoint the head.
Saku, to knock, hit, strike.
Sala, way, road.
Sala -ta, to cover.
Sala, a covering for the head, a turban of native cloth.
Salevu, an act of reverence.
Saliā, the mouth of a harbor.
Salusalu, necklace, neckband, garland of flowers.
Samaka, to rub with the hands.
Samaki, to heap up; to sweep; to prune.
Samasamaraki, to anoint.
Sambe, crooked.
Sambi -ɛa, to drive; *-lak.*, to punish.
Samila, having a defect in the speech.
Samu -ta and *-lak.*, to knock down, to kill; a massacre.
Saŋa, the ancle, the leg.
Saŋasaŋa, to beg.
Saŋga, canoes (used only in the plural).
Saŋgā, a drinking-vessel of clay.
Saŋgati (O.), the open space about a house.
Saŋgonivata, to assemble, call together.
Sao, *saosao -ɛa*, to count yams or taro.
Saosaoa, perfect.
Sara -va, to look for, to look out for.
Sarasara, to see.
Sara, *sarasara*, very.
Sara, a male pig.
Sarata, noise in the bowels.
Saresare, a rib.
Sari, lizard.

Saro, the breast-bone.
Sāsā, ten mats.
Sāsā, brown.
Sau, an ornament.
Sau, reward, payment; *-ma*, to pay, reward.
Sau, a king.
Sau -ɗa, to clasp the fingers of one hand on the palm of the other.
Sauka, near the fire-place.
Saumanda, to wish.
Saumaki, to return; to cause to return.
Saumama, to chew.
Saumbasaŋa, crossways.
Saumboŋi, morning.
Sau -ŋone (R.), abortion.
Sau -rei, *sau -tu* (M.), peace, tranquillity.
Saurara (Mb.), miserable, vexatious, unlucky.
Sausau, a mode of incantation.
Sausau, exclamation of surprise.
Sausau, to clap.
Sau -tu, plenty, abundance, peace.
Sava, a temple; a gravestone of basalt.
Savasava, white, clean.
Save, young.
Savo -ra, to draw, as a rope.
Savu, a spout of water; a waterfall.
Savulu, a fore-tooth.
Sawana, the sea.
Saya, alone.
Sē, a clap of thunder.
Sē, or.
Sē, a flower; the gills of a fish; breakers.
Sē, to wander.
Seamai, to come (?).
Seasea, to rend.
Seavo (R.), train of native cloth worn by the chiefs.
Seavu, to perish, be lost.
Seirua (R.), to rend, to divide.
Selavo, a thousand cocoa-nuts.
Sele, white (used only of the hair).
Sele, *selesele*, a knife; to cut with a knife.
Selekoti, scissors.
Seleseléka, white.
Seletā, sword.
Sema, the left hand.
Semasema, to join.
Sendre, a large wooden dish in which oil is made.
Seŋa, no, not.
Seŋa -mbau -sara, by no means.
Seŋata, to wish, to desire, to try.
Seŋgu, full (?).
Serau, face, eyes (cerem.)
Serau -na, to see (cerem.)
Sere -va, to sing.
Sere -ka, to untie and take off.
Sere, breast.
Seru, a comb; *-ta*, to comb.
Seseŋa, desire, misery.
Sēsēniŋasáulāilai, February.
Sēsēniŋasāulévu, March.
Sesewa, foolishness.
Seta, full.
Setavūovūo, brimfull.
Seu -ta, to scrape, scratch (like a hen).
Seu -ra, to stir about.
Seve, disapprobation.
Sevu, a religious offering; the first of the yams.
Sevua, to dash as waves.
Sevusevu, a present for persons just arrived from other islands.
Sevusevu, to clean.
Sewarūta, a flower without fruit.
Sewasewa, small.
Seyavu, to go astray.
Sī, to be ignorant of.
Siɗi, to whistle.
Sika, part of a net.
Sikeɗi, a kind of tree.
Siki -ta, to lift.
Sikisiki, a head-ache.
Siko, *sikosiko*, a spy.
Sikosikoa, gray-headed.
Sila, a species of wild corn (?).
Sila -ta, to trample, to crush.
Sila (O.), the sheet of a sail.
Sili, to bathe, wash; to circumcise.
Sina, a bottle.
Sinundoɗe, a chain.
Sinusinu, gravy.

Siya, the sun, day; *-na*, to bask in the sun, to sun one's self.
Siyasiya, clear, open country.
Siyasiyáu, white.
Siri, wrong; an error.
Sirōvi, that which is eaten after drinking.
Sisi, the two holes in the cocoa-nut.
Sisia, to play, sport.
Sisiva -tak., to revenge, to vie with.
Siti, a plant.
Siu -ra, to extinguish.
Sivi, to make a point.
Sivo, to debase.
Siwa, a fish-hook; *-tak.*, to catch fish with a hook.
So, soa, an assembly.
Soa-levu or *solevu*, a festive party, a great assemblage, usually for feasting.
Soata (R.), a grindstone; pumice-stone.
Soĉo, the buttocks, the hips.
Soki, a pointed stake set in the ground to entrap an enemy.
Sokīa, to pluck fruit.
Soko, to sail; a voyage.
Sola, a stranger.
Sole, a bonnet, head-dress.
Sole -na and *-yak.*, to wrap up a corpse.
Soléa, a bundle.
Solesole, to wrestle.
Soli -a, to give, bestow.
Solo, to rub, wipe.
Soloya, a spouse.
Solove, a taro-bed.
Sombe -ta, to cleave to.
So-mbenambena, a wedding-party.
Sombosombo, exclamation of surprise.
Sombu, down; *-ta*, to fall down.
Sombusombu, steep.
Somi -ĉa, to drink.
Somia, to retaliate.
Somini, to snuff.
Somini, absorbed, disappeared.
Somu, clay and sand mixed for pottery.
Sona, wonder.
Sondreya, to gnash or grate the teeth.
Soŋgi, to crouch down, to hide.
Soŋgo, soŋgovata, to assemble.
Soŋgosoŋgo, rubbish.
Soŋo, to shut.
Sore, seed; a kind of beads made of the seed of a plant.
Soreti, the fence of a house.
Soro -va, to worship, pray.
Soro -vak., to pray for.
Sōsā, impatient.
Sōsō, an assembly; *-va*, to assemble.
Sosoona, in the room or stead of.
Sosori, a very young cocoa-nut.
Soti (R.), much, exceedingly.
Sou, steam.
Sousou, scorched.
Sova, a basket.
Sova -va, to pour.
Sovasova-ni-mbeni, a dunghill.
Sove -tak., to knock off the head with a club.
Sovusovu, a club.
Su (M.), soup, water in which food has been boiled.
Sua, one of the sticks (?) by which a canoe is propelled.
Sua -ka, to husk a cocoa-nut.
Suaki, to hoe.
Suaŋga, a plantain.
Suasua, wet.
Suasuawale, or *suēsuēle*, malicious.
Suavale -tak., to deceive.
Suĉu or *susu*, the heart.
Sue (O.), the stone in a fire-place on which the pot is placed.
Sui, a bone, a needle of bone.
Suisuía, rough, sharp.
Suka, to dismiss.
Suka-kimuri, to go backward.
Suki -ta, to paint or daub the body, to anoint.
Suli, taro.
Sulisuli, young banana-tree.
Sulu, a garment.
Sulu -ta, to take out of a box.
Sumbu, pelvis of a female.
Sumina, to sheathe, put in a hole.
Sunisuni, gravy.
Suŋgu -ta, to snatch.

Suru, to sneeze.
Susa, to betroth.
Susi, to cut.
Susu, a pit in which fish are taken.
Susuŋa, to adopt.

T

Ta, *taki*, to cut with an axe.
Ta -ya, to fell (qu. same as above?).
Ta, or *nda*, we.
Taɕake, to look up.
Taɕaŋge, to hurt the foot.
Taɕavu, to root up.
Taɕere, to turn over.
Taɕi, younger brother or sister.
Taɕori, to singe.
Taia, to pour.
Taikuva (O.), finger-nails.
Tailasa, restless, uneasy.
Takali, the sea.
Takali, to separate.
Takari (Mb.), the open space about a house.
Taki, not.
Taki -vak., to draw water.
Takoroso, *taŋgakoso*, to intercept; persecute.
Taku, tortoise-shell.
Talaɕa, goods returned for something received.
Talai, to order, command.
Talai -ndrendre, disobedient, ungovernable.
Talai -rawarawa, obedient.
Tala -ndrondro (Mb.), to blow briskly, as wind.
Talambo, slack.
Talanoa, telling stories.
Talasiŋa, upland ground.
Talatala, a messenger, a servant.
Tale, again.
Tale, to return; to refuse.
Tali, to plait, to braid.
Taliu, to carry goods.
Taliŋo, to forget, forgetfulness.
Talivi, split.
Taloi, razor.
Taloɕa, to pour into a dish.
Tala, whilst.
Tama, father.
Tama -lailai (O.), uncle by father's side.
Tama (R.), salute from an inferior to a superior.
Tamale, exclamation of surprise.
Tamata, a man (*homo*), a person, man or woman.
Tamba, a present before a feast.
Tamba, a place.
Tamba, arm, from the shoulder to the elbow.
Tambakau, mat made of the cocoa-nut leaf.
Tambambuli, a necklace of ovula-shells.
Tambatamata, a generation.
Tambayambake, a season of the year.
Tambe -a, to hold in the palm or hollow of the hand.
Tambevanda, collar-bone.
Tamboŋi, concealed, secret.
Tambu, sacred, prohibited; *-rak.*, to consecrate, to prohibit.
Tambua, a whale's tooth.
Tambumaŋimaŋi, an adze.
Tambu -viti, a broad-axe.
Tambu -volau, to wait for a favorable wind.
Tamu (Mb.), no, not.
Tamusu, to cut down.
Tandende, spread.
Tandola, opened.
Tandra, dream.
Tandru (M.), ring.
Tani, different.
Taŋa, a bag.
Taŋaloa, the smell of a dead body.
Taŋane, a male.
Taŋani, to put into.
Taŋgaya, precipitation, haste.
Taŋgiri, sounding.
Taŋi, to cry, weep.
Taŋitaŋi, to swallow; the windpipe (?).
Tara, to take up, to build.
Tara, lawful; *-va*, to come next, to succeed.
Tarambe, to strike the foot.
Taratara, to manufacture, work upon, build.
Taro -ya, to ask.

Tasere, loose.
Tasi, rotten (used of cocoa-nuts).
Tasivari, to shave the head.
Tasova, split.
Tata, to hack, to cut.
Tata, a mallet used in pottery.
Tatā, border, hem.
Tataka, revengeful; to revenge, retaliate.
Tatalavi, to warm one's self.
Tatama, quick.
Tatara, the cover of a book.
Tau, a part of a canoe.
Tau -ɛa, to place.
Tau -ɛa, to gather fruit.
Tau -va, to cleave to.
Tau -ra, to catch, take.
Tau! exclamation of surprise.
Tauɛu, drawn forth.
Taumbialaŋi, to rain heavily.
Tauki, a keeper, proprietor.
Taundonu, early in the morning.
Tauŋa (O.), a swinging shelf.
Tauŋgaŋga, strength, vigor.
Tauri, to eat or drink; food (cerem.)
Tautau, to agree; agreement.
Tautauvata, like.
Tautauvalili, to swing.
Tau -vū (R.), persons who have the same god.
Tauwake -na, to take.
Tava, to cut, make an incision.
Tavaia (R.), a bottle.
Tavale, a brother-in-law.
Tavaŋgawa, a large axe.
Tave, son or daughter of a chief.
Tavi, a task, a piece of work, an undertaking.
Tavi -a, to strike on the cheek.
Tavitavi, a broom; to sweep.
Tavo, tatavo, to sleep (cerem.)
Tavoɛi, flayed, skinned.
Tavola, that part of the beach which is dry at low-water.
Tavuɛu, to rage as the waves.
Tavuki, to turn about.
Tavutu, to strike the foot.
Tavutu (R.), a whale.
Tawa, a negative particle having the same force as the English un-; it is placed almost at will before adjectives and verbs.
Tawa, inhabited.
Tawaɛa, the firmament.
Tawaɛawa, everlasting, without end.
Tawake, a flag.
Tawakina, to arrange a sail so as to catch the wind, to brace in.
Tawamundu, constantly.
Tawáse, divorced.
Tawayaŋa, useless.
Taya, to cut, to hack (see *ta*).
Tayana, to spread.
Tei, to plant.
Tei, a kind of club.
Teiteikevu, to go or come down, to descend.
Teisoso, the flower of the banana.
Tekevu, to begin; beginning.
Teki, not.
Tele, razor; *-a*, to shave.
Tembeniŋusu, lip.
Tembenikula, mouth (cerem.)
Temo, calf of the leg.
Tere -ŋa, to touch.
Tete, to stretch out, extend (as branches).
Teve, to circumcise.
Tevu -ka, to spread out.
Ti, very young yam.
Tika, to roll.
Tiki, a place, a part.
Tiko, to sit, to remain, to be fixed, to dwell.
Tikotiko, a seat.
Tilatila, to knock.
Tilo -ma, to swallow.
Tilóu, a word spoken by way of apology for standing up in another's presence.
Tilotilo, the windpipe (qu. gullet?).
Timbi, a flash; to blow a conch.
Timea, the large intestines.
Tina, a mother.
Tinara, dysentery.
Tinatinu, tinanitū, a sow.
Tini, ten.
Tini -a, to conclude.

Tinia, a button.
Tinitini, the conclusion.
Tiŋa (O.), dew.
Tiŋaru, name of a place in Mbulu or Hades.
Tiŋga, to shout; (O.), name of a game.
Tiri, to break, as an egg.
Titi, to hang down, be pendent.
Titombu, deep.
Titoko, walking-stick, staff.
Titolo, the paper-mulberry, when stripped of its bark.
Tiva, to turn aside.
Toa, a fowl.
Toδi, to write.
Tokа, to lie, to be placed, fixed in any place.
Tokaláu, east wind.
Tokalautūtu, the north wind; the north.
Tokatoka, a seat.
Tokatoka, a priest.
Tokatoka-ni-ŋone, after-birth.
Tokatua, mountain, barren hill.
Tokawale, anger, angry.
Tokayala, to stand where the fresh water unites with the salt to watch for fish.
Toke, to remove, to quit a place.
Toki, to kick.
Toko, beloved, favorite.
Tola, hollow.
Tolo, the waist.
Tolomaki, to push.
Tolona, the trunk of a tree.
Tolu, three.
Tolusaŋavulu, thirty.
Toma -na, to increase; to sit, to dwell.
Tomba (O.), a bay of the sea.
Tombe, a long tuft of hair, worn as an ornament; any ornament; *-na*, to adorn one's self with any thing.
Tombo -ka, to catch, seize.
Tombu-ni-wai, a well.
Toni, to sleep.
Tonia, to endure.
Tonitoni, a ceremony performed at a funeral, or at the consecration of a temple.
Tonoka, to wound.
Toŋga, a sow.
Toŋgale, to carry on the shoulder.
Toŋgi, to fall.
Toŋgi, a wheel.
Toro, to approach, advance.
Toroyani, to move about.
Toso, to move by jerks.
Totaka (O.), to fight for.
Toto, pain, painful.
Totou, to paste with arrow-root, or the fruit of the *tou* tree.
Totolo, sailing swiftly.
Tou, the name of a tree.
Tova, a dish.
Tovo, habit, nature.
Tovo, to try.
Tovotovo, an effort, a trial.
Tovu, the back.
Toya -na, to print.
Toyovu, brackish.
Tū, the upright part of a tree.
Tū, to stand.
Tū, word used by children to their father.
Tua, word used by children to their grandfather.
Tuai, to delay.
Tuaka, an elder brother or sister.
Tuatua, the top of a mountain.
Tui, *tuitui*, to sow (qu. sew?).
Tui, king, chief, lord.
Tui (R.), a dog.
Tuitui, salt.
Tuka, a grandfather,—a very aged person.
Tukei, to accuse.
Tuku -δa, to put; to give.
Tukuδavu, to put the whole of any thing into one dish.
Tukuna, to tell, to speak of.
Tukundravu, to daub the head with ashes.
Tukutuku, a speech.
Tula, bald.
Tule, ear-wax.
Tuleŋa, to push.
Tuleŋi, to press.
Tuleŋu, to moan.
Tuli, dull.
Tuli, to make.

Tumba, to fly; flight.
Tumba, outside, exterior; *i tumba*, without.
Tumbā, land-crab.
Tumbe -ra, to lead by the hand.
Tumbu, to spring up, to sprout, grow; a sprout.
Tumbu, a grandmother.
Tumbuko, mark on the skin occasioned by burning.
Tumbuniŋone, midwife; after-birth.
Tumbuta, to stand still.
Tumbutumbu, to bathe (cerem.)
Tūnindáu, a fisherman; to fish.
Tuŋavu, pale, sickly-looking.
Tuŋi -va, to kindle.
Tura, to erect, to place.
Turaŋa, chief.
Turatura, foot or leg (cerem.)
Turu, to drop, to trickle.
Turu, valley.
Turuka, a stone which has been worn by the dashing of the waves.
Turuturu, elbow.
Tuselembua, the small entrails.
Tūtū, a border.
Tūtū, a stand, foundation.
Tutue, thin, thinness.
Tutumbutu, to stand still.
Tutumu, hips.
Tutuvi, a cloak, blanket, bed-clothes.
Tuva, *nduva*, a tree from which a poison is obtained for intoxicating fish.
Tuvalaŋgalaŋga, to be in confusion.
Tuvatuva, the stones which surround the earth on which a house is erected.
Tuvi, *tutuvi*, to cover with bed-clothes.
Tuvu, fresh water springing up in the sand below the salt-water mark.
Tuvuki, to turn about.

U

Ū, an exclamation of surprise.
Ua, a wave; to flow, as the tide.
Ua, a vein.
Uaĉa, low water.
Uandonu, high water.
Uaua, muscular, strong.
Uĉa, to break, as an egg.
Uĉa, rain.
Uĉi, to resemble.
Uĉiwai, *uĉuwai*, a frith, a creek.
Uĉu, the nose; a promontory.
Uĉu -na, to draw out, unsheath.
Uea (O.), a fish-weir, a wall for enclosing fish.
Ui (Mb.), a noise; to make a noise, stir, bustle.
Uku (M.), nail of finger.
Ula, the short missile club; *-ta*, to throw.
Ule -a, to stir about.
Ulí, a steering-paddle; to steer.
Ulí, a dog.
Ulo, a maggot.
Uloa, maggoty.
Ulu, the head.
Ulu -ĉa, to give away the dress with which a person is clothed.
Uluŋani, chief, principal (from *ulu*, head, *ŋa*, only, and *ni*, of).
Ulumate (R.), wig.
Ulumatua, the first-born.
Ulunaimuri, the tail.
Umbe, also.
Umbi, the cheek.
Umbi -a, to cover; bed-curtain.
Umbiumbi, to cover.
Uméa, rust, rusty.
Undolu, a thousand.
Undre -va, to shine, to burn; shining, burning.
Undreŋani, burned, destroyed.
Unduundu, ten canoes.
Unu -ma, to drink.
Uŋa, a shell-fish, land-crab.
Uŋge -ta, to be in motion, as water.
Ura, a shrimp, a lobster.
Ureure, to rock.
Urō, grease, fat.
Uru -ĉa, to strike or lower a sail.
Uru, to land.
Usa, a cargo; *-na*, to convey a cargo.
Usima, food of one kind only.

Usu -ta, to snatch.
Usumaki -na, to sheathe, put in a hole.
Uto, a breadfruit tree ; the fruit of the tree.
Uto, the heart ; the back-bone (?).
Utonu (S.), the heart of a tree.
Utu -na, to join, unite one thing to another.
Utu, to come to land.
Uvi, a yam.
Uvu, the young leaf of a banana tree.
Uvu -ɛa, to blow, sound (as a trumpet), puff.
Uvuuvu, to inflate.

V

Vā, four.
Vaɛi, *vaɛivaɛi*, to cut.
Vaɛu, eye-brow.
Vaɛu -ka and *lak.*, to box, cuff, strike with the fist.
Vaivaiwa, extraordinary ; wise, intelligent.
Vaka, according to, as, like (particle prefixed to nouns and adjectives to form adverbs).
Vaka, causative prefix (see Grammar).
Vakaāndúa, all, every one.
Vakaɛā, badly ; *-na*, to make bad ; to blame.
Vakaɛaɛa, odd numbers above 10, 20, &c.
Vakaɛala, deceit, deceitful ; accident.
Vakaɛava, why ? for what ?
Vakaɛivo, a custom of spitting and expressing a wish after drinking *aygona*.
Vakaɛoɛo -tak., to deepen ; deep.
Vakaɛoɛole, to try ; trial.
Vakaɛoɛowiriwiri, an eddy ; to turn round.
Vakaɛoko, to prepare.
Vakaiɛa, or *vakayaɛa* (O.), to give a name.
Vakaiɛuruɛuru, a garment with sleeves or legs.
Vakailasa, to tame, make quiet or easy ; comfortable, contented.
Vakaindai, to speak falsely.
Vakaindina, really.
Vakairērē, to alarm, alarming ; very, exceedingly, i. e. terribly.
Vakaisakasaka, to reverence.
Vakaitamera, very, exceedingly.
Vakaivēi, how.
Vakakaisi, like a person of low rank, slavish.
Vakakalouŋata -tak., to bless.
Vakakasua, to despise ; act arrogantly.
Vakakatakata -tak., to warm.
Vakakaukaua -tak., to strengthen.
Vakakila -ŋa, to inform.
Vakakonokono, impudent.
Vakakuruɛu, to sow, plant.
Vakalailai -tak., to lessen.
Vakalauɛi, to starve.
Vakalamboɛa, to deceive.
Vakalakala, declining, not erect.
Vakalala -tak., to reveal ; stand aside.
Vakalavelave, to lift up.
Vakalekaleka, to shorten.
Vakalevu, to augment.
Vakalewamatua -tak., to deprive of virginity.
Vakakali, to ransom ; to separate.
Vakalialia, foolish ; *-tak.*, to make foolish.
Vakaliwaliwa -tak., to cool.
Vakalo or *vakole*, elderly (?).
Vakaloaloa -tak., to blacken.
Vakalolo, a preparation of cocoa-nut and taro ; a sort of pudding.
Vakaloloma, lovely, causing love.
Vakalomaloma, hollow ; silent.
Vakalomoɛa, to deluge.
Vakaloŋaloŋa -tak., to make even.
Vakaloŋoa, to make a noise ; noisy.
Vakamā, ashamed ; *-tak.*, to shame, abash.
Vakamaɛa -tak., to empty.
Vakamaɛala -tak., to explain.
Vakamakalivata -tak., to brighten.
Vakamakau -tak., to make clean.
Vakamalai -tak., to cause to wither.
Vakamalumaluŋu -tak., to weaken.
Vakamamaɛa, to dry.
Vakamamaka, ashamed.
Vakamamasu, to pray for, to advocate.
Vakamanumanu, having streamers at the sail of a canoe.
Vakamasi, to clothe ; the ceremony of putting the girdle on to the son of a chief for the first time.

Vakamata -na, to erect.
Vakamatalau, excellent.
Vakamatatea, to impoverish, curse.
Vakamate -a, to kill.
Vakamatūmatūa, economical.
Vakamau -ta, to fasten.
Vakamayau -tak., to marry.
Vakamōyāu -tak., to judge.
Vakambaɛa, to cause to be sick.
Vakambaɛa, to bait.
Vakambale (O.), to cut down, fell.
Vakambamba, crosswise.
Vakambauta, to believe; faith.
Vakamboko -tak., to extinguish.
Vakambombula, to enslave.
Vakamborisi, to irritate; angry.
Vakamboroa, to make close, bring together; close, near.
Vakambula, to beg food.
Vakambula -ta, to save; a savior.
Vakambuto -tak., to darken; to be blind; to faint.
Vakamclomclo, a forerunner, a herald; to go before, to announce.
Vakamiraɛa, to sow or plant.
Vakamoɛe -ra, to cause to sleep; soporific.
Vakamurimuri -a, to imitate.
Vakamusumusu, sullen.
Vakamundi, silent, taciturn.
Vakanāndáku, to backslide.
Vakanāndakuvōli, to turn the back.
Vakanauta, to consult.
Vakandamundamu, to redden.
Vakandaumaki -na, to cause desire; quietness, satisfaction.
Vakandere, to clean, sharpen.
Vakandina, to verify, to fulfil.
Vakandomo, branchless, as a tree; to cut off the branches of a tree, to hew.
Vakandomo -na, to cause to desire.
Vakandomombula, causing to desire life; exquisitely, exceedingly.
Vakandondonu, to make straight; to pardon; rightly, correctly.
Vakandonundonu, to put in order, to fulfil.
Vakandraunikaɛu, the custom of putting the leaf of a tree secretly into a person's food, in the expectation that some evil spirit will, in consequence, cause his death.
Vakandrakai -tak., to vex.
Vakandranu -ma, to sweeten.
Vakandrē -ta, to fasten; a button.
Vakandrekea, not full.
Vakandrekendreke, deep, as a dish.
Vakandreu -tak., to ripen.
Vakandromu -ɛa, to cause to sink.
Vakandromu -ya, to disappear.
Vakandua, once.
Vakandulu, to pacify.
Vakaŋalaŋala, to make commodious.
Vakaŋgami -ta, to press.
Vakaŋgāŋgā -tak., to embolden.
Vakaŋgara, to bore a hole.
Vakaŋgawa -ɛa, to cause to burn.
Vakaŋgēa, to empty.
Vakaŋgeleŋgelewa -tak, to defile.
Vakaŋgiŋgi -ɛa, to roll.
Vakaŋgoŋgolou -tak., to cause to shout.
Vakaŋgumi -a, to clinch.
Vakaoro, to gird.
Vakaosooso, to make narrow.
Vakaoti, to finish.
Vakaraiɛa, to look at, attend to.
Vakarairai -tak., to disclose.
Vakarārā -tak., to put the deck on a canoe.
Vakarauna, to provide.
Vakaravi, to cause to trust; confidence, trust.
Vakareŋe -ɛa, to lie, to rest.
Vakareŋe -ta, to take care, to hoard up.
Vakarerekita, to make happy.
Vakarewa -tak., to elevate, to hoist (a sail).
Vakarewairā -tak., to lower.
Vakarikatia, a word of respect, spoken of a father or mother (?).
Vakariri, -tak., to hurry.
Vakariru, to divide.
Vakarivirivi -tak., to square, to make square.
Vakaroroo (S.), to honor.
Vakaroŋo (O.), to listen.
Vakaroŋoroŋo -tak., to report, publish.

Vakarua, twice.
Vakarumbaa (S.), to draw a curtain.
Vakarumbeara, to hang up.
Vakarumburumbu, silent.
Vakarūrū, an umbrella, sunshade; to shade, to shield.
Vakarusa -tak., to curse.
Vakasā -tak., to make manifest.
Vakasala, to warn, apprise of danger.
Vakasalasala -tak., to persecute.
Vakasali, to flow.
Vakasavuŋa, to apprise.
Vakasē, to cause to stay.
Vakasesea, to hiss.
Vakasetava -tak., to fill.
Vakasēvai, to deride, make foolish.
Vakasiŋalevu, dinner, noon-meal.
Vakasiŋasiŋau -tak., to whiten.
Vakasisila, abominable, cruel.
Vakasolokakana, one who eats without working.
Vakasombu, to come to land.
Vakasoro, to brood.
Vakasuasua, a jest, to joke.
Vakasuđu -ma, to bring forth.
Vakasulu -ma, to clothe.
Vakáta, to make.
Vakatākakána, to eat without working.
Vakatākéa, to disclose.
Vakatakekeni, meet.
Vakatākiđuđúlu, to deny.
Vakatakilaŋa, to mark, to testify.
Vakatāmbuna, to order, command (cerem.)
Vakatāmuría, to imitate.
Vakaoso -na, to intercept, balk.
Vakataŋa, to remember.
Vakasosoko, to cruise.
Vakatara, to make lawful.
Vakataratara, to make it lawful to leave the place where a chief has been eating, by removing what may remain of his food.
Vakatātakāŋalo, to be revengeful.
Vakatatalo, to cast lots.
Vakatatama, to hasten; quickly.
Vakatatambu, commandment.
Vakataui, to put away.
Vakatáukatátakinamái, to lie abreast, as two canoes.
Vakatautauvata, to make equal, to compare.
Vakatatava, to place one leg above another.
Vakatavavuli, to instruct.
Vakatawa -na, to watch, a watchman.
Vakatékindúnu, to kneel.
Vakatere -ŋa, to touch.
Vakateu -đa, to instruct.
Vakatiko, to place, cause to sit.
Vakatiŋaŋa, to deny.
Vakatoka, name (cerem.)
Vakatoka, to place.
Vakatokawale, to irritate.
Vakatokotokoi, beloved.
Vakatolu, thrice.
Vakatovolo -đa, to try; an effort.
Vakatū -ra, to place erect; the upright posts in the fence of a house.
Vakatūloaloa, cloudy.
Vakatumbu -ra, to raise up, prepare, arrange.
Vakatumbuniu, a mode of divination by spinning a cocoa-nut.
Vakatuniloa, a porch, or shade.
Vakaturaŋa, lordly, chief-like.
Vakatusa, to explain.
Vakatūtū -tak., to allot.
Vakaūđiūđi -a, to imitate.
Vakauli, to steer.
Vakaundre, to burn, to cause to burn.
Vakaumeumēa, to cause to rust.
Vakaūtaūta, to think; cogitation.
Vakavakađeđéŋu, a resting-place.
Vakavale, to deny.
Vakavasakasaka, to stride.
Vakavcivakaesini, to cast mutual reproaches.
Vakavelevele, beloved.
Vakaverevere -a, to entangle.
Vakavēvē -tak., to weaken.
Vakaveveđe, to tempt.
Vakavikivikía -tak., to oppress with a heavy load.
Vakavinaka, well; to thank.

Vakaviviŋa, to encircle.
Vakavō, to cause to remain.
Vakavoɛa, to lean.
Vakavondo, to put on board.
Vakavonuvonu, to bruise.
Vakavota, to allot.
Vakavōu -tak., to renew.
Vakavuata, to pour out.
Vakavukayālo, (lit. causing the spirit to fly;) greatly, exceedingly, very.
Vakavuli -ɛa, to instruct.
Vakavuni, secret, secretly; *-a*, to hide.
Vakavuŋa -tak., to fill.
Vakavuravura, after the manner of the world.
Vakavūvū, to persevere; capable of enduring labor.
Vakawā -tak., to increase.
Vakawai, to deride; to weep.
Vakawalewale, useless.
Vakawaluke, to wrinkle.
Vakawavū -ɛa, to erect, raise up.
Vakawavaŋga, to look after canoes.
Vakawelewelea, to drown the voice.
Vakayaɛa -na, to name.
Vakayaɛo -ra, to cause to happen.
Vakayakeyake, to improve in health.
Vakayalo, spiritual, having a soul.
Vakayāloyandónu, to make upright.
Vakayamoɛe, to feel (?).
Vakayanu, to desire.
Vakayandra -va, to awaken.
Vakayaŋa, to render useful.
Vakayaŋamalūmalūŋu -tak., to make humble.
Vakayaŋasiri -lak., to cause to sin.
Vakayātundolandola, to go in great numbers to any person.
Vakayawa (S.), far off.
Vakelakela -tak., to tease.
Vakére (for *vakakére*), to cause to boil or bubble.
Vakokolo, goods; the name of a stick (?).
Vakuɛa, when.
Vakuvukuvu, to cause to smoke or burn dimly.
Vala -ta, to do, make.
Vala [*pala*], rotten; rottenness.
Vala (O.), to fight.
Valalewa, sexual intercourse.
Valana [*palana*], to betray.
Valandrēndrē, difficult, hard to do.
Valarawa, easy.
Valavala, action; meaning, signification.
Valavala, the temples of the head.
Vale, a house.
Valeoko, a storehouse.
Valu, war.
Valu [*palu*], to rub.
Vanā, a mast.
Vána, to shoot.
Vanda, a maid-servant or slave.
Vandū, thick (of fluids), congealed, as oil by cold.
Vanduŋu, the sound of any thing falling, or of stamping.
Vanua, a land, territory, country.
Vaŋa or *vaŋáni*, to feed; one who feeds.
Vaŋendeŋendéa, to shake together, to beat with the fingers.
Vaŋgaŋgaɛi, to insult, deride.
Vaŋgata, to surround; to sharpen.
Vāŋgotā, to corrupt.
Vaŋona, to arouse.
Vaŋuɛuŋuɛua, a frown.
Vara (R.), deaf.
Vari, the scale of a fish; a part of a canoe.
Vária, the pulp of a cocoa-nut.
Váro, a file; covetous.
Varóro, a file, a saw.
Vasambiritaina, to ensnare, entrap.
Vasu, nephew or niece.
Vata, bedstead; shelf; the top of a house or canoe.
Vata, all together.
Vati, to talk much.
Vatu, stone.
Vatuloa, innumerable.
Vau, the hibiscus.
Vau -ɛa, to seize, catch, bind.
Vau, very.
Vauvau (S.), cotton.
Vava, a footstool, a shoe.
Vava, to carry on the back.

Vava [*papa*], a board.
Vavakua [*papakua*], thick ; thickness.
Vavala [*papala*], foolishness.
Vavalayi [*papalayi*], white man, foreigner.
Vavani, the fence of a house.
Vavano [*fafano*], elastic, that can be stretched.
Vavata, likeness ; like.
Vavi, to roast, cook in the earth.
Vaya, a poisonous fowl.
Veátu, a species of shell-fish.
Vei, where.
Vei, to, of, from.
Vei, a prefix denoting reciprocal action.
Veiĉā, to hate one another.
Veiĉái, the commerce of the sexes.
Veiĉaravi, a word used in inquiring the relationship of two persons ;—" how are they related ?"
Veiĉō (S.), grassy or swampy land.
Veiĉurumaki, to enter one within another, as the links of a chain.
Veiīvīwi, to fear one another.
Veikāi, to curse one another.
Veikakanavaki, to whisper together.
Veikandavi, to run together.
Veikatakata, mutual warmth or anger.
Veikau (O.), a clump of trees, a wood.
Veilakoyaki, to go to and fro.
Veilewa, *veilewāyaki*, to take care of one another.
Veilomani, to love one another.
Veimasalo, to envy one another.
Veimayaki, the centre ; half.
Veimbā, to quarrel, brawl.
Veimbikambikái, to lie one above another.
Veimbiliyaki, to push one another about.
Veimborisi, mutual anger.
Veindai, mutual deceit.
Veindauĉi, the commerce of the sexes.
Veindrundruŋaki, to come and go.
Veindruŋuti, to hate.
Veiŋaneni, fraternity ; the relation between brother and sister.
Veiraiĉi, to be face to face.
Veiraiyaki, to look about.
Veiravu, to kill one another.
Veisā, to work together.
Veisau, an exchange ; to barter.
Veisalái, to carry on a stick on the shoulder between two persons.
Veisamu, to cudgel or beat one another.
Veisikiyaki, to lift about.
Veisirisiriyaki, to miss one another.
Veisivi, to vie with one another.
Veisolesole, to wrestle.
Veitaŋiĉi, to cry with one another.
Veitata, to meet.
Veitatamanda, to race.
Veitau, a friend ; courtship.
Veitaui, repentance.
Veitavaleni, a male cousin-german.
Veitayaki, make haste.
Veitomani, to dwell or sit together.
Veitoroi, one who succeeds or comes next to another.
Veivaĉu, to fight, box, spar.
Veivakaraiĉi, to be face to face, to take care of one another.
Veivakariyái, to mock, deride one another.
Veivale (O.), a hamlet, group of houses.
Veivinakati, mutual desire.
Veivolekayaki, to be near.
Veivoli, to trade together, to barter.
Veivosaki, to converse.
Veivuĉu, to dash as waves, to be in motion.
Veivukéi, to assist.
Veivuŋoni, the relation between father-in-law and son-in-law.
Veiwa, to wait.
Veiwali, to jest.
Veiwati, *veiwatini*, the relation of husband and wife, matrimony.
Veiwekani, relationship, kindred.
Veiyaĉovi, to come together.
Veĉe, to knock with a stick.
Veka, excrement ; to void.
Veke [*peke*], to dip.
Vela [*pela*], slime.
Velekō, a chisel.
Velovelo, a boat.
Veloveloa, yellow.
Velu [*pelu*], to bend.

Velulu [*pelulu*], wrinkled.
Venū [*fenū*], to blow the nose.
Verái, *veráu*, almost, nearly.
Vere, temptation; entangled.
Vereloa, a root which serves for soap.
Veŕia, a chain.
Vesa, an anklet, a leg-band.
Veso [*peso*], to pierce.
Vesu, the middle finger.
Vēvē [*pēpē*], weak, infirm.
Veveku, sad; sadness.
Via, to desire; desirous.
Via -kana, to wish to eat; hungry.
Via -moĉe, sleepy.
Viĉa, how many.
Viĉoviĉo, the navel.
Vikéu [*pikéu*], crooked, crookedness.
Vikivikía, pain occasioned by carrying a heavy weight.
Vili -ka, to count, to read.
Viliĉio, awkward.
Vilo- ĉa, to prepare medicine.
Vilowái, a physician.
Vinaka, good, goodness; *-ta*, to like, desire.
Vinokindai, a hypocrite.
Viri -tak., to cast, throw.
Virikoro, a halo round the moon; a fenced town.
Viro -mai, to return.
Visa, to burn.
Visuki, to bind.
Vita, to strike.
Vitu, seven.
Vitu -sayavulu, seventy.
Vivi -ŋa, to fold, roll up.
Vo, remainder.
Voĉe, paddle.
Voĉi, to skin, flay.
Voĉota, patient; to endure, to be patient.
Vokivokíĉi [*pokipokíĉi*], round.
Vola, to mark, print; a line, print, book.
Volau, to sail, to voyage.
Voleka, near, close, nearness.
Voli, to trade, barter.
Vondo, to ascend, embark.
Vondre, grasshopper.
Vono, a law; *-ta*, to legislate.
Vono [*pono*], to seize.
Vonoyo, withered.
Voraki -na, to endure, endurance; must, shall.
Voro [*poro*], paint; *-a*, to paint.
Voroka, to break.
Vorolaki, to break to pieces.
Vosa -tak., a word, language; to speak.
Vota, a portion; to apportion.
Votane [*potane*], to mend.
Votu, to appear, come in sight (as land).
Votu [*potu*], a place.
Votua (Mb.), property, riches.
Vou, new.
Vovo, difficult.
Vovo [*popo*], rotten; rottenness.
Vū (R.), daughter-in-law.
Vū, root, bottom, basis, foundation, source.
Vua, him or her (cerem.)
Vua, fruit.
Vuaira, west wind.
Vuaka, pig.
Vualiku, the west wind, the west.
Vuana or *vuaŋa*, grandchild.
Vuanikiĉu, a pill.
Vuata, grown large.
Vuĉi, wet, low ground.
Vue -ta, to lift up.
Vue -tak., to wound.
Vuĉe, to swell; a swelling.
Vui, wet.
Vuiĉá, leprosy.
Vuĉu (Mb.), the figure of a dance.
Vuka, to fly.
Vukavuka, leprosy.
Vukayalo, to astonish.
Vuke [*puke*] *-na*, to throw up earth about the root of a tree; to prepare the mounds in which yams are planted.
Vuke -a, to change; to assist.
Vukevuke, a mound.
Vuki -ĉa, to turn upside down.
Vukivuki, to turn, roll over.
Vuĉu, wise, expert; an artisan, a mechanic.
Vukuniwai, a physician, surgeon.
Vula, the moon, a month.
Vulaimbotambota, April.

Vulaikelekele, May.
Vulaimaŋomaŋo, May.
Vulaiwerewere, June.
Vulavula, white.
Vulaŋi, a stranger.
Vule [*pule*], to reign, govern.
Vulivuli -ɛa, to learn.
Vuli [*pulī*], a loaf of bread.
Vulo, cord, thread.
Vulo, a whale's tooth.
Vulono, a hatchet.
Vulou [*pulou*], a covering for the face.
Vuluvulu, to wash.
Vuluvulu-ni-mata, eyebrow.
Vuluvulu-kani-mata, the eyelash.
Vunáu, to admonish; warning; a law.
Vundua, without branches.
Vuni, secret; to shut, conceal.
Vunikau (O.), a tree.
Vunikalou, a physician.
Vunilaŋi (O.), white man, foreigner.
Vunitamba, shoulder.
Vunivesia, an enemy.
Vuniwai, medicine; a physician.
Vunoka, to rub.
Vunuvunu, white (used only of the hair).
Vuŋga, full.
Vura, visiter.
Vurambaramba, having a broad basis.
Vuraveilevuyaki, midway; to pay an equivalent for what one receives.
Vuravura, the world.
Vuri, to break out, to spring up (as water).
Vuru -ta, to crumble.
Vusa, rottenness.
Vuse, a crack.
Vusi, to suspend.
Vuso, spray, steam; to foam.
Vusona, the end of a thing.
Vuta, to disobey.
Vuti, fair, white.
Vuti, hair, fur.
Vuti -a, to pluck.
Vutivuti, bristles of a pig.
Vutovuto, a sponge.
Vutu, a groan; to groan.
Vutuɛeŋuɛeŋu, the pulse.
Vutuna, to repose.
Vutuniyau, sick.
Vutuvutua, hairy.
Vuvale, neighbor.
Vūvū, muddy; a bladder.
Vuvuɛe, a swelling.
Vuvuka, to fly (as dust).

W

Wā -ta, to fasten or tie; a fastening, a band.
Wā, a swelling.
Wā, wawa, a vine.
Waɛa, to beat upon.
Waɛaki, to wait.
Waɛawaɛa, firmament.
Wai, water; medicine.
Waindranu, fresh water.
Waisaia, thin, watery.
Waitui, salt water, sea.
Waka (R.), root.
Wakavundi, roots of aŋgona.
Wakīa, foolish.
Wakia, to rub.
Wakolo, road.
Wakolo, to go (cerem.)
Wakuluya, hatred, malice.
Wakuno, not quite full.
Wale, really, only, merely.
Walete (R.), the papaya tree.
Walia, to anoint.
Walili, suspended; *-ɛa*, to brandish.
Waliwali, oil; to anoint.
Waloka, an egg.
Walu, eight.
Waluki, a wrinkle.
Waluvu, a land flood, an inundation.
Wani, flattery; *-a*, to flatter.
Waŋga, a canoe.
Waŋgawaŋga, a rib.
Waŋgi, play, sport.
Waŋgoŋgo, to shrivel.
Waŋgota, dry, withered.
Wara (R.), no, not.
Warowaio, a tree with the leaves of which

those who have been touching dead bodies wash themselves.

Warumisa, warm with the sun.

Wase, to divide; a division, portion.

Wasu -ta, to pinch.

Wati, a husband or wife,—spouse.

Wati -rak., to snatch, seize.

Wau, a club.

Wa ŭa, do not! desist! (See *aua*, *kakua*.)

Wavata, bound together.

Wave, belly (cerem.)

Wavini, encircling.

Wavuɛake, standing still, erect.

Wawa, to fasten.

Wawa, entrails.

Wāwā, to wait.

Weimami, *weirau*, *weitou*, our (see Grammar).

Weko (O.), brother.

Weli, to drivel.

Were -ɛa, to till the ground.

Werewere, a plantation, garden; a house.

Weta, *wetaru*, *wetatou*, our (see Grammar).

Wete -a, to injure, destroy.

Wi, name of a tree and the fruit which it bears (probably the Spondias dulcis).

Wili -ɛa, to gather.

Wiri, to sit, dwell (cerem.)

Wiri, majesty.

Wiriwiri, seat of a chief, throne.

Wo! exc. of astonishment.

Y*

Yaɛa, a name.

Yaɛo, to happen, to become; to extend.

Yakavi, evening.

Yala -na, to terminate, to bound.

Yalarua, to divide.

Yalayala, boundary.

Yali, to go astray, to stir about.

Yalo -va, to nod, to beckon.

Yalo, spirit, soul, mind.

Yaloɛă, bad temper, bad disposition.

Yalololoma, kind-hearted, affectionate.

Yalovayone, childish.

Yaloyalorua, careless, indifferent, of two minds.

Yamba, a mat.

Yambake, a year.

Yambi, nakedness; naked.

Yame, the tongue.

Yame-ni-mbuka, a flame of fire.

Yamesamila, the palate.

Yameyamiɛa, sweet, delicious.

Yamo -ɛa, to feel.

Yana -ka, to spread; *-vak.*, to level.

Yandi, queen.

Yandra, awake; to watch, be vigilant.

Yandre, forehead.

Yandŭa (S.), every body.

Yanɛa, durable.

Yani, away, off, yonder.

Yani, to flatter; flattery (see *wani*).

Yanuyanu, an island.

Yaŋa, use; useful; to do, to act.

Yaŋamaluyu, humble, unassuming.

Yaŋandondonu, upright, just.

Yaŋasiri, sinful, wickedness.

Yaŋavinaka, meekness, goodness.

Yaŋga, to creep.

Yaŋo, the body.

Yaŋoɛă, rough; sick.

Yaŋovinaka, smooth, handsome, in good condition.

Yara, to drag; to hoist a sail.

Yaraŋi, arms and ammunition.

Yare, to decline, as the sun.

Yareŋa, to adopt.

Yaremana, to yawn.

Yasa, the sides of a house.

Yasa -va, to seek; a search.

Yase, sandalwood.

Yatayata, the sky about the setting sun.

Yate, the liver.

Yau! a contemptuous address,—fellow!

Yau, household furniture, property, riches.

Yauta, moist.

Yauyau, shade; dew.

Yava, foot, leg.

Yava, barrenness of a woman.

* See under *A* for a note respecting the words which begin with this letter.

Yavala, to be in motion, to shake.
Yavasambe, a bandy leg.
Yavi -a, draw.
Yavi -ta, to punish.
Yavi, afternoon. (See *kayavi*, *yakavi*.)
Yavo, the reed on which the thatch of a house is fastened.
Yavu, exhausted, destroyed.
Yavu, the ground on which a house is erected; a collection of houses.
Yavūsa, a tribe, clan, genealogy.
Yawa, distance; far.
Yawai, a flag, a banner.
Yawaiĉake, high.
Yāyā, an ornament.
Ye! int. ho!

A VOCABULARY

OF THE

DIALECT OF TOBI, OR LORD NORTH'S ISLAND.

Of Horace Holden, to whom we are indebted for the following vocabulary, some account is given on page 78.* Besides the list of separate words, many sentences were written down, for the purpose of elucidating the grammatical structure of the language. It was, however, soon evident that this was expecting too much. The situation in which the captive seamen were placed, was such as to deprive them of all desire of acquiring a better knowledge of the language of their inhuman masters, than was absolutely necessary for the purpose of communicating with them. And even had the desire not been wanting, their opportunities, while constantly engaged in harassing labors, were very unfavorable. They were therefore contented with learning the most common words, which they strung together so as to be intelligible, but with little or no regard to the proper idiom of the language. Thus they had no knowledge of the affixed possessive pronouns, although, from the fact that nearly all the words expressive of relationship (as *wŭtimŭm*, father, *mĭçerum*, mother, *bĭjium*, brother, *mĭayum*, sister), and the names of the parts of the body (as, *métçemum*, head, *petçém*, foot, *kūsum*, beard, *tçĭm*, hair) terminate, as given by Holden, in *m*, which, in the other languages of this division, expresses the pronoun *thy*, we can hardly doubt that

* Mr. Holden is now engaged in business at the Sandwich Islands, where he is much esteemed for his probity and intelligence.

this class of affixes really exists in the dialect of Tobi. Notwithstanding these deficiencies, the vocabulary is valuable, as showing beyond a doubt that this little community is a branch of the ethnographical family which extends from Eap to the Kingsmill Group; and it is not improbable that by means of it, the very subdivision of this family to which the natives of Tobi belong, will hereafter be discovered, and their origin thus determined.

Most of the words which follow are identical with those given by Mr. Pickering, in his Appendix to Holden's Narrative. Where any difference exists, it has been noted.

TOBIAN VOCABULARY.

Absent (out of sight), *yʊtămen.*
Air (the open air) *gŏtʊm. Wŏr a gŏtʊm,* out of doors.
And, *ma.*
Away, *mŏra.*
Back, *tʊkalĕk.*
Backward (or hitherward?), *batçi* (see come).
Bad, *tʊmă* or *tamá.*
Bamboo, *çīl.*
Beard, *kūsʊm.*
Belly, *míçiʊm.*
Bird, *kárʊm* (or rather sea-gull).
Black, *waizĕris* or *waizăris.*
Bone, *tçīl.*
Box, *tŏvetiv.*
Boy, *wérewedj a māre.*
Brass, *molabádi.*
Breast (also milk), *tut.*
Brother, *bíjiʊm.*
Bye-and-bye, *tʊpái vai tŏt* (see wait).
Canoe, *prāo.*
Carry, *wahōgi* or *wohōgi.*
Child, *lābo.*
Cloth, clothes, *ligō.*
Cloud, *kătço.*
Cocoa-nut, *karápa.*
" very young, *tçō.*
" partially ripe, *sūb.*
Cold, *makrázm.*
Come, *taitŭ; bītu.*
Come back, *batçi, bītu.*
Converse, to, *titīnʊp.*
Cord, string, *krēl* (*krīl*, P.)
Cry, to, *tay.*
Dance, to, *kokăm.*
Dark, *kloowaizăris* (see black).
Day, *yáro* (see sun).
Dead, *pūrʊk, mati.*
Dig, *kătçʊp.*
Dirty, *abŭ.*
Drink, *līmi* (*līma*, P.)
Eat, *mŏka.*
Far, *yatáü.* Very far, *yatáü vē.*
Father, *wŭtimʊm.*
Finger (or hand), *kaímʊk.*
Fire, *yāf.*
Fish, *īka.*
Fish, to, *viziviç a īka.*
Fish-hook, *kauorīka* (or *kau wor īka*).
Fishing-net, *çibō.*
Fish-line, *yáo.*
Fly (s.), *lāy.*
Food, *ŏkrŭm.*
Foot (or leg), *petçém.*
Girdle (of men), *vetívet.*
" (of women), *vetíveti.*
Girl, *werewedj a vāivi.*
Give, *waçīto*, or *kaçīto; lă.*
Go, *bitu.* Go away, *mora-bitu.*
God, *yáris.*
Good, *yísʊy; mapīa.*
Grass, *wʊre.*
Hair, *tçĭm.*
Hand, *kaímʊk.*
Hatchet, *tapōi.*
Head, *métçemʊm.*
Here, *atía;* (*atídi*, P.)
House, *yim.*
Hungry, *mā.*
I, *nay.*
In, *wŏr.*

Iron, *pāŋvl; píçu.*
Iron-hoop, *tsīpa.*
Kill, *máte.*
Kind (see good), *mapīa.*
Knife, *wase.*
Large, *yénvp.*
Laugh, *mīmi.*
Leaf, *trĭla.*
Lie, repose, to, *rĕtu.*
Lightning, *vijĭk.*
Lizard, *pilél.*
Man, *amāre.*
Many, *pīpi.*
Milk, *tūt.* (See breast.)
Moon, *mókvm.*
Mother, *míçervm.*
Musquito, *lām.*
Name; what is your name? *věramēta gv?* What is the name of that? *metámen a měna?*
Near, *yopatěto.*
Night (or to-night), *nibō.*
No, *tā; tai.*
Old, adult, *mazūi.* Very old, *mazūi a vē.*
Paddle, *vĕtel.*
Pregnant, *yiséi.*
Rain, *ūt.*
Rat, *ketçiétçi;* (*tómivm*, P.)
Red, *yeŋāŋa.*
Reef, *rāü.*
Rope, *tari.*
Sacred, *yétvp; tabu;* (the latter word introduced by *Pitv Kāt.* See page 78.)
Sand, *pi.*
Sea, salt water, *tāt.*
See, *mīagi.*
Set, as the sun, *mōribō* (qu. *mora i bō*, away in the night?).
Shark, *pō.*
Ship, *wawe.*
Short, *yamōt.*
Sick, *makākes.*
Sister, *mīaŋvm.*
Sit, *mātitū.*
Sleep, *mōse* (or *mvmatídi*, P.)
Small, *pātçik; patçigítçi.* Very small, *patçigítçigī;* (qu. *pa-tçikitçíki* or *patikitíki?* In the dialect of Bānabe, *tikitik* is small.)
Star, *viç.*
Stay, remain, *mvmvtídi.*
Stone, *vās.*
Strong, *yakaílv.*
Sun, *yáro.*
Talk, *títri, titīnvp.*
That, *měna.*
There, *etōnai.*
Thou, *gō.*
Throw, *kŏtçivára.*
Thunder, *ŋepā* (*pa*, P.)
To-morrow, *warazūra.*
To-night, *nibō.*
Tortoise, *wari.*
Understand, *gōra.*
Very, *klōo; vē.*
Wait, *tvpái.*
Warm, *wōbŏtç.*
Wash, bathe, *watūti.*
Water, fresh, *táru.*
" salt, *tāt.*
Wave, *rau.*
Whale, *kās.*
What; (see name.)
White, *bvtçibótç.*
Why, *bā.*
Wind, *yaŋ.*
Wood, *tvmōtçi.*
Woman, *vaïvi, vaiívi.*
Yam, *kuri.*
Yellow, *aráŋ.*
Yes, *ila.*
Yesterday, *rălo.*

Sā or *zā* is a very common verbal particle, used with all the tenses; as, *gv za yvtámen*, thou wert absent or away; *naŋ sa bitu*, I will come; *gv a naŋ sa mvka*, thou and I eat; *gv za mīagi pīpi a prao*, dost thou see many canoes? These sentences, however, as has been before remarked, can hardly be relied upon as showing the real idiom of the language.

NUMERALS.

There are three classes of numerals,—the first of a general nature, the second appropriated to counting cocoa-nuts, and the third used only for fish. They are as follows:

GENERAL.	FOR COCOA-NUTS.	FOR FISH.	
yāt	*sū*	*sĭmʊl*	one
glū (*gʊlū*, P.)	*gluō* (*guō*, P.)	*gwĭmʊl*	two
yā	*sʊrū*	*srĭmʊl*	three
ʊan	*vāu*	*vāmʊl*	four
yanīm (*nīm*, P.)	*limō*	*nīmʊl*	five
yawōr	*warū*	*wāremʊl*	six
yavīç	*vijū*	*vijĭemʊl*	seven
yawā	*warĭū*	*wăremʊl*	eight
yatū	*tiū*	*tīuemʊl*	nine
yasēk	*sēk*	*sēk*	ten
	sēkăma sū		eleven
	sēkama gluō		twelve
	seka ma sʊrū		thirteen
	seka ma vau, &c.		fourteen
	gūēk (*gūwēk*, P.)		twenty
	sʊrīk		thirty
	varīk		forty
	limēk		fifty
	wārīk		sixty
	vijīk		seventy
	wărīk		eighty
	tiuīk (*tiuwīk*, P.)		ninety
	sūbʊn or *sūbʊŋ*		hundred

VOCABULARY

OF THE

DIALECT OF MILLE, ONE OF THE RADACK ISLANDS.

We are indebted for this vocabulary, as has been elsewhere stated (p. 87), to the Rev. H. Bingham, who obtained the materials for it from the two seamen, Lay and Hussey, shortly after their rescue from captivity. His experience in writing the Polynesian idioms, and his accuracy in such matters, leave no room to doubt that the vocabulary is as complete as, under the circumstances, it could have been made. He remarks concerning it, that "it is very imperfect;" but the deficiencies are such as must properly be referred to a limited knowledge of the language on the part of the two men, who could have acquired little more than a smattering of the most common idioms, with such words as were needed in the daily intercourse with the natives.

The orthography adopted by Mr. Bingham is so similar to that employed in this volume, that but few alterations would be necessary to make it entirely the same. Some of these, such as the change of *aw* to *ȧ*, of *ŭ* to *ʊ*, and of *j* to *dj*, we have thought proper to make. But the double consonants employed by Mr. B. to give a short sound to the preceding vowel, as in *bellin* for *bĕlin*, have been retained, as also the use of the *h* and *r* in some instances for the purpose of lengthening a syllable,—as *momaru*, for *momāū*, *amaru*, for *amāū*, *pah-o*, for *pāo*, &c. The combination *rh*, which frequently occurs at the end of a word, seems to be rather intended to express a vague and obscure vowel sound, than that of the consonants which compose it. Of the pronominal affix *ăĭrh* or *ăĕrh*, Mr. Bingham remarks that "its sound would be tolerably well expressed by the English pronoun *their*, by rejecting the *t* and removing the *h* to the end of the word,—thus, *eirh*." But in the ordinary (though incorrect) pronunciation of the word *their*, the *r* is not heard, the sound being nearly that which would be written, with our alphabet, *ĕĕʊ*,—and it is probably some such sound as *eŭ* which is here meant to be represented.

The possessive pronouns given by Mr. B. are *i*, *it-ar*, or, *it-arh*, I; *kwe*, thou or you; *ia*, he, she, or it; *devro*, we. It is evident that the real word for *you* (plural) as well as for *they* was unknown to his informants.

The possessive or suffixed pronouns are *-arh*, my; *-ŭm*, thy or you; *-en*, his, her, its; *-erro*, our; *-ărh* or *-ărh*, their. The following examples of their use are given:

Im-arh	my house	*Djim-arh**	my father
im-ŭm	thy and your house	*djim-um*	thy "
im-en	his house	*djim-en*	his "
im-erro	our house	*djim-erro*	our "
im-ărh	their house	*djim-ărh*	their "
im-en-wen ?	whose house?		
		*Djin-arh**	my mother
Djatan,	a younger brother or sister	*djin-um*	thy "
djatárh	my brother (or sister)	*djin-en*	his "
djatŏm	thy (or your) brother, &c.	*djin-erro*	our "
djatĕn,	his	*djin-aerh*	their "
djatérro,	our		
djatăĕrh,	their		

[It is probable that the suffix of the second person singular is properly, as in Tarawan, *ámu*, and that of the plural, *ámi;* the concluding vowels of both being omitted, there would be no distinction between them.]

In or *ian* signifies *this* or *that*, as, *enno ik in*, a good fish this. *Menuiu* is also given for *this*. *Aitan* or *aitani ?* who or what? as, *aitani manuiu ?* what is this? *Mirutθani*, what? what is it?

The following vocabulary is principally from that of Mr. Bingham. A few words have been added from those given in the narrative of the two seamen; these have the English orthography, which they employ, added in parentheses.

Adze (iron) *māl*.
Ankle, *kuiletinĕn*.
Arm, hand, *ban*.
Asleep, *medjurh*, *medurh*.
Awake, *ruĭt*.
Axe, *djagalil*.
Back, *elligán*.
Bad, *nána*.
Bad, *padjā*.
Basket, *yip*.
Beautiful, excellent, *emman*.
Belly, *giún*.
Bird, *pah-o* or *pāo*.
Blanket, *kād* (*cawd*).
Bottle, bucket, &c., *bŏkkah*.
Boy, son, *lodrik*.
Breadfruit, *mah*.
Brother, elder, *djĕn* (see sister).
" younger, *djatan*.
Build, *ei*.
Bury, *kălibūni* (*collyboony*).
Cannon, *bake*.
Canoe, boat, ship, *waa* or *wah*.
Carve, hew, *djĭkidjĭk* (*jick-e-jick*).
Cask, *tubitŏb*.
Chief, *tamūn* (*tammoon*), *uroit*.
Chin, *djĭmmĭnĭŋin*, *djĭmmĭnĭŋid*, *djĭmmĭnĭŋirh* (qu. *djimmi*, father, *ni*, of, *ŋin*, teeth).
Cloud (or squall), *kŭrrā*.
Cocoa-nut, young, *ni*.
" ripe, *waini*.

* In the list of words appended to the Narrative of Lay and Hussey, " my father," is written *gimmah* (English orthog.) and " my mother" *ginnah*.

Cocoa-nut shell, *paka.*
Cold, *piau.*
Come, *waito* (*wyto*).
Cord, line, rope, *kokuál.*
Count, to, *bʊnnibʊn* (*bunnebun*).
Cut, to, *bŭē* (*booway*).
Dark, *marok.*
Daughter, girl, *lidrik*, *nedji.*
Day, *ran.*
Dead, *immit*, *mimmit.*
Dig, *kobikŭb* (*cob-e-coob*).
Dive, to, *dŭlăk* (*doolock.*)
Dress, *in* (*ene*).
Drink, *errák.*
Drowned, *măllo*ŋ (*mallong*).
Ear, *ladjilligin*, *ladillinerh.*
Earth, dirt, dust, *rŏrrŏn.*
Eat, *mʊŋah.*
Egg, *lip.*
Enough, *orin.*
Excellent, *emman.*
Eye, *middárh.*
Fall, *bunlăk.*
Fasten, *djiliŋ.*
Father, *djim* or *djĭma.*
Fight, *tarrinái*, *tʊrrinái.*
Finger, *djănðʊrt*, *djănðen.*
Fire, *kidjaik* (*kid-ja-ick*).
Fish, *ik.*
Food, *kʊkkán* or *kʊkkŏn.*
Foot or leg, *nĕn.*
Foremost, forward, *amarn.*
Fuel (or wood?), *kăni* (*conny*).
Girl, *lidrik*, *nedji.*
Go, *ettal*, *pailam*, *wailʊm* (*wylum*).
God, spirit, *anit.*
Good, *ennó* or *enná; emman.*
Grass, *udjuet* (*oojooet*).
Grave (s.), *lip.*
Hand, *ban.*
Handsome, *wilio.*
He, she, it, *ia.*
Head, *bŏrrŏm.*
House, *im.*
Husband, *bellin.*
I, *i*, *it-ar.*
Kill, *măni* (*monny*).
Knife, *nodrik.*
Know, *dellah.*
Land, *anăn*, *inné.*
Large, *ellip.*
Leaves, *bellibal* (*bellybal*).
Lie down, to, *bābu* (*bah-boo*).
Light, *márrʊm* or *márrăm.*
Lightning, *dárrʊm.*
Live, to, *immurh.*
Man, male, *momárn.*
Mast, *kōdju.*
Moon, *allʊŋ.*
Mother, *djinna.*
Mouth, *lăŋiŋ* or *lăŋwen.*
Musquito, *tokătçʊp.*
Musket, *buát.*
Nail (of finger), *oggʊk.*
Nail (iron), *mérri.*
Night, *bŭn* or *bŭŋ.*
Nose, *bāðʊrt*, *bāten.*
Oar, paddle, *kibbet.*
Oil, *bininyep.*
Outrigger to canoe, *kuba.*
Paddle, *anăn* (*aunarn*, see oar).
Pandanus, *bŏp* (*bup*).
Powder, *boănep.*
Rain, *ūt.*
Rise, get up, *devrikăk.*
Rope, *tau* (*tow*).
Run, *tittʊrht.*
Sail (s.), *hudjilla*, *wudjillah.*
Sand, *bok.*
Saw (s.), *dirribán.*
Scrape, *guták.*
See, *lali* (*lally*).
Sew, *ðilðil* (*thilthil*).
Shark, *băkka.*
Sing, *alĭl.*
Sister, elder, *djĕn.*
" younger, *djatan* (see brother).
Skilful, dexterous, *adjella*, *adjello.*
Sky, *lŏŋ* (*lung*).
Sleep, to, *madura* (*maddurah*).
Sleepy, *mittigi.*
Small, *enniŋ.*
Smoke, *baat.*
Son, boy, *lodrik.*

Star, *edju* (*ejew*).
Steal, *middărh.*
Steer, *kibĕtibet* (*kibbetebet*, see oar).
Stone, *rʊkkah.*
Strong, *madjodjau* (*ma-jo-jow*).
Sun, *al.*
Sunrise, *tʊkin al* (*tuckin al*).
Sunset, *dŭlăk al* (*doolock al*).
Swift, *migătigăt.*
Teeth, *nin* or *yin.*
This, or that, *in* or *ian; menuiu.*
Thou, *kwe.*
Thread, *ʊrh.*
Thunder, *daru.*
Walk, *pailam* or *paialam.*
Water, fresh, *renuin.*
" salt, *lājet.*
We, *derro.*
Well (s.), *aibʊt.*
Whale, *rat.*
What is it? *mirutϑani.*
Who, what? *aitan? aitani?*
Wife, *rin* or *rim.*
Wind, *gŏto* (*gutto*).
Woman, *kʊrrah.*
Work, *derribăl.*
Yesterday, *ĭnē* (*innay*).

NUMERALS.

Djŭŏn	one	*djibbui*	one hundred
Ruah	two	*rubbui*	two hundred
Tĭlu	three	*tilibbui*	three hundred
Emĕn	four	*abbui*	four hundred
Lailem	five	*libbui*	five hundred
Dildjino	six	*derrabin* or *derrab-bin*	one thousand
Dildjidji me djuʊn	seven		
Adjino	eight		
Addili me djuʊn	nine		
Djuyol or *duyol*	ten		

A comparison of this vocabulary with that of the Radack language, given in the Appendix to Kotzebue's first Voyage, leaves no room for doubt that the natives of Mille, though differing in some of their customs from the inhabitants of the northern islands, are yet of the same stock, and speak the same tongue. The difference in the orthography of the words is no greater than would naturally arise from the different circumstances under which the two were made.

OUTLINES OF A GRAMMAR

OF THE

TARAWAN LANGUAGE.

We have elsewhere [page 90] stated the reasons which have induced us to apply the name of Tarawa to the group called by the English the Kingsmill Islands, and by the French, L'Archipel Gilbert. The sources from which the materials have been derived for the grammar and vocabulary which follow are, firstly, a collection of about four hundred words made during the brief intercourse which we had with the natives; and, secondly, the information obtained from two seamen, Kirby and Grey, the one Irish and the other Scotch, who were taken by us from the islands of Kuria and Makin, on which they had been resident, the former three and the latter five years. Unfortunately, we had no opportunity of communicating with the natives, after taking these men on board, and could not, therefore, make use of their intervention, to acquire a more thorough knowledge of the language than they themselves were able to furnish. Their chief deficiency was in pronunciation, in which their errors were such as are usually made by uneducated men, who attempt to learn a language after reaching middle age. The articulations to which such persons have never before been accustomed can with difficulty be acquired, and the nicer shades of sound are usually neglected.

On the other hand, in the words obtained by us directly from the natives, the language being entirely strange, with no common medium of communication, some mistakes, as a matter of course, were made in the meanings of words. These were afterwards corrected by the two interpreters. The pronunciation, however, of these words was probably determined with considerable exactness. The following list of vocables, given as they were obtained by us from the natives, and from each of the interpreters, will exhibit the principal discrepancies between the three, and will show the allowances which must be made for mispronunciation in the words given solely on the authority of the two seamen.

NATIVE.	KIRBY.	GREY.	
maíaki	*maíak*	*mīak*	above, to windward
pópŏi	*pópoi*, *bóboi*	*bóboi*	Arum esculentum
manáŋi	*manaŋi*, *maaŋ*	[*manáŋi*, burning wood]	ashes

NATIVE.	KIRBY.	GREY.	
āku	*āgu*	*ăgua*	back
paiene	*baien*	[*tŭguau, bŏra*]	basket
buaí	*buaí*	*bʋai*	beard
man	*man*	*amĕn*	bird
ātai	*ĕdai*	*adē*	boy
tári	*dĕrĕ*	*tárin* (his)	brother
tarĭu	*dĕru*	*tárū*	my brother
tarĭmu or *tarĭm*	*dĕrĕm*		thy brother
uēa	*ūea*	*uēa*	chief
natĭu (my)	*nĕdju* (my)	*nádjin* (his)	child
uki	*ugi*	*uki*	claw, nail
naŋi	*naŋ*	*nā*	cloud
muimotu, moimotu	*moimot*	[*nĭ*]	cocoa-nut
peni	*bin*	*tíbin* [*te peni*]	old cocoa-nut
taŋa	*taŋ*		cuirass, armor
rūoia	*rūia*	*rūia*	dance
ŋaiŋa	*ŋain*	*kaina*	day
mate	*mat*	*mĕt*	dead
kanēpu, karēp'	*kanēp*		dragon-fly
nima, ŋima	*nima*	*nima*	to drink
mōi	*mō*	*mōi*	to drink
táriŋa, tániŋa	*tánĭŋĭa*	*tánigam*	ear
kana	*kana*	*kana*	to eat
mata	*mata*	*mĕtan*	eye
tamám (thy)	*tĕmam* (thy)	*támana* (his)	father
ō	*dō* [*te ō*]	*tō*	fence
ai	*tē* [*te ai*]	*tai*	fire
ati	*at*		fire-place
ĭka	*ĭg*	*ĭga*	fish
naŋo	*naŋ*	*naŋ*	fly
amaráke	*amárak*	*ámarak*	food
rāūirŭi, raoioi	*roie*	*roiri*	good
uteute	*tutūt* [*te uteute*]	*dudūd*	grass
taniāroa	*tamāro*	*temāro*	handsome
teuā.	*dūa* or *tūa*	*dūa*	he
ătu	*ĕdu*	*nadu*	head
bata, uma	*bĕt, uma*	*tūma*	house
mariápa, maniapa	*manēp*	*mániap*	council-house
ŋai	*nai*	*íŋai*	I
apa, benúa	*ap, bĭnu*	*tŋăp* [*te apa*]	island, country
ŋoŋo	*ŋoŋ.*	*nōnon*	itch
pā	*ba*	*bān*	leaf
wai	*wēi*	*vēn*	leg
rĭa	*rĭĕ*	*rĭn*	lip
umāne	*umān*	*mān*	man

NATIVE.	KIRBY.	GREY.	
kīe	*gīe*	*gī*	mat
kamuimui, kamoimoi	*kamaimai*	*tákamoi*	molasses
makaiŋa	*maχaina*	*mahaina*	moon
ara	*ĕra*	*ara*	name
rorōa	*arorō*	*rōn*	neck
akēa	*akēa, akī*	*akea, iák*	no
bairi	*bair*	*boinim*	nose
rama	*rŏma*	*rama*	outrigger
káwai	*gáwai*	*tákawē*	path
kimóa	*tikimō* [*te kimoa*]	*tíkimo*	rat
taari	*taar*	*tāri*	sea, salt water
naoria	*naoria*	*enōrio*	see it
tāmune	*tāmrir*		shadow
áne	*ánene*	[*takataka*]	to sing
tēkatēka	*dĭkādĭk*	*tékatiki*	to sit
kárawa	*kárava*	*kárawa*	sky
matu	*matū*	[*keru, gĭru*]	to sleep
tano, tan	*tan*	*tano*	soil, sand
pirotōu	*biritu*	*biritu*	stomach, belly (my)
atipu, atip	*atib*	*tátçip*	stone
taai	*taaig*	*tāi*	sun
kaŋkan	*kaŋkan*	*kaŋkaŋ*	sweet, palatable.
uōua	*uōua*	*uōua*	to swim
uŋgōe, ŋgōe	*úŋge, iŋge*	*iŋgi*	thou
néwe	*nevém*		tongue
taŋitaŋi	*taŋitaŋi*	*etaŋ*	to weep
ōkua	*ōgua*	*ŭgua*	whale
tera	*tira*	*tīgara*	what?
ŋa	*ŋa*	*ana*	where?
antai	*antai*	*anda*	who?

The chief differences which will be remarked are (1), the change in the vowels from a broad to a slender sound, as *ĕdai* and *adē* for *atai*, *dĕrĕ* for *tari*, &c.; (2), the frequent omission of the concluding vowel, as, *naŋ* for *naŋi*, *mat* for *mate*, *ŋoŋ* for *ŋoŋo;* (3), the coalescence of the article *te* with the nouns, as, *tai*, fire, for *te ai*, *tūtūt*, grass, for *te uteute;* (4), the shifting of the accent, which is usually thrown back, as *amárak* and *ámarak* for *amaráke*, *tikimo* for *te kimóa;* (5), the change of consonants of the same class, as, *b* and *p*, *t* and *d*, *v* and *w*, *ŋ* and *n*, *k*, *g*, and *χ*,—and sometimes those of different classes, as *r*, *n*, and *d*. Some discrepancies in the lists must be referred to a difference of dialect between Makin and the southern islands, as *tíkara*, what, for *tera;* *keru*, sleep, for *matu*.

The grammatical characteristics have been deduced in part from the sentences written down from the pronunciation of the natives, but chiefly from the communications of Kirby. He was a man of considerable intelligence, had married the daughter of the principal chief of Kuria, and had the best opportunities for acquiring a knowledge of the

language. His acquaintance with its idioms was more extensive than might be inferred from his defective pronunciation. Many deficiencies, however, still remain to be supplied in the following grammatical sketch, and some errors will possibly have to be corrected on further investigation.

ORTHOGRAPHY.

The following remarks upon the sounds of the language were written immediately after leaving Taputeouea (Drummond's I.), and before we took on board the two sailors:—"The articulations are very difficult to catch, owing to the guttural and indistinct pronunciation; hence arose, at first, many singular mistakes in writing them, such as the use of *t* and even *b* instead of *g*; *r* for *n* and vice versa; *d* for *r*, &c. They had no *f*, *h*, *j*, *s*, or *v*. The *l*, which was once or twice written, was properly an *r*; *p* and *b* are the same sound; as are *t* and *d*, *k* and *g*. The *ŋ* is common, and in a few instances the softer nasal sound of the French language was heard. There are several combinations of consonants, as *nt*, *ŋg*, *mr*, *nr*, &c. Most of the words terminate in vowels, and where the contrary appears, the consonant is pronounced with a sort of prolonged utterance, as though there were a vowel suppressed; which we presume to have been really the case. Diphthongs are numerous, and being pronounced with great quickness, their orthography is sometimes doubtful,—as, *ui* or *oi*, *oo* or *ou*, *ae* or *ai*.

"The accent is often placed on the antepenult,—rarely on the last syllable. When a possessive pronoun is affixed to a noun, the accent is shifted forward one syllable, as *ápa*, country, *apámu*, thy country."

In the pronunciation of Grey and Kirby the sounds *χ*, *j*, *c*, *s* and *v* were heard, but they seemed, in all cases, to be corruptions of other elements, as, *k*, *t*, and *w*. If the language should, hereafter, be studied on the spot by a competent person, the number of consonant sounds will probably be reduced to eight, viz.:—*k*, *m*, *n*, *ŋ*, *p*, *r*, *t*, *w*, being (with the exception of the *ŋ*) the same elements as are found in the Hawaiian.

ETYMOLOGY.

Properly speaking there are no inflections in the language. The accidents of case, number, tense, mood, &c., are denoted either by independent words, or by affixed particles. The particles, however, sometimes coalesce with the word to which they belong, in such a manner as to have the appearance of inflections.

THE ARTICLE.

The article is *te*, which seems to be merely the word for *one*. It is used, however, before nouns in the plural as well as in the singular,—though, possibly, in the former case, they may have a collective signification, and be regarded as singular. It takes the place of both our articles, as:—

Tĭa kana te tū, I eat the fruit.
Antai naiwarai n' te tapa, don't stab me with the knife.

E naiwarak n' te tapa, stabbed with a knife.
Iribâia te oamata, the men dislike him.
Tĭa kona te uōua, I understand the swimming.

It is possible that another article, *u* or *e*, really exists in the language, although it was not perceived by the interpreters. On inquiring of a native the word for *man*, he gave both *te ōamata* and *a oamata;* in other cases, a similar particle seemed to be used, but our opportunities did not enable us to determine its exact import.

THE SUBSTANTIVE.

The gender is distinguished, when necessary, by the words *umāne*, man or male, and *aiine*, woman or female. When the substantive signifies an irrational creature, these words are appended immediately to it; as *mo' umāne*, a cock; *nio' aiine*, a hen. When it is a term used only of persons, the particle *ni* is inserted, as, *atai ni umāne*, a man-child; *atai ni aiine*, a girl (perhaps, a child *among* men, &c.); *tū ni umane*, an old man; *tū ni aiine*, an old woman.

Case is denoted by prepositions prefixed to the substantive. The most common are *ni*, of, for, from, among, by; *i*, to, at, in; *kai*, to; *rū* and *mairū*, from, among, about, belonging to; *ma*, with, by. It should be observed, however, that *ni*, *i*, and *ma* are the only prepositions which can immediately precede the noun. The others must have the first of these (*ni* or *n'*) after them, as, *uki ni bai*, nail of finger; *i Kuria*, in Kuria; *ma te ika*, with the fish. *Witia kain te aiine*, carry it to the woman. *Rūn tinam*, from thy mother.

The particle *ni* frequently loses its vowel, as in the instances just given, and is then suffixed to the preceding word, whether noun, verb, or preposition, as, *manaŋin te ai*, ashes of the fire; *ia tian tuaŋ*, I am done with telling. By the interpreters, a vowel *i* or *e* was frequently inserted before the *n*, as, *ko babak in anti*, thou art great among spirits. This, however, was probably only the final letter of the preceding word omitted in their usual pronunciation (*bābak* for *bābaki*), and reinserted when it became necessary in order to separate two consonants; the foregoing phrase should therefore properly be, *ko bābaki n' anti*.

We could discover no mode of distinguishing the singular from the plural, except by prefixing the words *maiti* and *baibete* (many), as may be seen in the vocabulary. It is possible that other modes may exist, but, if so, they are seldom used. In general the number of the thing or things spoken of is to be understood from the context, or from circumstances.

THE ADJECTIVE.

The same word is often used, with no change of form, as substantive, adjective, and verb; thus, *maiu* means "life," "alive," and "to live." The exact meaning is determined by the collocation. The adjective immediately succeeds the noun which it qualifies,—as, *umāne rapa*, good man. When an adjective precedes a noun, it takes a verbal signification, or, at least, the substantive verb is to be understood between them,—as,

anānau te buók, the war is long. In like manner the adjective becomes a verb by taking the pronominal prefixes,—as, *tía anānau*, I am tall; *ko bābaki*, thou art great.

The degrees of comparison are expressed by the prepositions *kai* and *rū*, which are placed after the adjective, and are then to be rendered *than* and *among*,—as, *Tía anānau e kaim*, I am taller than thou (lit. tall to thee). *Antai anānau e rūr*, who is the tallest of us (lit. who is tall among us)?

NUMERALS.

The natives of Taputeouea furnished us with several sets or classes of numerals, which are probably used in counting objects of different kinds; but on this point we had no means of obtaining from them any explanation. The interpreters, also, although they were aware of the existence of these several classes of words, and believed them to have distinct applications, yet were unable to give any precise information respecting them, and were accustomed to use them indifferently. They thought, however, that those which terminated in *mana* were used in reckoning *months* or *moons*, and those in *poŋ* for *days*, (or rather *nights*.) It is possible that those which end in *ua* are used in counting *pairs*.

1	*te*	*teai*	*téua*	*témana*	*tepóŋira*
2	*ua*	*ua*	*úua*	*ūamana*	*uapoŋ* or *uaboŋ*
3	*teni*	*tina*	*ténua*	*ténimana*	*tenipoŋ*
4	*a*	*a*	*áua*	*āmana*	*āpoŋ*
5	*nima*	*nimea*	*imáua*	*īmamana*	*imapoŋ*, &c.
6	*ono*	*onea*	*onóua*	*ónomana*	
7	*iti*	*itia*	*itiua*	*ítimana*	
8	*oanu*, *uanu*	*ouna*	*oánua*	*uánimana*	
9	*rua*	*ua* (?)	*uaíua*	*ūamana* (?)	
10	*teŋáun*, *tebuína*	*teŋáun*	*tebuína*	*teŋauan*	

The higher numbers are as follows:

20	*uabui*	1,000	*e répu* or *repu*
30	*tenibui*	2,000	*ua répu*
40	*ābui*	3,000	*tendépu* (for *teni repu*)
50	*nimábui*	4,000	*ā repu*, &c.
60	*onōbui*	10,000	*te kuri*
70	*itibui*	20,000	*ua kuri*
80	*oanibui* [*oanūbui?*]	30,000	*teni*, *kuri*, &c.
90	*ruábui*		
100	*te ŋā*		
200	*ua ŋā*		
300	*teni ŋā*, &c.		

One of the natives, in counting his fingers, used what seemed to be ordinal numbers, formed by prefixing *ka* and suffixing *ŋa*,—as, *ka ieriŋa* (?), second; *ka tinaiŋa*, third; *ka āiŋa*, fourth; *ka nimáiŋa*, fifth.

PRONOUNS.

The personal pronouns, when used separately and independently of other words, are as follows:

ŋai, I	*ŋaira*, we
ŋgōe or *uŋgōe*, thou	*uŋgámi* or *uŋkámi*, ye
teua, he	*weākaki*, they (masc.)
nia, she	*nākaki*, they (fem.)

There are three feminine pronouns of the third person singular. *Nĭa* is used in speaking of a person who is absent; *niin* or *niŋin*, when she is present; and *niire* or *niŋire* in like manner, but with a respectful signification. Kirby rendered it "that lady."

The personal pronouns, when prefixed as nominatives to a verb, have a different form. They are *tĭa* (or *ia*), I or we; *ko*, thou; *e* (or *ia*), he or they; *ŋkam*, ye;—as, *tĭa naoria*, I see it; *ko naoria*, thou seest it; *e naoria teua* or *nia*, he or she sees it; *tia naoria ŋaira*, we see it; *ŋkam naoria*, ye see it; *e naoria wákaki* or *uákaki*, they see it. It will be remarked that in the first and third persons plural, the separate pronouns are appended to the verb, in order to distinguish them from the singular. *Ia* is used in the first person instead of *tĭa* before the preterite particle *tian*, probably for euphony—as, *tĭa wēia*, I sew it; *ia tian weia*, I have sewed it. It is used also for the third person, as, *ia marua au tapa rū*, my knife is lost to me.

The pronouns have still another form when affixed to verbs in the objective case. They are *ai*, me; *ko* (or *go*) thee; *ia*, him, her, it, or them; *ara* (*ar* or *ir*), us; and *kami* (or *gami*), you; as, *kapē*, to tie; *kapēai*, tie me; *kapēko* (or *kapēgo*), tie thee; *kapeia teua* or *nia* or *wakaki*, &c., tie him, her, or them; *kapēara*, tie us; *kapēkami*, tie you.

The possessive pronouns have also two forms, separate and affixed. The former, which precede the noun, are as follows:

au, my	*ara*, our
am' (qu. *amu?*), thy	*ami*, your
ana, he	*ana*, *wakaki* (?), their

As, *au kara*, my relation or kinsman; *am' kara*, thy; *ana kara*, his; *ara kara*, our relation; *ami kara*, your; *ana kara wakaki*, *nakiki*, their, &c. The latter form is, however, doubtful.

The possessive pronouns, when postfixed to nouns, are nearly the same with the separate class, merely dropping the initial vowel. They are *u*, my; *m'* or *mu*, thy; *na*, his; *ra*, our; *mi*, your; *ia* (?), their. The last is doubtful, and may have rather a demonstrative meaning. The following examples will show the manner in which these pronouns are united with a substantive.

wā, canoe	*táma*, father
wāu, my canoe	*tamáu*, my father

wkm', thy canoe	*tamám*, thy father
wana, his canoe	*tamána*, his father
wara, our canoe	*tamára*, our father
wami, your canoe	*tamámi*, your father
waia, their canoe (?), or *those* canoes	*tamáia*, their (?) father

What distinction, if any, exists in the application of these two classes of pronouns, we could not learn. In some cases they seem to be used indifferently, as, *au báta* and *batáu*, my house. The suffixed pronouns are always used with the prepositions, instead of the objective form of the personal, which would seem to be most correct. Thus *rū* (or *rūū*) of or with me; *rūm*, of thee; *rūra*, of or among us; *rūmi*, of you; in the third person a different form is used, being the preposition *n'* (*ni*), and the personal pronoun, as, *rūn teua*, *nia*, *wakaki*, *nakaki*, of him, her, them.

The demonstrative pronouns are formed by means of the adverbs *ai*, here, and *ari*, there, postfixed to the noun, with the article *te* preceding,—as, *te bata ai* (or *te batái*), this house; *te bata ari* (or *te batári*), that house. *Iaiá* was used by Kirby as a plural form, as, *antina tapaia iaia?* whose knives are those? It may be doubted whether this is correct.

The interrogative pronouns are *antai*, who? *tera*, or *terái*, what? *ąmra*, *amdra*, or *amdrai*, what? what for? *era* or *ira*, how many? *ŋá*, which? *Antai*, when it precedes a verb, usually takes *ia* after it, to distinguish it from the prohibitive particle *antai*, "do not," as, *antai ia diriŋia*, who beats him? *antai diriŋia*, do not beat him. For examples of the other interrogatives, see the vocabulary.

There are no relative pronouns, their office being supplied by the construction of the sentence, as, *e ŋa te tapa ko anáia erū*, where is the knife [that] you received [it] from me? *Ia tīa te bata ko katīia*, is the house finished [which] you were building [it]?

THE VERB.

There are several particles which serve to distinguish the tenses and moods of the verb, but they are frequently omitted when the sense is clear without them.

The present has no particular sign, unless the *a* or *e* which was frequently heard at the beginning of a sentence may be looked upon as such. But it seems to be in most cases an expletive, or at least a mere sign of a verbal signification, as it is used with the past and future tenses as well as with the present. This same particle, *a* or *e*, occurs continually in the sentences as given by the interpreters, in places where no meaning whatever can be affixed to it. It seems to be often introduced for euphony alone, and we are inclined to believe that in many cases it was merely a mispronunciation of the terminal vowel, which, as has been before intimated, is usually very lightly pronounced by the natives, and was frequently suppressed altogether by the foreigners. Thus the phrase, *e rok e te ōmat e muīm*, a man comes after thee, should probably be, *e roko te oamata muīmu*.

Tīa (which must not be confounded with the pronominal prefix *tĭa*, I), means to *finish*, or to *be done* with any thing; with the particle *n* affixed, it becomes *tīan*, and is then used as a sign of past time, or completed action; as, *wēia*, sew it; *ia tīan wēia*, I have sewed it, or am done with sewing it.

Na is the sign of the future. *Tĭa na wēia*, I will sew it.

Kana is used where in English we should employ the words "going to," or "about to." *Tĭa kana wēia*, I am going to sew it. *Kana uti te auti*, the Pleiades will soon rise.

Kanai, *ganai*, *bain-ganai*, if, are prefixed to verbs to form the conditional mood, in which case they take the place of the preceding particles,—as, *kanai ko pōai*, *tĭa kamátego*, if thou strike me, I will kill thee; *bain-ganai ko poai ŋkán*, *ko mate*, if thou hadst struck me then, thou wert dead.

Ina, that, in order to, designates the subjunctive or infinitive mood, as, *ŋkam kamāniŋiai ina kamáteai*, ye are deceiving me that ye may kill me (or in order to kill). *Naŋinoko ōt ina kabirago*, I am coming to oil thee. After *ko* this particle becomes *na*, as, *mai*, *ko na nō*, come that thou mayest drink. *Ina* is used in asking permission, as, *ina nima*, may I drink?

Ka, prefixed to a verb, gives it a causative sense, as, *mate*, to die; *kamate*, to cause to die, to kill; *baka*, to fall, *kabaka*, to cause to fall, to throw down.

The reflective and reciprocal forms are made by simply affixing to the verb the objective pronouns of the same person with the nominative, as, *tia kamateai*, I kill myself; *ko kapēgo*, thou tiest thyself. *Ĭkam iakaigami erūmi*, ye love one another among yourselves (the preposition *ru* being necessary to distinguish the reciprocal from the reflective).

The imperative is the verb in its simplest form, as, *noko*, go! *weia*, sew it!

The passive participle is formed by suffixing *ak* or *'k* (perhaps *aki*) to the verb, as, *kárapa*, to hide; *karapák* (or *karapaak*), hidden; *pō*, to strike, *pōak*, struck.

The following paradigm will show the manner in which these particles, and the pronominal affixes, are united to the verb.

Baka, to fall.

tĭa baka ŋai, I fall
ko baka, thou fallest
e baka teua, he falls
tĭa baka ŋaira, we fall
ŋkam baka, ye fall
e baka wákaki, they fall

ia tĭan baka, I have fallen
ko tĭan baka, thou hast fallen
e tĭan baka teua, he has fallen
ia tĭan baka ŋaira, we have fallen
ŋkam tĭan baka, ye have fallen
e tĭan baka wakaki, they have fallen

tĭa na baka, I shall fall
ko na baka, thou wilt fall
e na baka teua, he will fall, &c.

tĭa kana baka, I am about to fall
ko kana baka, thou art about to fall
e kana baka teua, he is going to fall, &c.

kanai tia baka, if I fall
kanai ko baka, if thou fall, &c.

ina baka ŋai, that I may fall
ina baka uŋgōe, or } that thou mayest fall
ko na baka, }
ina baka teua, that he may fall.

Kabáka, to cause to fall, to throw down.

tia kabákaai (or *kabakāi*) I cause myself to fall
tia kabákago, I cause thee to fall
tia kabákaia, I cause him to fall
tia kabákaara, I cause us to fall
tia kabákagami, I cause you to fall
tia kabakaia wakaki, I cause them to fall
ko kabakaai, thou causest me to fall
ko kabakago, thou causest thyself, &c.
e kabakaai teua, he causes me to fall
e kabakago teua, he causes thee to fall
tia kabakaai ŋaira, we cause me to fall
tia kabakako ŋaira, we cause thee to fall

ŋkam kabakaai, ye cause me to fall
ŋkam kabakagami, ye cause yourselves to fall
ia tian kabakago, I have caused thee to fall
ko tian kabakaai, thou hast caused me, &c.
tia na kabakaia, I will cause him to fall
ko na kabakaara, thou wilt cause us, &c.
tia kana kabakago, I am going to cause thee to fall, &c.

Kabakāk, caused to fall, thrown down.
e kabakāk te tapa, the knife is thrown down

The preceding remarks and examples are sufficient to give a general knowledge of the most striking grammatical characteristics of the Tarawan language. Concerning the remaining parts of speech, and the rules of construction, nothing further need be added here. The vocabulary, which has been made as complete as possible, will furnish many instances of idioms peculiar to this tongue; but it has seemed best not to attempt, on every point, minute explanations, which, considering the defectiveness of our materials, would have been likely often to lead into error. What has been here given will be sufficient to enable the student of comparative philology to determine the relations of this tongue to others, and to assign to it its proper place in the family to which it belongs.

A VOCABULARY

OF THE

TARAWAN LANGUAGE.

NOTE.—The words marked with an asterisk are those which were obtained directly from the natives, and of which the orthography is therefore more likely to be correct than that of the rest of the vocabulary, furnished by the two interpreters. The words are, in general, given as they were written down, though, in some cases, where the alteration produced by the incorrect pronunciation of the interpreters was evident, the word has been restored to what was plainly the correct form. When the two men differed from one another, or when, from the indistinctness of the pronunciation, a difficulty was experienced in determining the exact pronunciation of a word, the variations have been given in brackets,—sometimes with the initial of the interpreter attached to it, when there is a possibility that the discrepancy may indicate a difference of dialect.

TARAWAN VOCABULARY.

A

A, a euphonic particle of frequent occurrence in the language, as spoken by the interpreters. It may be, in some cases, an article (see the Grammar).

**Ā*, four.

Āai [*t'āai*, G., *t'āaik*, K.], the sun (see *taai*).

Abu, end, extremity, top. *E kākaŋa t'ábun au ŭdu*, the end of my needle is sharp. *Ko tamōtam i tábun te ni*, climb to the top of the tree.

**Abunaŋa*, shoulder (see *aŋa*).

**Abunibai* [*abim*, G.], finger (see *bai*).

**Abuniwai*, foot or toe (see *wai*).

**Āgu* or *āku*, back (see *gugu*, *kagugu*).

**Ai* [*ē*], fire.

**Ai* [*ē*], here; this. *E roairi* (*rauirui*), *te kī ai*, *e buakaka te kī ari*, the mat here is good, the mat there is bad. *Antina wān ai?* whose canoe is this?

Ai, me (an affix). *Antai pōai*, don't strike me.

**Aia*, yes.

**Aiai*, this, these.

**Aiari*, that, those.

**Aiine* or *āine*, woman, female. *E baibete te aiine*, many are the women. *Bain te mō aiine*, egg of the hen (female fowl).

Aiiók (or *aeiók* or *aiyók*), to be friendly; friendship. *'Kam aiiók?* are ye friends?

**Āio*, there.

Aiūri (G.), like (see *era*).

Ákaditç (G. qu. *katiti?*), knife of shell.

Akai (see *kai*).

**Akēa*, no, not. *Ko akea taia*, thou dost not know (see *bu*).

**Akī*, not. *Aki nako mai*, not coming.

Akideria (G.), deep; far off.

Am, thy (prefix).

Aman, month. *Eraman aman*, how many months?

**Amaráke* [*amárak*], food, victuals.

Amda, *amdra*, *amra?* what is it? what for?

Ami, your (plural).

**Amo*, to carry on the shoulder; stick for carrying a burden on the shoulders of two men.

Ana, his.

**Ana*, below (opposed to *eta*).

Ana, to take, receive, get, bring, take hold of. *Mai anáia*, come and take it. *E ŋā te tapa ko anáia erū?* where is the knife you got from me? *Anókon ana auboi te rŭb iu te nī ni béniak*, go and bring for me some clay from the mullet-pond. *Mai anā te maia ea*, come and take hold of this rope.

Anákara (G.), slave.

**Anānau*, long, tall; a long time; to last long. *Tïa anānāu ma uŋgoe*, I am as tall as you. *Anānau tāïŋgo ŋai aikai*, I have waited for you long

here. *Anānau te buôχ*, the war is long.

**Ane* [*ánene* or *áninī*], song, to sing.

**Ánea*, mast of vessel.

Anéran (G.), taro-pit (see *rua*).

Ano, inside (see *nanau*).

Antai, do not, forbear, desist. *Antai diriŋir*, don't beat us. *Antai kataŋai*, don't make me cry. *Antai kamá-rakego*, don't hurt yourself (see *tai*, *tailai*).

**Antai* [*anda*, G.], who? *Antai mōn apami?* who is the chief of your land? *Antai ia diriŋkami?* who beats you? *Ko iri ma 'ntai?* you came with whom? *Antai ia kamárakego?* who hurt you?

**Ănti* [*ănt*, K., *zentz*, for *te anti*, G.], spirit, god. *E gaŋa Tabuerik in ent?* how is Tabuerik among spirits or divinities?

Ántia [*éntia*], ink for tattooing.

Ántina, K., *anto* or *anti*, G., whose? *Antina tapa ai?* whose knife is this? *Anto wān ai?* whose canoe is this?

Aŋ, wind. *E baibete te aŋ*, there is much wind.

Aŋa, shoulder. *Rī-n'aŋa*, bone of the shoulder, scapula.

Áŋara, axe.

Aori! see! behold! (see *naori*).

**Apa* [*ap*, K., *aba*, G.], land, country, earth. *Antai mōn apámi?* who is the chief of your land? *Iōn te ap* [*iōn tçap*], on the earth. *Ietāt e te ap*, the land is high.

Apani [*ibani*, G.], finished, complete; all, every thing, entirely. *Ápani in kanāk*, all eaten (see *pani*, *kapani*).

**Apāpaki*, great (see *babaki*).

**Apêi*, basket.

**Apiŋi*, box made of matting.

Ápon (G.), it is, it was. *Apon wam*, it is your canoe. *Apon tarina*, it was his brother.

**Apo*, fish-line.

Ara, our. *Ara mai*, our fire-place.

Ara, very. *Ara bubura*, *ara bābak*, very large, very great.

Ara, current in the sea. *Iai te ara?* is there a current?

**Ara*, name. *Antai arám?* what is thy name?

Aramā, foreign rope.

Ararā, thread.

Ari, there, yonder; that. *Te nī ari ininan*, that low tree. *Anoko ari*, go yonder.

Ari, the day after. *Nīŋábu o ari o ari*, to-morrow and the day after and the day after.

**Ari*, eyebrow.

Aria (G.), calm.

**Átai* [*ĕdai*], child.

Atai [*edai*], right, dexter.

Atai, who (see *antai*).

At, liver, *Ia kamāg a kain e bō mo atan*, his wound is great, reaching to his liver.

**Ata*, a stay to a mast, a rope.

Ati, child; *atina*, his child; *atira*, our child (see *atai*).

Ati, fire-place; stone used in making a fire-place.

Ati, thatch. *Atin ūman*, thatch of thy house.

**Atípu* [*atib*, K., *t'átçip*, G.], a stone.

Átia, hold it (see *witi*).

**Atu* [*ĕdu*], head. *Taubukan te atu*, top of the head.

**Atunipai*, wrist.

Au, my. *Au kara*, my relation.

**Āua*, four.

Auáta (G.), many.

Auboŋa, tridacna (shell-fish).

Auderia (G.), evil spirit, devil.

Aura, *auraaura*, shining, glowing, blazing; red hot.

Auti [*autç*], a louse; the porcupine fish. *Paran t'auti*, cap made of the skin of the porcupine fish.

Auti, the Pleiades; also winter (reckoned from the appearance of this constellation).

Aútia or *aûdjia* (G.), to dig. *Mai ina aûdjia te mâniop*, come and dig the well.

Auwára (G.), it's a lie!

B

Bā, oil; cocoa-nut oil.

Bā, rock. *E nimtea te bā te nimatani*, the periwinkle sticks to the rock.

**Bā*, a leaf of a tree. *Bani*, cocoa-nut leaf.

Bă, thunder. *Ko uŋa te bă ari?* do you hear the thunder there?

Ba-ni-mata, temple, house of spirits.

Bābaki, great, large. *Ia bābak a kaiu*, my wound is great. *Dokôv e ko bābak iu uea*, truly thou art great among chiefs. *E bābak Taputeouea*, T. (the island) is large. (See *apāpaki*, *kabābak*.)

**Bai* or *pai*, arm, hand. *Te muluku ni kai*, length of arm (a measure). *Ôn e baiu*, my hand is full.

**Bai* [*bēi*, *bē*, *pē*], a thing, any thing, something; an instrument, implement; a creature, a living thing. *E bake te bai*, that thing is thrown down. *Te bai ni kanāk*, something to be eaten. *Bai ni taitai*, implement for tattooing. *Antai kamate te bai*, don't kill that creature. (See *boi*, which is probably the same word.)

Bai, very (only used in compound words).

Baibete or *baibăti*, much, many, a great deal; greatly. *E baibete te rāra rūm*, there is much blood about thee. *E baibete te bôboi*, there is a great deal of taro. *E baibete t'irirrin*, great is the heat. *E baibete te aiine*, there are many women. *Ko baibete 'n dididiri*, you are very cross. (See *bete*.)

Baibuaka or *baibuāχ*, (G.), very bad, vile, base. (See *buaka*.)

Bai-ni-kadaradara, a spy-glass (i. e., an instrument for causing to see.)

Bai-ni-kurubuai, a razor; (instrument for cutting beard.)

Bainaka, honored, sacred. *E bainaka niyire*, she is honored.

Bain-ganai, if. *Bain-ganai tia mīgo ineboŋ, tia duaŋgo kanawa ni mīu*, if I dream about you to-night, I will tell you the substance of my dream. (See *kanai*.)

**Baiene*, basket.

Bairi [*boini*, G.], nose. (See *ruku-bair*.)

Baitar [*boitari*, G.], holothuria, sea-slug, *bicho da mar*.

Baka [*baka* or *baχa*], to fall; to set, as the sun. *Irik atūn o e baka ma raraïnok*, his head turned round and he fell in a fit. *Kana baka te karu*, the rain is going to fall. *E baka taaik*, the sun is setting. (See *kabaka*.)

Baka (G.), to throw. *E baka gin e ŋai*, throw it to me.

Bakainē, to slight, contemn. *Ko bakainēai*, you slight me; (opposed to *iakai*.)

**Bakabota*, a fish-spear.

**Baki*, hungry.

Bakin, greatness. (See *bokin*.)

**Bākoa*, shark.

**Bāmuti*, beads.

Baŋa (G.), cannot, know not how. *E baŋa tiritiri*, he cannot be angry. *E baŋa uoua*, I don't know how to swim. (See *papaŋa*.)

Bara (G.), dirt, dirty. *Bara in te ai*, ashes (dirt from the fire).

**Bārai*, a cage for fowls.

**Bārea* (*bēreak*, K., *bēniak*, G.), a canoe-house.

Barik (K.), dirty. (See *bara*.)

**Bata* [*băt*, *bĕt*], house, dwelling. *Batam*, thy house.

Baut', to swallow; subsistence, food. *Bautia*, swallow it. *Ko aki bō ma bautam*, you won't get a livelihood. (See *kabautiá*.)

Bauwar, spittle. *Divianok bauwaram*, eject your spittle.

Bebádoa, cockroach.

**Beni* or *pen'*, old ripe cocoa-nut.

Ben-te-nuku (qu. *bai-n-te-nuku?*), waist-mat, cincture.

Béniaka, mullet. *Te nī ni bēniaka*, mullet-pond.

**Benua* [*bĭnu*], country, land, island, shore. *E raro te binu*, the land is far off. *Tiakī roko binu*, we will not go on shore. **Muri-benua*, land's-end, end of an island.

Berig, to help, to hasten; to strive for, seek; to urge, to induce. *Mai ikai ko na berig auboi ai*, come and help me with this thing. *Berígia*, hurry with it! *Teiti bérigi matu*, people that seek my death. *Ko bérigir in buérar*, thou hast urged us to do wrong. *Ko berigiai in kamatego*, thou wilt make me kill thee.

Bĕte [*bĕti*, *bătī*], much, many. *E bĕt' ana mate teua*, many are his slain. *E bete te karu*, there is much rain. (See *baibete.*)

**Beti*, inner part of the pandanus nut.

Bibuti [*bibus*], afloat (G.)

Bigúgu, pregnant.

Bika [*biga*, *pik*], beach, strand, sandy place; sand. *Eduai uti te bika*, the beach is not yet in sight (or *risen*).

Bĭr, lizard.

Birimāk [*birimār*, G.], to run, to hasten.

Birinok, to run away, to run to. *E ŋā 'm kaw'? Akēa, bu birinok kuánano*, where is your slave? I don't know; he ran away yesterday. *Birinok e te bāt*, run to the house.

**Biti*, iron.

**Bitibiti*, knife of iron.

Bō or *pō*, to meet, come together; reach to, touch, attain. *Tia bō*, we will meet. *Eduain bō ma ungoe*, I have not met with you. *Ko bō ma karawa o mōni*, you have reached the skies and the subterranean world. *Ia kamāg a kain e bō mo atan*, his wound is great, reaching to his liver. *Tiakī bō māp* (*ma ap'*), I shall not reach the land.

Bō [qu. *bū?*], bent, crooked. *E bō wain teua* (G.), his leg is crooked. *E bō matam*, you are cross-eyed.

**Bō*, to trade, exchange (see *kaboboi*); payment, equivalent.

Bōbo, to light, kindle, burn. *E bōbo te ai iniaŋai?* when will the fire be lighted?

**Bóboi* or *pópoi*, taro, arum esculentum.

Boĕ, gone (qu. paddled off? see *bue*). *Akea bu boĕ te wa*, indeed the canoe is gone.

Boi, property, any thing possessed; thing, in general. *Akea te boi rūn*, he has no property. *Witia mai te boi*, give me the thing. *Auboi ai, o amboi ai, anaboi t' uea e tok' ai*, this is mine, that is yours, and the rest belongs to the king. (See *bai.*)

Bokabok [*butabut*, G.], to cough.

Bŏki, greatness, size. *Ko kamāg in bŏkim in ănt*, thou art fearful in thy greatness among spirits. *Tia bokin ungoe*, I am (of) the size of you. (See *baki*, *bābaki.*)

**Boŋ*, night; used also for the entire day of twenty-four hours. *Niŋān te boŋ*, to-morrow night, (G.) *Tiaki maiu, e roko au boŋ*, I shall not live, my time is come.

Boŋ [*bóŋa*, *buŋa*], to set, as the sun. *E boŋ a tāaik* [*e boŋ tāi*, G.], the sun is set. *Kana boŋ a taaik*, the sun is setting.

Boŋ or *bāŋ*, a fish-trap made of withes, an eel-pot.

Boŋa, to bear, bring forth; born. *E boŋa niŋire*, she has brought forth a child. *Ko boŋa mai erūn tīnam iniaŋai?* When were you born from your mother? (or borne by).

Boŋiboŋ, growing dark, becoming night.

**Bou* or *pou*, post of a house.

**Bŭ*, spouse; husband or wife.

Bŭ, [*pŭ*, *pŭn*, *bŭn*], but, only, merely, just. *Tiák Tabura, bu teua*, it is not

Tabura, but he. *Tiák te ōmat e niŋin, bun te ăn*t, she is not a human being, but a spirit. *E tia bu maúriŋia*, I have just thought of it. *E tia bu bō ma uŋgoe*, I have just met with you. *Bŭn te raŋ uŋgoe*, you are only a slave. *Bŭn karōgo*, just be quiet. With *akea* in answer to a question, it forms a sort of an affirmative,—as, *e uti te wa?* is the canoe in sight? *Akea b'ūti te wa*, yes, the canoe is in sight.

Bu, a smell.

**Bua*, mouth.

**Buai*, beard. *Kurubuai*, to shave.

Buāka and **buākaka*, bad, vile. *Teua buaka ma kai*, he is bad with the spear. *E rāūirŭi te kī ai, e buākaka te kī ari*, this mat is good, that is bad. *Buaka-karawa*, stormy weather.

Buaŋ, basaltic stones found in the roots of trees which are drifted to the islands.

**Buáŋui*, whale's tooth.

Bubu [*bub*], to sprout, to grow. *Bubun t'ai*, smoke (i. e. product or growth of the fire).

Bubu (G.), blunt, not sharp.

**Bubuōnibai*, elbow.

**Bubuōniwai*, knee.

**Būbura*, large.

Būbuti, deep. *E būbuti te rawa*, the channel is deep.

Buē [*būe; bui*, G.] warm, hot; heated, burnt. *Tia buē*, I am warm. *E buē auraura*, it is red-hot. *E buē bătar*, our house is burnt. (See *kabuē.*)

Buē or *būi* (G.) steering-oar, rudder. (See *poe.*)

Buēnar [or *poēnar*] a paddle.

Bui [*buin*], egg. *Buin te mō aiine*, egg of the hen.

Būia (G.), loft of a house. (See *pura*).

Buiérar, to smell sweet; fragrant.

Buīnai, earth, loam.

Buír, to do wrong, to be in fault; sin, fault, error. *Tia buír*, I am in fault. *Tautauir in buirar*, save us from our sins.

**Buíra*, to smell bad; fetid.

Buírăbuir, froth. *Kāk e buirabuir in te karuōruo*, take the froth from the toddy.

Buke, to throw down with noise. *E buke te bai*, that thing is thrown down.

Būki or *buku* [*buk, pukī*], buttock, tail, hinder part.

Būkibūk [or *biūkibiūk*] cask, barrel.

Bukin-atu, nape of the neck.

Buki-ni-wai, heel.

Buna, deaf. *E tániŋa buna*, he is deaf.

**Bunekéaki*, a cutaneous disease, the herpes. (See *guni.*)

Buni (G.), good.

Bu-ni-mān (K.), a poor man (qu. *bŭn umān*, only a common person?).

Bū-ni-mataŋ (G.), a chief-judge, a prime minister.

Bunin (G.), round.

Buŋa, chin. *Buŋam*, thy chin.

Buŋabuŋa, a hole. *Buŋabuŋa ni riēm*, hole of your lips, mouth.

Búŋaga or *boŋaga*, a word used in entreating. *Ia buŋagam, Tabuerik*, we pray thee, O Tabuerik. *E buŋagam ko na rok ar nea*, we beg thee to become our chief. *Tia buŋagami*, I beg of you.

Buók [*buóχ*], war; to fight; hostile; troubled, distracted. *Anānau te buók*, the war lasts long. *Kom buók?* do ye fight? *Teiti buók*, one who fights, a warrior. *E buoka kān ion te ap akaiim*, all the people of the land are opposed to you. *E buók a nanu*, my mind is distracted.

Buokonikai [*buōkunyikai, buoguinyikai*, K., *buāχanikai, buōnikai*, G.], woods, woodland, inland country.

**Bure*, the ovula-shell.

Burēr, pilar hair; feathers.

**Buruburu*, fur, hair of animals. *Buruburun te kimóa*, fur of the rat.

Buta, navel.

Butan (G.), root; *butan-te-ni* (K.), lower part of the trunk of a tree, stump.
Būtabut (G.), cough. (See *bokabok.*)
Būtara (G.), black.
**Butu*, dagger, a small weapon armed with shark's teeth.
Būwu, throat. *Būwum*, thy throat.

D

[The letter *d* is of comparatively rare occurrence, and seems, in all cases, to be a softened sound of the T.]

Dara, to look. (See *tara.*)
Dē (G.), child. (See *atai.*)
Dekākā, to cry out. (See *kākā.*)
Detáv, be quick.
Dibūg, wash. *Ko tian dibūgia?* have you washed it?
Diduarō, liberal, generous.
Didiri, *diridiri*, cross, irritable. (See *tiri-tiri.*)
Dī-Mākin, a native of Makin (G.)
Dimdim, to drop, as rain.
Dīna, to bite. *Dinaia*, bite it. (See *kadi-nadina.*)
Dindin, to roast.
Dinimāk, to be in the act of roasting.
Diriŋ, to beat, to strike; to contend with, oppose. *Antai diriŋir*, don't beat us. *Ko diriŋ atai in tera?* Why did you beat the children? *E diriŋir antir*, our god is against us. (See *tiri.*)
Djiranak (G.), to beat. (See *tiri.*)
Djak-bain (G.), crippled. (Qu. *tiāk bai*, no legs?)
Dokōv, truly, surely. *Dokōv e ko bābak in ant*, truly thou art great among spirits.
Dua (K.), sacred, *tabu.* (Qu. the Polynesian *atua?*)

E

[By both the interpreters, the long *ē* was frequently substituted for the diphthong *ai*, and the short *ĕ* for *a.*]

E, a letter frequently introduced by the interpreters between the words of a sentence. In some cases it may be an article: in others, it is probably a corrupt pronunciation of the last letter of a word,—as *ietāt' 'e te ap*, for, *ietata* or *ietatu te ap*, high in the land.
Ē, fire. (See *ai.*)
Ē, this; here. (See *ai.*)
Ēa, where? *Ko nako mai ēa*, whence comest thou? (See *īa.*)
Ebiŋoŋo, a bad smell; fetid.
Ēdai, child. (See *atai.*)
Edin-rō or *edjin-rō*, anchor. (Qu. *ătin-rō*, stone of quietness?)
Eduai, not yet. (See *iduai.*)
Egēgi, blind. *Egēgi matau*, I am blind.
Egi-mata (G.), cross-eyed.
Egi-memau (G.), coward.
Ekimōtēta, short, low. *Ka-ekimōteta*, to shorten.
Enáŋ (G.), to send for.
Ēnt, spirit. (See *ănti.*)
Eŋān (G.) this morning.
Erā or *īra* (or, with suffixes, *erāua*, *erá-man*, *erāboŋ*, *erābat*, &c.), how many. *Era tuitui ko naoria*, how many stars do you see? *Erābat am bat*, or *erāua bātam*, how many are your houses? *Eraman aman*, how many months? *Eraboŋa te boŋ*, *eraboŋa te ŋain*, how many days, how many nights? (See *ilawa.*)
Ēra (G.), why, what for. *Era taŋ ungoe*, why do you cry? (See *kuera.*)
Ēran, thus, this way; the same; about, concerning. *Kuera ko akī karoia eran*, why don't you do it thus? *Ko tetai eran te buok*, do you know about war? (see *tī te ĕran*).
Erarán, leaky, dropping water.
Ererō [*irirō*], black; dark. *E bot-ererō* (?), a black person. *Ererō tuŋituŋ*, very dark.
Erigi, side. *E mārak erigu*, my side is painful.
Erigin, by the side of, near. *Tia tekatek*

erigin te bat, let us sit down by the house.

Ĕtam [or *ătam*], gravel.

Etī, to break. *Antai etĭia*, don't break it. *Etĭak te rud*, the spider-shell (strombus) is broken.

G

[This letter is merely a softer pronunciation of the *k*, which probably might in all cases be substituted for it with propriety.]

Gaŋa, how? *E gaŋa Tabuerik in anti?* How is Tabuerik among spirits? *Tĭa kāw' gaŋa* (an idiom), I am sorry for it.

Gaŋga, like. *Gaŋga te poēo*, like the poeo-shell.

Gakak, spathe or sprout of the cocoa-nut.

Gin or *kin*, at, to. *Ko ŋori gin-nai*, thou art laughing at me (see *moruagin*).

Ginig [*kinikĭ*], to pinch. *Antai ginigai*, don't pinch me.

Girigir [*kirikiri*], gravel.

Gōn, to squeeze, compress. *Ko gōnai*, you crowd me. *Tĭa gōn e nukum*, I squeezed your waist.

Gonubūiki te wa, haul up the canoe on the beach.

Gūgū, get on my back (see *kagūgū*).

Gūgura, to look for. *E gugūrago*, looking for thee.

Guin (qu. *kuni?*), skin, bark. *Guínu*, my skin. *E katikitik e guin ir te bai*, the bark of the tree is rough.

Guni-maiō, *guni-keaki*, a disease of the skin, herpes.

Guri, to snatch, seize suddenly. *Antai guria*, don't snatch it.

Guri, almost. *Ia guri mat iu orak*, I almost died of sickness.

I

**I*, in, at, to. *I Peru*, at Peru. *Ko tamōtam i t'abun te ni*, climb to the top of the tree. *I-ō*, above; *i-ā*, below; *i-kai*, here, &c.

Ia, verbal prefix, used instead of, or with, the pronouns of the first and third persons. *Ia mariri*, I am cold. *Ia roko ŋai*, I am come. *Ia tĭa teua*, he is done. *Ia kamāg e bokin*, fearful is its greatness.

Īa, where? *Ko márak īa*, where were you hurt? *Ko noko mai īa*, whence come you? (See *ēa*.)

Ĭa, a kind of dance.

Iā, below, under, to leeward, westward. *A noko iā*, go below. *Tĭa paraunok iā*, we will sail to the westward. *Iā ni karawa*, under the sky.

Ia, verbal affix for the third personal pronoun. *Pōĭa*, strike him. *Tĭa dĭriŋia*, I beat them. *Tāpia*, cut it.

Ia, affixed possessive pronoun, of the third person plural. *Batáia*, their house, or their houses. *Antina tapâĭa iáia*, whose knives are these?

Ia, particle used after *antai*, who? to distinguish it from *antai*, do not. *Antai ia kamárakego*, who hurt you? *Antai kamárakego*, don't hurt yourself.

Īabut, high water. *Iduai n'īabut*, it is not yet high water (see *būbuti*).

Iai [*iē*], there is, there are; is there, are there? *Iai te ōmat inauan apar*, there are men within our land. *Kanai iai wau*, if I had a canoe. *Iai am tap*, here is thy knife. *Iai te ika rūm?* have you any fish?

**Iáia* [*iēa*, *iŏia*], these here (plural of *ai*). *Anta batáia iaia*, whose are these houses?

Iaí-nuk, weather-side of island; eastward.

Iak, not. *E ruák e teua*, *iák*, has he come down or not? (see *akea*, *tiaki*, &c.)

Iákai, to respect, to love. *Tĭa iakaigo*,

we respect thee. *Atai, kuera 'kam akī iakaigami erūm*, children, why don't you love one another?

Iákaman, already, long ago. (See *kaman*.)

Iakáraka (or *káraka*), few. *Ia-karaka te muimot*, there are few cocoa-nuts.

**Iān*, under, beneath (for *iā ni*).

Iánuai, fat, corpulent, full, satisfied with eating. *Ianuai teua*, he is fat. *Ia tia ianuai*, I am satisfied.

Iaŋai, full, satisfied; tired. *Ia tia iaŋai*, I am full, satiated. *Iaŋai ina naoria*, I am tired of looking. (See *kaŋai*.)

Ibir, a sort of gooseberry.

Iboŋa or *tiboŋa*, priest.

**Ibu*, cup made of a cocoa-nut shell.

Iduai, not, not yet. *E rō nánam o iduai*, is your mind at peace or not? *Iduai n'tawa te tai*, the crop is not yet ripe. *Iŋkam a tia*, are you done? *Ti' iduai*, we are not.

**Ie*, sail.

**Iēta*, above. *Anoko ietu*, go above me. *Taratara ietam*, look above you.

Ietāt, high. *Ietāt e te ap*, high is the land.

Igagi, proud. *Ko igági*, thou art proud.

Igina, to understand. *Tiakī iginago*, I don't understand you. *Ko igin au taitai*, do you understand my speech?

Iia [*tiia*], a vein.

Iia, gray hair. *Iia n'atū*, my hair is gray.

Ika, fish.

Ikai, here, hither. *Ia bō ikai*, we will meet here. *Mai ikai*, come hither.

**Ikainapa*, lately, just now (i. e. *ikai n'apa*, here, on this spot.)

**Ikéike* [*igiga*], heart; also breath; to breathe.

Ikeike [*igik*], mallet.

Ikibékābi, to fly. *Ia tetai ikibekabi te man*, can the bird fly? (See *kipea-kipea*.)

Ikī-būbu, a coward.

**Iko*, here.

**Iku*, girdle of shark's skin.

Ilawa (G.), how many? how much? (See *era*, *eraua*, &c.)

**Ima*, five.

Imbo, sharp-pointed club, javelin.

In, coral. *E tiki waiu in t'iu*, my foot is pierced with a bit of coral.

In, of, in, at, for, &c., probably a corruption of *ni*.

**Ina*, that, in order that, to; will, shall. *Iŋkam kamáŋiai ina kamáteai*, ye are deceiving me in order to kill me. *Ina nima?* shall I drink? *Ina naoria*, I will see it (properly *na*, which see).

**Ināi*, mat of cocoa-nut leaves.

Inaboŋ, to-night.

Inánan, within, in the inside of. *Tia etiia rīn inanan rabátam*, I will break (all) the bones in your body. *Iai te ōmat inanan apar*, there are men in the inside of (or beneath) our country (said of the antipodes). (See *nana*.)

Inaguiñagu, skilful, versed in. *Inaguinagu in te buók*, skilled in war.

Iniaŋai, when? *Ko na katia batam iniaŋai?* when shall you build your house?

Ininan, low. *Te nī ari ininan*, that low tree.

Inuai, a wart.

**Iŋgámi*, ye.

Iŋgēbo [*ŋgēboŋ*, *iŋgiaboŋ*, G.], last night. *Ko matū īa iŋgēbo*, where did you sleep last night?

Iŋgoa, (G.), formerly, long ago.

Iŋkam, I do not know; (only used in answer to a question.)

Iŋkán [*ŋkan*, *eŋkán*], there. *Antai iŋkán?* who is there? *Tāīŋai iŋkán*, wait for me there.

Iō, above, up, over, upon. *Mai-iō*, to windward, or south-southwest. *Ikibékabi te man iōn te bat*, the bird flew over the house. *Iōn te kie*, upon the mat. *A noko iōn*, go to windward.

Ira, to steal; thief. *E diriŋia in īra*, I beat him for stealing. *E īra teua*, he is a thief. *Irēak au áŋara*, my axe is stolen.

Ira (G.), girdle worn by men.

**Ira*, hair. *Iran atu*, hair of the head.

Īramō or *īrimō*, first, foremost, before; to come first, to precede. *Antai uéami īramō*, who was your first king? *A nok iramōu*, go before me. *Tia iramo ŋai*, I am the first comer. (See *mō*.)

Iramui [*idamui*, K., *inawiu*, G.], behind, after, last. *Anok iramuiu*, come after me. *Ko iramui*, you are the last. (See *mui*.)

Iri, to go with, to accompany. *E na irigo teua*, he will go with thee. *Ko irai, ko tok?* Will you go with me or stay? *Ko iri ma 'ntai*, with whom did you come?

Iria, *īriak* [*ériak*, *īrik*], to turn round, to whirl; to go about, to tack ship. *Iria te aŋ*, the wind whirls round. *Irik atún*, his head turned round. *Tia īriak ma te wa*, we will put the canoe about.

Iribái, *iribāk*, [*idibái*, *idibāk*], to dislike, be displeased with. *Iribaigo*, I don't like thee. *Iribáia te ōmat*, the men do not like him. *Ko iribāk*, are you displeased?

Iribánu, to manure.

Īrigo [*tirigo*], flesh, meat. *E kaŋkan e tirigo*, was the meat good?

Irikāk. *E tok in irikāk*, (the tide) has ceased flowing and is going out.

Irírep, foot-ball (the game). *Tia roko main tirirep*, we come from playing foot-ball.

Īru (G.), yellow, light-colored.

Irua, foreigner. *Irua wākaki*, they are foreigners.

Īt, *ītīt* [*tīt*, *tītç*], lightning. *E mate te ni ma t'ītīt*, the tree is killed by lightning.

Īti, straight.

**Iti*, seven.

Itibáki (G.), hawk's-bill tortoise.

Ītu, the resin which drifts ashore on these islands; also, any thing fragrant, like resin.

Ītu or *ītdu*, needle. *E kákaŋa t'abun au ītu*, the point of my needle is sharp.

K

Ka, prefixed to a word, has in most cases a causal signification; in some instances its meaning is doubtful.

Káan, village, ward; section of a *kawa* or town.

Kabābake, to enlarge.

Kabáka, to let fall, drop, throw down. *Tia kabaka ar ētin-rō ikai*, we will drop our anchor here. *Kabakāk*, thrown down.

Kabaŋa (G.), to drop, let fall. *Kabáŋaïa in te manōp*, drop it in the well. (Qu. a mistake for *kabaka?*).

Kabauti, to gulp down. *Ko akī kántia te amarak, ko kabautia*, you do not chew the food, you gulp it down.

Kabikōuea, beach, strand. (See *bika*.)

Kabira, to oil, anoint.

Kabóboi, to trade, barter.

**Kabōa*, to come together, unite, meet. *Tia kaboa*, a common form of salutation.

Kaboulina (?), quoits.

Kabuā, to close, shut; requite, take vengeance. *Kabuā makaim*, shut your jaws. *Tia kabuā ma teua*, I will take vengeance on him.

Kabuā, a boil, sore.

Kábub, dull, blunt. *E kabub am tap*, your knife is blunt.

Kabuē, to make warm, to heat; heating, hot. *Mai ikai kabuēgo erigin te ai*, come here and warm yourself by the fire. *E kabuē taaik*, the sun is hot.

Kabuībuī, preserved taro (K.); a kind of food prepared from the pandanus nut (G.)

Kabūk [*kabūok*, *kabūg*], to burn. *Mai ikai kabūkego in te ai*, come and burn yourself in the fire. *Antai tautau kabūk te bat ari*, don't prevent that house from being burnt.

Kaburairai, mat worn for dress.

Kadēran, a spoon made of human hair.

Kadinadina, to bite much or hard. *E kadinadina te maninar*, the musquitoes are biting severely.

Kaēkimōtăta, to make short. *Kaēkimōtata am taitai*, make your speech short.

Kāēn [or *kaan*], near. *E kaen e teua*, he is near. *E kaen te kaan*, the village is near. (These may be the same word; *kaan*, perhaps, signifies *neighborhood*.)

Kāēn or *kai* (G.), native of. *Kaen Kiawe e ŋai*, I am a native of Kiawe.

Kagūgu, to carry on the back. *Tia kagūgugo*, I will carry you. (See *agu*, *gugu*.)

Kahara, *kahipa* (G.), rainbow, sun-dog.

**Kai*, tree, wood, stick, post, club. *Wakān te kai*, root of the tree. *E nimtea baiu te kai*, the wood sticks to my hand. *Te kai ni te boboi*, a stick (or root) of taro. *E tai kai teua*, he understands fighting (or the club). *Kain t'o*, post of the fence.

Kāi [*χai*, *akaī*], wound. *Ia kamag e kaiu*, my wound is dreadful. *Kanamaiu kai ni baiu*, the wound in my arm is going to heal.

Kai [*akaī*], to, towards, against; than. *E kivitai am tak a kaiu*, your speech to me is false. *E tabigi a kaiu teua*, he has taken up arms against me. *E mait au kamuimui a kain teua*, I have more molasses than he.

Kai, here. (See *i-kai*.)

Kai-ni-kābua, spade.

**Kai* (Tapu), do not. **Kai kuruia*, don't cut it.

Kaibāba, bamboo (which sometimes drifts to the islands).

Kaibuke, ship. (A New Zealand word introduced by the whites at Taputeouea.)

Kaiiók, to make friends; friendship. (See *aiiók*.)

**Kaina*, the pandanus tree.

Kaio, the leaves of the arum.

Kaipa, the lateral supports around the foot of the pandanus.

Kaïti, to straighten; *kaïtigo*, straighten yourself.

Kaiwa, divination, sorcery.

Kāk, to put down, to set down; to lower a sail; to reject, throw off; to descend. *Kāk e ia te amarak*, where shall we set the victuals. *Kāk e buirăbuir in te karuōruō*, remove the froth from the toddy. *Antai kākir*, don't throw us off. *Kāk tūtan* (G.), come down a little.

Kākā (G.), a preserve made of the pandanus-nut.

Kākā, noise, outcry.

Kākaŋa, sharp; oppressive (as heat). *E kákaŋa am tapa?* is your knife sharp? *Kakaŋa te ririn*, the heat of the sun is oppressive.

Kākaŋa, cannibal. *E kākaŋa maiak*, at the southeast they are cannibals.

Kākara, festivities,—dancing and singing.

Kākāūa, *kākāveili* (G.), same as *karapepa*.

Kāko, cocoa-nut leaf.

Kakorokoro, to strengthen. *Antai kakorokoro punām*, don't raise your voice.

Kamāg, to terrify; fearful, dreadful; very great. *Kamāgai e teua*, he frightens me. *Ia kamāg e kain*, his wound is great. *Ia kamāg e kākaŋa te ririn in tonu*, the heat at noon was exceedingly great.

Kamai, give here. *Kamai am tap*, give me your knife. *Kamai ŋair*, give us.

Kamainaina, to make white.

Kamaiu, to save, to cure. *E kamaiwai*, he saved my life.

Kaman, already, long ago. *Ia kaman taunak*, he is buried already. *Ia kaman roko*, he is gone long ago.

Kamāniŋi, to make a fool of, to deceive. *Ilkam kamaniŋiai*, ye are making a fool of me.

Kamárak, to hurt. *Antai ia kamarakego*, who hurt thee?

Kamate [*kamāmat*], to kill. *Ko berigiai*

in kamátego, thou wilt make me kill thee. *Tia kamátai*, I kill myself.

Kameriri, a sieve.

Kametóto, to make firm. *Kametóto aru taitai*, make firm your speech, i. e. stick to what you say.

Kamō, to cause to drink, to suckle. *E kamōia in memam*, let it drink from your breast.

Kamodi, to cause to sneeze. *E kamodiai te bai*, the thing causes me to sneeze.

**Kamuimui* [*kamoimoi*, K., *takamoi*, G.], molasses made from the liquor of the cocoa-nut tree.

Kān, people. *E buŋagam a kaim kān iōn te ap*, the people all over the land beg of thee. (See *kaan*, *kaen*.)

**Kana*, to eat; food. *Tia kanáia*, I am eating it. *Kanák*, eaten. *Kanam*, thy food.

Kana [*kan*, *χana*], about to, going to. *Tia kana mō*, I am going to drink. *Kana baka te karu*, the rain is going to fall. *Kandroko* (for *kan' roko*) about to come.

Kana (G.), town. (See *kaan*.)

Kanai, if. *Kanai ko pōai, tia kamatego*, if thou strike me, I will kill thee. (See *bain-ganai*.)

Kanānau, to lengthen. (See *anānau*.)

Kananwán, to suffer loss, to be unfortunate. *E kananwán e teua*, he is unfortunate. *Tia kananwán*, I suffer loss from it.

Kánawa (or *kánoa*), the inside, contents. *Kánawa ni mamam*, the inside of your breast. *Kana wa ni mīu*, the substance of my dream.

Kanawa-ni-mata, eyeball.

Kanawāpo, barren, unfruitful.

Kanēpu, dragon-fly.

**Kani*, cocoa-nut tree. *E taitai te kani*, he is cutting the tree. Cocoa-nut wood.

Kániag (G.), offended.

Kanim, fit to drink. *E kanim the ran*, the water is good to drink.

Kanim, to stick, to cause to adhere. (See *nimtia*.)

Kanáko, to cause to come. *Kanako mai e teua a kaiu*, send him here to me.

Kanóko, to cause to go, to send, to expel. *Tia kanoko e teua a kaiam*, I send him to thee. *Tia kanókogo*, I drive thee away.

Kantia, chew it.

Kantu (G.), to sing to one's self, to hum.

**Kaŋai*, to fill, make full. *Kaŋaigo*, fill thyself.

Káŋere, hair-stick, hair-pricker.

**Kaŋkan*, palatable.

Kaŋoriŋori, to cause to laugh.

Kaora (G.), cross, irritable.

Kapani, to finish, to complete, to do all.

Kapara, to open, loose, untie. *Kapara bairu*, open your hand.

Kapē, to tie. *Tia kapéia i nuku*, I tie it around my waist. *Kapē arorōm*, tie your neck, i. e. hang yourself.

Kapēpē, a knot, a way of tying.

Kapurāk, lower story or ground floor of a house which has a *pura*, or loft.

Kār, *kakār*, to rub, to scrape. *Mai ikai ko na kārai*, come and rub me.

Kara, a relative, relation, kindred. *Tia kamaiwe, au kara*, I will save him, he is my relation.

Karamō, elder brother or sister.

Karamúi, younger brother or sister.

Kárapa, to hide, conceal. *Karapaai*, hide me. *Ko na karapaia īa*, where will you hide it? *Karapāk*, hidden.

Karapepa, a kind of food prepared from the fruit of the pandanus.

**Kárawa*, sky, heaven, weather. *Eráua taaik i karawa*, how many suns in the sky? *E buok a karawa*, the sky is troubled, or, the weather is bad.

**Kārĕve*, syrup or molasses of the cocoa-nut, mixed with water.

**Kariáti* [*kanēt*, K.], fish-hook of pearl.

Kariériē, to believe, hope, expect.

Karína, to put. *Karína in te barea*, put it in the canoe-house.

Karō [*karōna*], to quiet, appease; to fix, arrange, settle; to make. *Karōgo*, keep yourself quiet. *Karōia Tabuerik*, to appease Tabuerik. *Ko karō a nanam*, have you settled your mind, or purpose? *Karō a te ati teuana*, make another fire-place. *Tia karōia*, I will arrange it.

**Karōrō* [at Makin], black beads.

Karu, rain. *E beti te karu*, there is much rain.

Karuāk, to cause to descend. *Karuak e teua*, send him down.

Karún, fishing-net.

Karuōruō, "toddy,"—the fermented sap of the cocoa-nut tree.

Kataitai, to inquire, ask (lit. to cause to tell).

**Kātama*, cat.

Kataŋi, to cause to cry. *Antai kataŋai*, don't make me cry.

Katī, to build, to erect, set up; to hoist sail; to put, place. *Ia tia te bat ko katiia*, is the house finished that you were building? *Tia katī te bani in te bat ari*, I will put cocoa-nut trees in that house.

**Katia*, to squeeze out with force; to shoot; a gun, pistol. *Ko katia te taŋa*, you shoot the cuirass.

Katikitik, rough, prickly.

**Katire*, to show, let see. *Katire witiam*, let me see what you have brought.

Katōka [*katok*, *kadūg*] to cause to stay, to stop, to leave behind; to store up; to place, to put; to cure. *Tia katōkia*, I will stop it. *Anokon i katokai*, gone and left me behind. *Te bat in katoka te amarak*, the house for storing the food. *Tia katokago i t'abunaŋa*, I will take you on my shoulder. *Tane katoka te orak*, a man who cures (stops) sickness.

Katoka, a landholder; one who has obtained land by conquest.

**Katoro*, to set or lay down any thing,—hence, to trade, exchange. *Katōr' iŋkán*, set it down there. *Katoro te amarak*, to barter food.

Katuka (G.), trowsers of matting worn as a defence, in fighting.

**Kau*, to wipe. *Kau a matamu*, wipe your eyes.

Kaug, crab.

**Kaue*, necklace of flowers.

Kaun, to cause to quarrel, to vex. *Ko kaunai*, you vexed me. (See *ūn*.)

Kauōua, second. (From *ua*, two.)

Kaura, to cut in two. *Tia kaurago*, I will cut you in two.

Kauraura, a light.

Kautī, to awaken. *Kuera ko kautiai*, why did you wake me?

Kawa [*kāv*, *kao*, *χav*] pity, sorrow; to regret. *Iakin kawa* (G.), no pity. *Tia kawa akī roko teua*, I am sorry he does not come. *Kāw gaŋa*, to have cause for sorrow, to regret. (See *gaŋa*.)

**Kawa*, town. *Apani te ōmat in te kawa*, are all the people in the town?

Kawa [*kaw*, *kao*], slave.

Kawa, to fish. *Tia noko ina kawa*, I am going a fishing.

**Kawai*, path, road. *Taitai-ni-kawai*, talking by the way, conversation.

Kawakawa, to creep.

Kemair, dirty. (See *maiŋ*.)

Keru (G.), to sleep.

Kīi, come. *Kii mai*, come here.

Kiap (K.), ship.

**Kie*, mat. *Kien wīu*, sleeping-mat.

Kieran te wa, poles which unite the outrigger to the canoe.

Kika, *kiko*, cuttle-fish.

Kimoa, rat; a thief.

**Kino*, ant, emmet.

Kina, to dig. *Kina te rua*, dig a taro pit.

**Kipēakipēa*, to paddle; a paddle. (See *ikibēkabi*.)

**Kipēna*, net, seine.

**Kiri*, dog.

**Kiro*, annoying, hurtful, bad.

Kiwi, porpoise.

Kiwi, a herald, messenger, news-bringer. *Ko uŋa ta kiwi*, do you hear the messenger?

Kiwitai, falsehood; to lie. *E kiwitai am tak a kaiu*, what you tell me is false. *Ko kiwitai*, you lie.

**Ko* or *go*, thou, thee. *Kuéra ko kamárakego*, why didst thou hurt thyself?

Ko, a virgin.

Koāk, thou wilt not. *Ko ōgi, koāk*, wilt thou return, or not?

Kōgia, blow it (as through a pipe).

**Koíriki*, to scrape.

Kōg or *kōu*, to cause to return, to send for, to invite again. *Tia kōgo*, I expect thee back. *Antai kōgia*, don't send for him. (See *ōg*.)

Koko (G.), jealousy.

Kom, a corrupt pronunciation of *ŋkam*, ye.

Kōn (for *ka-ōn*), to fill. *Kōn e te baiu*, fill my hand. *Kōn e te mauŋg*, fill the cup.

Kónon, song, verse. *Ia tían watūt, konon in ánene*, I have composed a song for singing.

**Kora*, cord, string. *Kora ni pai*, vein.

Koro, dart, javelin, spear.

Korokoro, strong. *Antai ia korokoro e rūn wakaki*, who is the strongest among them?

Kōwar [*gōwar*], to go to, to come to. *Kowar am kara*, go to your relations. *Mai tia kowar a batam a teuana*, come let us go to your other house. *Tia rokon kowarigo*, I have come to you. *Kuera ko akī koarai*, why did you not come to me?

Kuánanoa, yesterday. *E mate teua kuananoa*, he died yesterday.

Kuéra, why?

Kuīia [*guīa*], wood drifted to the islands.

**Kumete*, wooden dish, trencher.

**Kuna* or *kona*, to be able; to endure, bear. *Ko kuna te uōua*, can you swim? *Tiakī kuna te uoua*, or *tiakī kuna uōua*, I cannot swim. *Tiakī kuna te amarak*, I cannot bear food. *Tiakī konan kana te amarak*, I cannot bear to eat the food.

**Kuri*, ten thousand.

Kurit, to scratch. *Antai kuritai*, don't scratch me.

**Kuru*, to cut. *Antai kuruïa*, don't cut it.

Kurubuai, to shave. (See *buai*.)

Kuruibĭtu, to cut in pieces. *Tia kuruibétugo*, I will cut you in pieces (qu. from *kuru*, and *bete*, many?).

Kurukai, to cut wood, to hew.

**Kurukuru* [*korokoro*], a cut, a wound.

L

This letter does not properly belong to the language. In a very few words it was used by the interpreters, probably for some other letter,—*r*, *n*, or *t*.

Lauti, to pluck. *Ake' lautia*, has not plucked it.

Li, heard only in the single phrase, *kana uti li auti*, the Pleiades are going to rise,—probably used for *te*.

Lina, fish-line.

M

**Ma*, with, by, as. *Ko iri ma 'ntai*, with whom camest thou? *Tia iri ma teua*, I came with him. *Tia anānau ma uŋgóe*, I am as tall as thou. *E mate te nī ma tīt*, the tree is dead by lightning.

Mā, a fish-weir.

Mā, front; before. (See *mō*.)

Māāŋ [*manaŋi, maaŋi, māiŋ*], dirt, litter. *Maäŋin t'ai*, dirt of the fire, ashes.

Maāŋ, left, sinister. *Te bai maaŋ*, the left hand, i. e. the dirty hand,—that which is not used in eating.

Maaŋ, bitter, sour. *E maaŋ te ran*, the water is bitter. *Maaŋin te manam*, taro preserved in a sour state.

Māg, afraid; to fear. *Tia māg*, I am afraid. *Tia māgego*, I fear thee.

**Mai*, hither, come here. *Wītia mai*, bring hither. *Mai ikai*, come hither. *Mai ko na mō*, come that you may drink.

Mai and *maiu*, from. *Ko nako mai ia?* from whence comest thou? *Tia roko maiu tirirep*, I come from the football playing.

Mai, oven, hearth, cooking-place.

**Maia*, rope.

Maiā [*maiiā*, *mēā*,], leeward, westward. *Tia parau mai maiā*, we have sailed from the westward.

**Maiaki*, southeast. *E kakaŋa maiaki*, at the southeast there are cannibals.

Maie, necklace.

Mainaina, white, bright. *E mainaina tuitui i kārawa*, the stars are bright in heaven.

Mainak, northward, or, perhaps, northwest. *Tia kana paraunok i mainak*, we are going to sail to the northward.

Māiō, windward. *Tia kana paraunok i maio*, we are going to sail to windward (i. e. east, or east-southeast, see *iō*).

Maiōn, through, out from. *E taŋitaŋi rīn te mat maiōn tau*, the dead man's bones are sticking up through the ground (from *mai* and *iō*).

Maipina, cocoa-nut shell.

Mairu, from. *Taua te orak mairūr*, keep sickness from us.

Maiti [*moiti*, G.], many, much; more. *Ia maiti te karu*, there is much rain. *E maita wau a kaiām*, my canoes are more than yours. *E maiti uŋgoe* (G.), you have the most.

Maiu [*meiu*, *mēo*, *meia*, *mau*, *maur*], to live, to heal, to get well; alive, well; good; life. *Akī maiu e teua*, he will not live. *Kanamaiu kai ni baiu*, the wound on my arm is going to heal. *E maiu apar ma apami*, our land is as good as yours. *Kanānau maiuir*, prolong our lives.

Māka, branch of a tree.

Makai, jaw. *Kabuā makaim*, shut your jaws. *Makai-būbura*, a scold (big-jaw).

**Makaiŋa* [*makaina*], moon.

Make, a small canoe.

**Makóko*, a wound.

Mām, fresh water. *Te mam in te manop*, water from the well.

**Māmā*, ashamed.

**Māma*, breast of woman, pap.

Māma (G.), mother (used only by young children).

Māmam (G.), rotten.

Mamār [*memār*], weak, feeble.

Mamōna, to mock, make sport of. *Ko mamonaai*, you are making sport of me.

**Man*, bird. *Ara man*, our birds.

Man, month. *Uaman te man*, two months. (See *aman*.)

Mānam, a preparation of the arum.

**Manaŋi*, dirt, refuse. *Manaŋin te ai*, ashes. (See *maaŋ*.)

Manda, polite, accomplished.

**Maniapa* [*manēp*, *māniap*], council-house. *Tia roko mai te maniapa*, I come from the maniapa. (Qu. *uma ni apa*, house of the town, town-house?)

Māniki, footstep, track.

Maninar, musquito.

Māniŋia, foolish.

Manōp [*maniap*, G.], a well.

**Mānrēre* (Makin), much, greatly.

**Manu*, brother (of a woman); sister (of a man).

**Maŋai-ni-wai*, little toe.

Marak, to be hurt; hurt, sore, in pain; pain. *Ko mārak ia*, where are you hurt? *E marak erīgu*, my side is sore.

Marāndān, slippery.

Mārawa, lonesome, lonely, solitary.

Māreve, heart of a tree.

Mariri [*mērir*, K., *marīdi*, G.], cold.

Marōro (G.), strong, powerful. *Maroro*

e ŋai, I am strong. *T'aŋ maroro*, strong wind.

Márua [or *morua*], to lose; lost. *Ko marua aru tapa īa?* where did you lose your knife? *E márua au áŋara*, my axe is lost.

Marua-gin, to forget. *E márua-gínia*, I forget it. *Ko máruaginai*, hast thou forgotten me?

Marūru (M.), soft, quiet.

**Mata*, eye. *Matau atai*, my right eye. *Matau maaŋ*, my left eye.

Matakī (G.), blind.

Matamar (G.), short-sighted.

**Mataŋ* [*mata*], spirit (?). *Ba-ni-mataŋ*, temple. *Wa-ni-mataŋ*, ship. *Mataŋ Ameríca*, whites from America.

**Matau*, fish-hook.

**Mate*, to die; dead, slain; dead person; death. *E mate teua kuananoa*, he died yesterday. *E mate rūn antai*, killed by whom? *Teiti berigi matu*, those who seek my death.

Mate (G.), raw, not well cooked.

Matemat, wood.

Matóto (G.), hard, solid.

**Matū* (Kuria), to sleep. *Ko matū īa inaboŋ*, where shall you sleep to-night? (See *keru*.)

Maua (G.), afraid.

Mauli (G.), to labor, to cultivate the ground.

Mauna; e mauna ni makaiŋa, absence of the moon (before the new moon).

Mauŋg, to have a disagreeable smell. *Ia mauŋg*, it smells bad.

Mauŋga [*mau*, G.], a cup. *Iai te mauŋga e teuana erūm*, have you another cup?

Mauri, wicked, bad. *E díriŋia ina mauri*, I beat him because he is bad.

Mauriŋi, to think of.

Meauni, rushes.

Mēg, to dwell, to live, to be. *Ko mēg īa*, where do you live? *Taiiók a uŋgoe ko mēg ar uea*, for friendship, be thou our chief.

Mei, breadfruit.

Meō [*meōu*], dew; perspiration.

**Méo* [*mō*], Chinese paper-tree.

Metaro, scuttle, hatch.

Metáur [qu. *mataora?*], to be troubled about. *Antai metauria*, don't trouble yourself about him.

Meu, good. (See *maiu*.)

Mī, to dream; to think; dream, revery. *Bain ganai tia mīgo ínaboŋ, tia duaŋgo kanawa ni mīu*, if I dream about you to-night, I will tell you the substance of my dream. *T'ia mīia*, I will think of it.

Mī or **mīmī*, to wonder, to be surprised. *T'ia mī rūm*, I am surprised at you.

Mimi, mingere.

Miniti, fat. *Mínitin t'ōn*, fat of the tortoise.

**Mirimiri*, a babe.

Mŏ, with, by, as (same as *ma*).

**Mō* or *mōi*, to drink.

Mō, fore-part, front, face. *Mō-ni-piroto*, fore-part of the belly. *Teia mōm*, wipe your face.

Mō [*mā*, *mōn*, *mān*], before. *Antai nea e mōn teua*, who was king before him? *Akī roko mōn*, none came before me. (See *iramō*, *karamō*.)

Mō, chief, king. *Antai mōmi ungwā*, who was your chief formerly? *Mōn te apa* [*mōntçap*], chief of the land, king.

**Moa*, domestic fowl. *Mō'umān*, cock. *Mo'aiine*, hen.

Mōdia, to sneeze. (See *kamōdi*.)

Moéti, fat of meat, blubber. *E kaŋkan moctin te kiwi*, the fat of the porpoise is good.

Mōg, dog.

Mōgur, work, task, labor; to work. *E pani au mogur*, my work is finished. *Tera go na mogur*, what are you going to do?

Moi, cooked, well done. *Ko kana te orōra o ko kana te moi*, will you eat it raw or cooked?

Moko (G.), rotten. *E moko uīn*, his teeth are decayed.

Mona (G.), wet.
Moni (K.), the subterranean world (?).
Mŏt (G.), to break; broken.
Mŏt, a centipede.
Mui, after. *Akī roko muīu*, none came after me. *Antai momi e muin teua*, who was your king after him? (See *iramui*, *karamui*.)
**Muimui*, *muimotu*, cocoa-nut.
Muluku ni bai, fathom,—or, length from tip of finger to opposite shoulder.
Mūmut, to vomit.
Murimuri (G.), to be slow, to delay.
Muti, to finish. *Ko muti te tai rūm*, have you finished your gathering, or crop?
Mutigak, determine, resolve. *A mutigak takin teua ina kamatéa*, they have determined to kill him.

N

The interpreters sometimes interchanged this letter with *r*, as, *bairi* and *baini*, nose, *mariap* and *maniap*, council-house. In some instances this was probably agreeable to the practice of the natives, as we find the *l* and *r* of many Polynesian and Malay words changed in Tarawan to *n;* as, *nayo*, fly, for *layo*,—*nako*, to come, for *lako*, &c. We heard, also, at Taputeouea, *kanēpu* and *karēp'*, *umane* and *umare*, &c.

**Na*, sign of the future and of the subjunctive. *Tia na weia*, I shall sew it. *Mai ikai ko na ririai*, come here that you may teach me.
Nāar, used only in the salutation, *ko nāar?* which means, where are you going?
Nagēgi, to wink.
Naip (G.), flask or bottle made of a cocoa-nut.
Nairānak, "no matter;" "I don't care," &c.
Naiwar, to stab. *Antai naiwarai 'n te tapa*, don't stab me with the knife.
Nākaki, they (fem. of *wākaki*).
**Nako*, to come. *Nako nai*, come hither. *Ko nako mai ia*, whence comest thou? *Nako* supplies the place of *roko*, in the imperative.
Nan [*nanu*, *nani*], the inside, the interior; the mind; within. *E marak i nanu*, there is a pain in my inside. *E ro nanam o iduai*, is your mind at rest or not? *I nanan a panupanu*, within my breast.
**Nayo*, a fly.
**Nayi* or *rayi*, cloud.
**Nayinayi*, to go.
**Nayinako* or *nayinoko*, to go or come. *Nayinako ŏt ina kabirago*, I am coming to oil you. *Tia nayinako*, I am going (salutation at parting).
**Nayo*, stem of a leaf.
**Naori*, to see. *Mai ko na naoria*, come that you may see it. Imperative, *aori; aori te tāmune*, see the shadow. *Na-naoria*, let me see.
**Nati*, son. *Natiū*, my son. *Natin t'uea*, son of the chief.
**Newe*, tongue. *Newēm*, thy tongue.
**Nī* [*n'*, *in*], of, in, at, among, for, from, with. *Pā ni pŏpoi*, leaf of arum. *Nayi ni karawa*, clouds of the sky. *Kabuokego in te ai*, burn yourself in the fire. *Ko bābak in anti*, thou art great among spirits. *Te bai ni kanak*, something to be eaten. *Tautauai in te ui-buŏk*, keep me from slander. *Atai n' umāne*, man-child (qu. child among men?) (See Grammar.)
Nī, pond. *Rub in te nī ni beniak*, clay from the mullet-pond.
Nī, tree.
Nī (for *ni ia*), whence. *Wa nī*, a canoe from whence?
Nia, she (when the person spoken of is not present).
Niin or *niyin*, she (present).
Niire or *niyire*, she, that lady (a respectful form of expression).
Nī-kadaradara, wooden beads.
**Nima* or *ŋima*, to drink. *Ina nima*, let us drink, or, may I drink? *Akea*

bu nimāk, there is none,—it is all drunk up.

**Nima*, five.

**Nimábui*, fifty.

Nimatani, a kind of shell-fish; the periwinkle.

Nimtea, to stick, to adhere.

Nimti, to lick with the tongue.

Ninepo, a paste made of the arum.

Nini (G.), cocoa-nut.

Nini, a lagoon in the centre of an island. (See *nī*.)

Nini, fat, luscious (used only of fish). *E nini te ika*, the fish is fat and good.

Niŋabu [*niŋiabo*, K.], to-morrow. *Tia roko ma te wa niŋiábo*, I will come with the canoe to-morrow. *Niŋábu o ari o ari*, to-morrow and the day after and the day after.

Niŋān (G.), to-morrow. *Niŋān ari*, the day after to-morrow.

Niu (G.), cup made of a cocoa-nut shell.

Niyin, *niyire*,—(see *nīin*, *nīire*.)

No (G.), surf. *Oruak te wa in te no*, the canoe is lost in the surf.

Nok, breakers.

**Noko*, to go, to proceed, to come. *Bainganai roko te rō, tia noko ina kawa*, if the fine weather comes, I will go a-fishing. *Tia noko ōt*, shall I come (or go) to you?

Nokonoko, to walk, to go. *Kuera ko akīa nokonoko erūr*, why do you not walk like us? *Antai a nokonoko*, don't go away.

Noko (G.), to come. *E noko mai e ŋai rūn tamau*, I come from my father. (See *roko*.)

Nŏn, Morinda citrifolia.

Nōno (K.), surf. (See *no*.)

Nōria (K.), to see. (See *naoria*.)

Noráp (K.), to see any thing. *Tiaki noráp*, I don't see any thing.

**Ntapóa*, ornament of shell suspended from the neck.

Nūk, middle; waist. *E rewák te wa i nukan*, the canoe is split through the middle. *Tia kapēia i nugu*, I tie it round my waist.

Nuo, wave, billow.

**Nūota*, string braided of human hair.

Ŋ

Both Kirby and Grey had much difficulty in pronouncing this element; the first frequently substituted for it an *n*, and the latter a *k*.

**Ŋā*, where? which? *E ŋā wāmi*, where are your canoes? *E ŋā ko tan*, which do you like?

**Ŋā*, a hundred.

Ŋa, a fathom.

Ŋaboŋiboŋi, to-morrow.

**Ŋai*, I. *Ŋai ma teua*, I and he.

**Ŋaiŋa* [*ŋain*, *ŋai*, K., *kaina*, G.], day. *Eraboŋa te ŋaiŋa*, how many days? (Qu. *iŋaiŋa?*)

Ŋainap (K.), to-day, this day.

**Ŋaira*, we. *Ŋair' o ara bū*, we and our wives. *T'ia korokoro ŋair e kaimi*, we are stronger than you.

Ŋgēbo, last night. (See *iŋgēbo*.)

**Ŋgōe*, thou. (See *uŋgoe*.)

**Ŋkam*, ye (nominative prefixed to verbs).

**Ŋkan*, then. (See *iŋkán*.)

**Ŋoŋo*, to itch.

Ŋōŋō, to speak. *Tiakī ŋōŋō*, I will not speak.

**Ŋicta*, spine, horn. *Ŋictan te ika*, the prickly spine of a fish.

Ŋoriŋori [*ŋariŋari*], to laugh.

Ŋori-gin, to laugh at. *Ko ŋori-gínai*, thou art laughing at me.

O

O, and, or. *E pō wain o bain*, his legs and arms are struck (with disease). *E rō nanam o iduai*, is your mind at rest or not?

*Ō, a fence, enclosure. *Pou a te ō*, post of the fence.

Ō, to paddle. *Ō mai*, paddle this way.

**Oánu*, eight. *Oanibui*, eighty.

Ōg, ōug, or *ūgi*, to return. *Tia ōg*, I will return. *Ko ūgi ko ak*, will you return or not?

Ōgua, tired.

**Ōkua*, whale.

**Ōamata* [*ōmat*], a gentleman, a person of rank; a man, a human being, a person. *Kuéra pōko te ōamata*, why did the chief strike you? *Tiak te ōmat' e nīin, bun te anti*, she is not a human being, but a spirit.

Omri (G.), to cook.

Ōn, full. *Ōn e baiu*, my hand is full. (See *kōn*.)

**On*, tortoise; tortoise-shell.

On (G.), dew. (See *meon*.)

**Ono*, six.

Onton (G.), all.

Ōra, shallow; ebb-tide, low water. *E ora te rawa*, the channel is shallow. *Iduai n'ōr*, it is not yet low tide.

Ōrara (G.), wearied, tired.

**Orak*, to be sick; sick; illness, disease. *Ko tian ōrak*, have you been sick? *Tuua te ōrak e mairūr*, keep sickness from us.

**Ori*, see! (See *aori*, *naori*.)

Orōra, raw.

Oruak (G.), to destroy; destroyed, lost.

Ōt, thither, to thee. *Naŋinoko ōt*, I am coming to thee. *Tia noko ōt*, shall I come where you are?

P

No distinction is made between *b* and *p*, and the following words might have been inserted under the former letter. We have preferred, however, to retain them as they were originally written.

Paikara, what is it?

Pani, finished, complete. *E pani au mogur*, my work is done. (See *apani*, *kapani*.)

**Panupanu* [or *panipani*], breast, bosom.

**Paŋi*, chin.

Papa, a small board; a float-board. *E rereki te pap'*, the board is narrow.

Paŋa, cheek.

**Papa*, the belly.

**Papaŋa*, cannot, know not how. *Tia papaŋa uoua*, I cannot swim. (See *baŋa*.)

Papu (G.), a preparation of taro and cocoa-nut.

**Para*, cap, helmet; shell (of lobster).

Parāu [*prau*], to sail, to voyage. *Tia parau mai maiā*, we have come from the leeward.

Paraunok, to sail away. *Tia kana paraunok i maio*, we are going to sail to windward.

**Paro, poro*, a box, chest.

Pē or *pēi* (M), to tie (qu. firm, fast. See *kapē*).

Pīk, excrement; to void excrement.

**Piroto*, stomach, belly.

Pō, to strike, beat, pound. *Antai pōir*, don't strike us. *Pōia te karapepa*, pound the karapepa. *Ia tian pōak*, it is pounded.

Poētua, steering-oar, rudder, paddle. (See *buē*.)

**Poipoi*, a paddle.

**Poi*, to give.

**Pū*, conch-shell.

Puīī, to blow with the mouth.

Punā, voice. *Punām*, thy voice.

Pura, loft or garret of a house. (See *kapurak*.)

**Purai*, hair on the breast. (See *burē*.)

Puriti, to pull. *Puriti te maia*, pull the rope. *Antai puritiai*, don't pull me.

R

This letter was occasionally confounded with *n* and *d*.

Rab, a basket.

**Rabáta*, body.

Rabóna, eel.

Rai, plank. *E rapape te rai*, the plank is broad.

Rai, a mat used in cooking.

**Rama*, outrigger to a canoe.

Rama, to paddle.

Rama (G.), forehead.

**Ran*, water. *Ran-ni-mata*, tears.

**Raŋ*, cloud (see *naŋi*).

Raŋ, slave; the slave caste. *Tera ko taitai-ni-kawai? bun te raŋ uŋgoe*, why do you talk? you are but a slave.

Rap or *rapa*, good, right. *Te ruoia rap*, a good dance. *Ko rap*, you are good. *E rap' e teua n' karō e te wa*, he is good at making a canoe. *Ko akī rap in am tak*, you are not upright in your speech.

**Rāpape*, broad, wide.

Rāra, blood. *E baibete te rara rūm*, there is much blood about thee.

Raraúnok, to swoon; a fainting-fit.

**Raro*, far.

Raru, desert; land without trees.

**Rau*, thatch.

Rau, flask made of a cocoa-nut shell.

**Rāuirūi* [*raoioi*, *raoiri*], good.

Rawa, channel, passage, entrance to a lagoon.

**Rebu* or *repu*, thousand.

Rerek, narrow, thin.

Retát (G.), high. (See *ietát.*)

Réwa, to split. *Ia tian rewáia*, I have split it. *Rewāk* (passive), split.

Revata (G.), heavy.

Rī, to mix. *Rīak*, mixed.

Rī, or *riri*, to teach. *Mai ikai ko na ririai ina ruoia*, come and teach me to dance.

**Rī*, bone. *Rī n'aŋa*, shoulder-blade, scapula. *Ri ni pāreke*, clavicle.

**Ria*, lip.

**Ria* or *rea*, a scoop-net.

Rik, taken captive. *E rik in te buók*, taken captive in the war.

Rīn, to go, to enter. *Antai rīn in te bat ari*, do not go into that house.

Rin (G.), to touch.

**Riri*, cincture worn by the women.

Rīriŋa, hot; heat, rays of the sun.

Rŏ, famine. *E mate nákaki in te rŏ*, they died in the famine.

Rō, peace, quietness; fair weather. *Tau e te rō*, keep the peace. *Teiti rō*, a man of peace. *Bain-ganai roko te rō*, if the fine weather comes.

**Roko*, to come; to become. *Tia roko mai te maniapa*, I come from the council-house. *Tia kaw' ina kandroko* (for *kana-roko*), I am sorry that he is coming. *Buŋagam ko na rok' ar uea*, we pray thee to become our chief.

Roko, sprout, shoot, sapling.

Roko-bain (or *ruku-baini*), to press noses by way of salutation.

Rū, from, by, about, with, among, belonging to. *Ko anáia e rū*, you received it from me. *E mate rūn antai*, slain by whom? *Tia iaŋai erūm*, I am done with thee. *E rūmi*, among yourselves. *Iai te mauŋga e teuana erūm*, is there another cup belonging to thee?

Rua, a taro-bed. A pit or trench in which the arum is planted.

**Rua*, nine.

Ruák, to come down. *Tiakī e ruák*, I will not come down. (See *karuak.*)

Rud, the spider-shell (Strombus).

Rui-mata (or perhaps *rua-mata*, two-eyes), the constellation Antares; hence *summer*, which is reckoned from its rising.

**Ruoia*, to dance; a dance.

T

It has been sometimes impossible to decide whether this letter, when initial, properly belongs to the word, or is the prefixed article *te*.

* *Tāai* [*tāaik*, K.], the sun [qu. *te āi?*]. *E marōrō tāai*, the sun is strong (hot). *E baka taaik*, the sun is setting. *Eráua taaik i karawa*, how many suns in the sky?

Tuai, a cup.

* *Tuari*, salt water; the sea. *Tuari ai, te ran ai*, this is salt water, this is fresh. *Wawa taar*, to boil salt water.

Tubā, the unripe fruit of the pandanus.

Tubigi, to take up.

Tubaki, the hawks-bill tortoise.

* *Tubónu*, the scull.

Tubu, a club.

Tubū, a spear.

Tubuēriki, the principal deity of some of the Kingsmill Islands.

Tubui, to refrain, keep from; to spare, save up. *Tiaki tabuūia baiu a kaim*, I will not keep my hand from thee. *Ko tabuūia*, are you sparing (saving) it.

Tubuna, to pray for, to intercede. *Ko tabunai, ko kamaiwai*, you prayed for me, you saved my life.

Tubunaāk, praying, intercession, witchcraft.

Tubunak (G.), round.

Tubutabu. Tubutabu punām, you stutter.

* *Tai*, to know. *Ko taia*, do you know it?

Tui, crop of pandanus fruit.

Tai (G.), stop, cease, do not. *Tai te taitai*, stop the talking. *Tai mōt an akaditç*, don't break his knife. (See *antai*.)

Tuimaru (G.), mid-day, noon.

Tuirik, evening.

* *Taitai* [*tētē*], talk, conversation, speech, command. *Tane witi te taitai*, a man who carries speech, an ambassador. *Tia kāw' akī taúak am taitai i Kuria i eran Onéak*, we are sorry that thy commands are not done in Kuria as in Onēak. *Tuitai ni kawai*, conversation, talking by the way.

Tūitāi, to cut. *Taitai te kani*, he is cutting the tree.

Tuitai, by-and-bye, presently.

* *Tuitai* [*taitoa*, G.], to tattoo. *Antai ia taitaigo*, who tattooed thee? *Tane taitai* or *teiti taitai*, a tattooer. *Te bai ni taitai*, implements for tattooing.

Taitara (G.), current of the ocean.

Tak, talk, speech, saying. *Ia tian tuaŋ am tak*, I have told him your talk (what you said). *Ko akī rap in am tak*, you are not upright in your speech.

Tākara (G.), old, worn out.

Takataka (G.), song, to sing.

Takatau (G.), beads.

Taki (G.), wood.

Takibaba (G.), bamboo. (See *kaibaba*.)

* *Tama*, father.

Tamano (G.), council-house.

* *Tamārua*, handsome.

Tamōtam, to climb.

Támūne [*tāmrir*, K.], shadow, shade, spirit.

Tūnai, an axe.

Tāne, tān, to love, like. *Tia iakaigo o tia tanego*, I respect thee and love thee. *E ŋā ko tan*, which dost thou like?

Tane, a man engaged in any business. *Tane witi te taitai*, a man who carries speech, an ambassador. *Tane katī te bat*, a man that builds houses, an architect. *Tane buok*, people that fight. (Same as *teiti*.)

Tane-kaiwa, a conjuror.

* *Tano, tan*, earth, soil, ground. *Iōn tan*, on the ground.

Tantan, the sea-urchin, Echinus.

* *Taŋa*, a beam in a house.

* *Taŋa*, a cuirass, coat of armor.

Táŋana (G.), same as *manam*.

Taŋata (G.), to want, wish, desire; to love, like.

* *Taŋáun*, ten.

* *Taŋi, taŋitaŋi, ndaŋindaŋi*, to weep, cry; lamentation, weeping.

Taŋi (M.), to love.

Táŋiri, to weep for, to be sorry for, to pity.

Tera ko taŋírìa, what are you crying about? *Tìa taŋírigo*, I pity you.

Taŋitaŋi, to stick up. *E taŋitaŋi rīu te mat maiōu tan*, the dead man's bones are sticking up through the ground.

Tapa [*tap*], place. *Au tap' in te kawa*, my place in the town.

Tapa, a knife; to cut. *Antina tapa ai*, whose knife is this? *Antina tapáia iaia*, whose knives are these? *Antai tapago 'n te tapa*, don't cut yourself with the knife.

Tapap, a species of shark.

* *Tara*, barbed spear.

Tara, sight, appearance. *Tìakī kuna taram*, I can't bear your sight.

Taramaur, offering of food to a god.

Taratara, to look, to see; seeing, awake. *Tìakī kunan taratarago*, I cannot bear to look at you.

Tarawa, a conical cap.

* *Tári*, brother (of a man); sister (of a woman).

* *Tau*, satisfied, enough.

Tau or *taua*, to take, keep, take hold; to look after, take care. *Tau e te mō o kapēia*, catch the hen and tie it. *Tàua te orak e mairūr*, keep sickness from us.

Tau (G.), the game of boxing.

Tau, ready. *Ia tau parau*, ready to sail. (See *tawa*.)

* *Taubere*, fly-brush.

Taubuki, top, roof, ridge.

Taugara, cinder.

Tauna, to bury. *Ko taunaia ĭa*, where wilt thou bury him? *Ia tĭan taunak*, he is buried.

Taut, stingy, penurious.

Tautau, to keep, protect, preserve, take hold of. *Tautauir in buirar*, keep us from sin. *Tautau maiuar*, save our lives. *Tautau nukau*, clasp his waist.

Tautau (G.), spot on the skin.

Tautauna, to smother, strangle. *Tìa tautaunago*, I will smother thee.

Tawa, ripe, ready for gathering. *Iduai tawa te tai*, the crop is not yet ripe.

Tawa, to dry. *Ia tian tawaia*, I have dried it.

* *Te*, one; a, an; the (numeral and article).

Tèberi, to disturb, trouble. *Antai tebéria*, don't disturb it. *Ko tebéri*, you are troublesome.

Tèbū, grandparent.

* *Tèbuina*, ten.

Tèia, to wipe. *Teia mōm*, wipe your face.

* *Tekateka*, to sit.

* *Teiti* [*titçi*, *ditçi*], a boy; a person, one engaged in any employment, people. *Teiti katīa bat*, a man who builds houses. *Tèiti tan e te rō*, one who keeps the peace. *Teiti n'aiine*, a girl.

Tékŏe (G.), elder.

Tenana, one; another.

* *Teni*, three.

Tenimuimui, a small, young cocoa-nut.

Tenikabuŋabuŋa, sea-urchin, echinus.

Tenikadaradara, beads (made of wood and shell).

* *Teŋaun*, ten.

* *Teua*, he, that man.

Tewa, to break. *Anoko ni tawaia te tabu*, go and break the club. *Tewāk*, broken.

Tewini [qu. *wini?*], shooting star.

Tī, to stand. *Tìa tī o tia tekateka*, shall we stand or sit? *E tī e taaik*, the sun is high.

Tī or *tii*, to resemble, correspond, agree. *Tī te bakir apar ma apami*, the size of our land agrees with yours. *Tī tuan o terau batar in raūirui*, our houses are one and the same in greatness. *Tī te eran ŋai ma teua*, I am equal to him. *Tī-te-eran*, the same, similar, equal.

* *Tĭa*, prefixed to verbs and verbal adjectives, is a sign of the first person, singular or plural. *Tìa roko mai te maniapa*, I come from the council-house. *Tìa roko ŋaira*, we come.

Tĭakī (from *tìa* and *akea*), I will not, I do not, &c.

Tīa, done, finished. *Ko tīa*, art thou done? *Ia tīa teua*, he is done.

Tīa, with *n* or *ni* affixed, is used to express past time, or the completion of an action. *Tbtônia*, crush it; *ia tīan totônia*, I have crushed it. *Ko tian totônia*, hast thou crushed it?

Tianamak, to wash.

Tibitibi, lame. *E tibitibi waiu*, my leg is lame.

* *Tiboya*, priest.

Tik, a quick, darting pain; to feel a pain. *Tia tik inanu*, I have a pain in my inside.

Tikara (G.), what?

Tiki, pierced, hurt. *E tiki waiu in t'in*, my foot is pierced with a bit of coral. (Perhaps the same word with *tik*. See *katikitiki*.)

Timát (G.), pumice.

Tin, the fibrous envelope of the cocoa-nut tree.

* *Tina*, mother.

Tīna, a fleet of canoes.

Tinaba, bottle.

Tinēp, daughter-in-law. *Tinēpu*, my —. *Tinepam*, thy —.

Tip (G.), a mallet.

Tirigo, flesh, meat. (See *irigo*.)

Tiritiri, to fight; to kill; be angry.

Tiro, paltry, mean, of little value.

Titerau, half, equal portion. (See *tī*.)

Tivia, throw it down.

Tiyâmi, albicore.

Toka (G.), top, summit.

Toka [*tok* or *tuk*], to stay, remain, stop; to reside, settle on land; to be full, as the moon (i. e. to stop increasing); rest, remainder. *Ko irai, ko tok*, wilt thou go with me or stay? *Tia toka iōn te wa*, I stayed on board the ship. *Tb tok' iniayai*, when did you get your land? (said to a *katoka*, or landholder.) *E toka ni makaiya*, the full (resting) of the moon.

Tokotok, an old and dry cocoa-nut.

Toma, to sip, suck up.

Tonauti, flying-fish.

Toninta, gravel.

Tonu, noon. *E buē taaik in tonu*, the sun will be hot at noon.

Tōtō, a thief; to steal.

Totōn', to crush, squeeze. *Ko tiau totônia*, hast thou crushed it?

* *Tū*, *tu-ni-kaina*, fruit of the pandanus.

Tūay, to tell, to inform. *Ia tian tuay am tak*, I have told him your speech.

* *Tuitui*, star.

* *Tū*, aged person. *Tu-ni-umāne*, old man. *Tū-ni-aiine*, old woman.

Tunta, frock made of woven sinnet.

U

* *Ū*, a fish-trap, an eel-pot.

* *Ua*, two.

* *Uánu* or *oánu*, eight.

Uayiyi, very small.

* *Uarērek*, small. *Te muimot uarērek*, a small cocoa-nut.

* *Ua*, *uai*, nine (see *rua*).

Uēa, flower.

* *Uēa*, chief. *Antai uean apami*, who is the chief of your land?

* *Ūi*, tooth. *Uiu*, my tooth.

Ui (G.), place. *Uin t'ai*, place of fire.

Ui-kakaya, cutwater of a canoe (sharp-tooth).

Ui-katik, sarcastic (piercing-tooth).

Ui-n'anti, slander.

Uinuyinuy, to whisper in the ear.

* *Uki*, nail, claw. *Uki-ni-bai*, finger-nail.

Ukuni, snipe.

Uma (G.), house; (K.), house without a loft.

* *Umāne*, *umāre*, man; male.

Umara (G.), to boil.

Ūn, *ūnūn*, to fight. *Antai ūn, atai*, don't fight, children. *Teiti ūnūn*, one who fights.

Uniga, a pillow (qu. *uruya?*)

* *Unui*, spear armed with shark's teeth.

Ūŋ, *uŋa*, to hear. *Ko uŋa te kiwi*, do you hear the herald? *Tia uŋ*, I hear. *Tiaki uŋáp*, I don't hear at all. (See *noráp*.)

**Uŋgōe*, thou (see *ŋgōe*).

Uŋgwā, formerly, long ago.

**Uōua*, to swim. *Uōua-māk*, to swim well.

Uōiak, to the eastward.

Uōiag, two months.

Up, a young cocoa-nut, before the pulp is formed.

**Ura*, red, like fire, glowing (see *auraura*).

Ūr, lobster (species of Palinurus).

Uri, spear set with shark's teeth.

**Uta*, some, a little. *Uta ni tebāke*, a little tobacco.

**Uteute*, grass.

Uti, to rise, appear, come in sight. *Kana uti taaik*, the sun is going to rise. *Iduai uti te bīka*, the beach is not in sight.

**Uto*, cocoa-nut.

Utua, kite-flying.

W

**Wa*, canoe.

Wa-ni-mataŋ, ship.

**Wa*, fruit.

**Wai*, leg, foot.

Waiwai, reef.

Wakā, root. *Wakān te kai*, root of the tree.

**Wākaki*, they, them (masculine. See *nakaki*).

Wānĭni, husk of the cocoa-nut.

Wārigi (qu. *wiriki?*), to count. *Warigia te katoka in te kawa*, count the landholders in the town.

Watī or *witīi*, to shout, halloo.

Wei, to sew. *Tia kana wëia*, I am going to sew it.

**Wari*, those.

Wīn, to lie down, to repose. *Naŋinokou wīn*, I am going to lie down.

Wīrara, rainbow.

Witia [*wudia*, *widia*, *etī*], to carry, bring, take. *Witia-mai te ĭdu*, bring me the needle. *Ko korokoro in witiam*, thou art strong in thy carrying.

NOTES ON THE LANGUAGE OF ROTUMA.

The materials for the following remarks were obtained, as has been elsewhere stated, during a brief intercourse with some natives of this island, whom we met at Tongatabu and at the Feejee Group. Although, from the unfavorable circumstances under which the notes were made, they are necessarily very imperfect, they may yet serve to give some idea of the nature of the language, and its relations to other idioms.

Great difficulty was experienced in fixing satisfactorily the orthography of many of the words, owing partly to the extreme indistinctness of the pronunciation, and partly to certain changes which most of them undergo in accordance with a peculiar system of euphony. Add to this, that numerous contractions occur, in which vowels are dropped, and separate words are confounded in one.

A general law appears to be, that when a word stands by itself, not followed by another on which it depends, it must terminate in a vowel,—and this appears to be the proper and original form of most of the words; but when combined, in any way whatsoever, with other words, an alteration takes place, by which the concluding syllable is so transposed or contracted as that the consonant shall be the final letter. The following examples will show the effect of this singular law:

ORIGINAL FORM.	CONSTRUCT FORM.
hula, moon	*hual rua*, two moons
uhi, yam	*uh' rua*, two yams
layi, wind	*lēay mā*, heavy wind
ohoni, mother	*uhŭn -ta*, the mother
ala, to die	*al' moróa*, dead a long time
mose, to sleep	*yo kat mūs* (or *mōis*) *ra*, I did not sleep.

This altered or construct form of the words is the one in which they are the most commonly heard, and many of those given in the vocabulary are in this state,—a circumstance which, in some measure, disguises their similarity to the corresponding Polynesian terms. The distortions produced by this change, and by contraction, are frequently very great. Thus, the word for *woman*, which is *honi* or *hani*, becomes by this change, *hoian* or *haian*, and by contraction *hŭn* and *hĕn*, in which last form it is most commonly heard.

In writing the language, seven vowel characters (*a*, *ă*, *e*, *i*, *o*, *u*, *ŭ*) have been used, and fifteen consonants (*ç*, *f*, *h*, *k*, *l*, *m*, *n*, *ŋ*, *p*, *r*, *s*, *t*, *ϑ*, *v*, *w*). It is probable that two of these vowels, *ă* and *ŭ*, and two consonants, *ç* and *w*, will hereafter be found unnecessary, their places being supplied respectively by *a*, *o*, *s* and *v*, thus reducing the number of elements to seventeen.

The law which prevails in the Polynesian dialects by which two consonants never occur without a vowel between them, does not apply to this tongue. At the same time, the combinations are neither numerous nor harsh, and the general sound of the language is soft and pleasing.

THE ARTICLE.

The article is *ta* or *da*,* which seems to be the same word with the numeral *one*, and answers to both the indefinite and definite articles in English. In the latter case, it sometimes takes the place of the demonstrative *that*, opposed to *ti*, *this*. Both these words (*ta* and *ti*) are postfixed to the nouns to which they belong,—as, *hula* (cons. *hual*) moon, *hualda* or *hualta*, the moon; *heϑu* (cons. *heiϑ*) star, *heiϑda*, the star; *ϑai* or *ϑă*, man; *era ϑă-ta*, *ϑă-ti*, not that man, [but] this man.

The final vowel of this particle is sometimes dropped,—as, *otō uϑát' ōn wákat'*, my father his canoe that, for, that is the canoe of my father.

THE NOUN.

The only real inflection which nouns undergo is the euphonic change already mentioned. Gender, when it exists in nature, is distinguished by affixing to the substantive the words *ϑai* or *ϑa*, male, and *honi*, *hani*, or *hen*, female; as, *léa*, child, *leϑái*, boy, *lehóni*, girl; *ū* or *hū*, parent, *uϑa*, father, *uhoni* or *uhen*, mother.

The genitive is formed either by the pronoun *ōn*, his (as in an example just given), or by the affix *n*, which is probably an abbreviated form of a preposition (*no* or *ni*), meaning *of;* as, *ūϑān ϑāta*, father of that man.

The dative and ablative are expressed by means of the prepositions *se* and *e;* as, *se Rotuma*, to Rotuma; *e ahoi*, in the ship; *e Rotuma*, from Rotuma. *Se* appears to be also employed to denote the simple accusative, as *yo kel se aia*, I see thee.

No particle marking the plural could be discovered, except the word *maoi*, many; as, *ri maoi*, many houses, &c. If the language possess any more direct method of expressing plurality, it is probably seldom used.

ADJECTIVES AND NUMERALS.

These follow the noun to which they belong; as, *ϑa lelei*, good man; *hual sayhūl*, ten months.

The comparative degree is expressed by means of the preposition *e*, following the adjective; as, *teu* (cons. *ti'*), great, *yo ti' e ϑāta*, I am great by (greater than) that man.

* The *d* is merely a softened sound of *t*, which might, with propriety, be substituted for it. We have preferred, however, to leave the words as they were originally written.

The following are the numerals both in their simple and in their construct form.

SIMPLE.	CONSTRUCT.	
ta	*tă* (*t'*) or *esea*	one
rua	*rua*	two
ϑolu	*ϑol*	three
hăke (*hɛke*)	*hăk*	four
lima	*liăm*	five
ono	*on*	six
hiϑu	*hiϑ*	seven
valu (*walu*)	*wal*	eight
siva (*siwa*)	*siaw'*	nine
sayhulu or *pohe* (?)	*sayhul*	ten
	săyhūl ϑuma tehe	eleven
	sayhul ϑuma tehe rua (?)	twelve
	sayhul ϑuma tehe ϑol	thirteen
	sayhul ϑuma tehe hăk, &c.	fourteen
rūayhūlu or *rūayhūl* or *pohe rua*		twenty
ϑolayhulu or *ϑoluayhul* or *pohe ϑol*		thirty
hăkayhulu or *hakeayhul* or *pohe hak*		forty, &c.
taróu or *taráu*		hundred
tarou rua		two hundred
tarou ϑol		three hundred
tarou hăk or *hɛ̆k*		four hundred, &c.
hɛ̆fit' or *kimanmana*		one thousand
hɛf-rua or *kimanmarua*		two thousand
hɛf-ϑol or *kimanmaϑol*		three thousand, &c.
kīut' or *kimanman-sayhūl*		ten thousand

The numbers above this are merely multiples of the preceding, and there seemed to be some uncertainty in the mode of forming them. Some of the preceding may not be entirely correct, as the natives differed among themselves with regard to them. It is possible, however, that there may be different modes of counting appropriated to different objects. The use of *ϑuma* in the numbers between ten and twenty is exactly the same as that of *tuma* in Hawaiian; the *tehe* which follows it was perhaps a mistake, and may properly belong only to the number eleven. When these numbers are joined to nouns, *ϑuma* is omitted, and the noun repeated in its place; as, *ϑā-sayhul ma ϑāt'*, eleven men; *ϑā sayhul ma ϑā rua*, twelve men, &c.

The particle *he* sometimes intervenes between the noun and the numeral, though the rule according to which it is inserted or omitted is not apparent; as, *sere*, knife, *ser' he rua*, two knives, *ser' he ϑol*, three knives; *kakai esea*, one finger, *kakai he rua*, two fingers; *uhi*, yam, *uh' ma*, two yams, *uh' ϑol*, three yams.

PRONOUNS.

The personal pronouns, as far as they could be determined, were as follows:

SING.	DUAL.	PLURAL.
ŋo or *ŋou*, I	*amia*, we two	*am* or *amis*, we
ai or *ei*, thou	*aua*, ye two	*au* or *aus*, ye
hati (?), he	*eria*, they two	*eris*, they

We were assured by the natives that there was no distinction of exclusive and inclusive pronouns, as in the Polynesian; but in one of the sentences which were written down, we find the word *us* rendered by *mokoi* (instead of *am*), which may be a corruption of the Polynesian *matou*. There was also a pronoun of the second person plural, *amu*, making in the dual *amua*, but in what it differed from *au* we could not ascertain. The pronoun of the third person singular is doubtful; that which is given was only heard once, the natives generally using *ðata*, that man, in its place.

The possessive pronouns are:

ōtō or *otou*, my	*otomia*, of us two	*ōmis* (?), our
ō or *ōu*, thy	*oua* or *omua*, of you two	*ous* or *ōmus*, your
ōn, his	*ōria*, of them two	*ōris*, their.

These all precede the substantive to which they belong: there are no possessive affixes.

The affixed particles *ta* and *ti* have been mentioned as answering to the demonstratives *that* and *this*. When used separately, they would seem to be changed to *tes* (or *teç*) and *taŋ;* as, *otō rī teç*, *ou rī taŋ*, this is my house, that is yours. *Li* was also used, in one instance, to signify *this*, as, *ās-lī*, this day.

The interrogative pronouns are *sei*, who or what? (used only of persons) *teste*, what? and *his'*, how many? as, *sei ðata?* who is that man? *on sei rīda*, whose is that house? *Sei ou ās?* what is thy name? Before a vowel this word is sometimes contracted to *s'*, as, *s'ou as?* what is thy name? *s'ōn as*, what is his name? *His'* is perhaps the construct form of *hisa*, from the Polynesian *fisa;*—as, *hanua his'*, how many towns, or lands?

THE VERB.

The number of sentences which were obtained is not sufficient to enable us to give a full account of this part of speech. The future tense is denoted generally by the particle *la;* as, *ŋo la tsāvŭka ai*, I will kill thee; *ŋo la mos e poŋi*, I shall sleep to-night. *Ma* seems also to be employed to express intention, as, *sēmit ma ŋo lāŭ se Rotūma*, by-and-bye I will go to Rotuma. No sign of the preterite could be discovered, though it is very probable that such may exist. Its place was supplied by some adverb significative of past time; as, *ŋo lā' e asa*, I went yesterday; *ŋo lēum maroa e Rotuma*, I came long ago from Rotuma.

La, besides its future signification, is also used to express any kind of contingency, where we should employ the optative, subjunctive, or infinitive moods; as, *ŋo leum la kel hanua*, I came to see the land; *lāo la ēaŋ la ŋaŋatça lēum*, go tell the chief to come (go to tell that the chief come); *ai la lao se Rotuma*, *ŋo la nao te maoi*, [if] thou wilt go to Rotuma, I will give [thee] many things.

The directive particles *mai* and *atu*, so frequently used in the Polynesian to signify respectively motion towards and from the speaker, are found in Rotuman under the

forms *m'* and *ato* (or *at'*), suffixed to the verb. Thus *lāo* or *lā*, which signifies to go, or move, becomes *laāto*, to go away, *lēum*, to come; from *nāo* or *nā*, to give, we have, *nām*, give here or give me, *naato* or *naat'*, to give away.

ADVERBS.

The negative adverbs are *kat* (or *kal*) and *ra*, the first of which usually precedes the verb, and the second follows. They are used together, very much as *ne pas* in French; as, *ƿo kat mōs ra e puƿda*, I did not sleep last night; *ƿo kal lēum ra e kaat*, I will not come to-morrow.

ROTUMAN VOCABULARY.

A

Ā, sharp.
A'aro, arum esculentum.
Āfāf, sick.
Afθia, foot.
Ahoi, ship (probably from the hail, ship ahoy!).
Ai or *ei*, thou.
Ai, tree, wood, stick; *ai-peluŋa*, fighting-stick, i. e. club.
Aihi, club (probably same as above).
Ala, *al'*, to die; dead.
Ala, *al'*, tooth.
Alele, *alel*, tongue.
Alēte, snake.
Am, *amis*, we.
Amia, we two.
Amu; amua, ye; ye two.
Apéi, mat.
Api-oit', priest.
Ar-lā, foot (qu. sole?).
Ar-sīu, palm of hand.
As' (qu. *asu?*), smoke.
Asa, *as'*, name.
Asa, *as'*, sun, day; *as-li*, to-day; *e asa*, yesterday.
Asōa, white men.
Astaθunots, noon (qu. *as-ta θu nots*, the sun stands in the middle?).
Ate, to eat; meat.
Atía, dead.
Atmai, generous; wise.
Atua, deity.
Au or *aus*, ye.
Aua, ye two.
Avāv, weak, sickly.
Āvaŋ (or *āoaŋ*), cloud.

E

E, in, at, by, from; than.
Eaŋ, to tell.
Easa, yesterday. (See *asa*.)
Eitu (qu. *itu?*), town.
El or *elém*, near.
Elél, low.
Esea, one.
Eteí, whence. (See *tei*.)
Eθi, *eθ'*, belly.

F

Faíaŋa, *faíaŋ*, to speak.
Faksisía, stingy, parsimonious.
Fana, low.
Fatfáta, breast, chest.
Fau, cheek.
Fīs', white.
Fōō, green.

H

Ha or *he*, to puff, blow; to smoke a cigar.
Haareŋ (?), young.
Hake, *hăk*, *hĕk*, four.

Hani, *honi*, *haian*, *hoian*, *hun*, *hen*, woman. (See Notes.)
Hanūa, *hanōa*, land, country, town.
Hati, he. (See Notes.)
Haϑu, *haϑ'*, stone.
Heak', buttock, nates.
Hēfi, *hef'*, thousand. (Qu. *hafe* or *afe?*)
Hen mēamēa, girl (little woman; see *hani*.)
Heϑu, *heϑ* or *heiϑ*, star.
Hiáphiáp, palm of hand. (See *ar-siu*.)
His', (qu. *hisa?*), how many?
Hiϑu, *hiϑ*, *heiϑ*, seven.
Hōam, to bring.
Ho-fak-bol, arrow.
Hoi, tortoise.
Huāŋ, heart.
Hue, flower.
Huhoni, *huϑa*. (See *uhani*, *uϑa*.)
Hula, *hual*, moon, month.

I

Ĭ, day (?); *i'i*, to-day.
Ia, axe.
I'a, fish.
Inu, *īom*, to drink.
Inea, to know.
Inke, *indi*, no.
Ini, skin; feather.
Inōsu, *inŏs*, wife; married (qu. spouse, married person?).
Ioro, shark.
Ipa, pigeon.
Isu, *eis*, nose.

K

Ka, yes.
Kaat or *kāt*, to-morrow.
Kaha, to laugh.
Kaka'e, *kakai*, *kakē*, finger or toe; *kakai maϑua*, thumb; *kakai tsuts*, little finger (or toe).
Kali, circumcision.
Kalōĉi, egg.
Kamía, dog.
Kata, *kat'* (*kal*), not.
Kava, piper methysticum.
Kele, *kel*, black.
Kele, *kel'*, to see.
Kia, *hiūn-kīa*, neck.
Kimanmana, thousand.
Kíu, ten thousand.
Kōk, foolish.
Kōkomāneaŋ, friend.
Kumkum, beard; chin.

L

La, future particle. (See Notes.)
Lā, leg.
Lamláma, *lamlām*, up; high.
Laŋa, a fly.
Laŋhanūa, town.
Laŋi, *leaŋ*, wind, air; sky.
Lao, spirit.
Lāo, *lā'*, *lā'lā'*, to go, move, walk; *laato*, go away, depart.
Lausilōpo, below.
Lea, *lee* or *le*, child; *lea-rīrī*, *lériri*, child (qu. little child?).
Lehāni, *lehóni*, daughter.
Leilei or *lelei*, good.
Leϑāi, son.
Lēum, seed.
Lēum, to come.
Levu, *leav'*, hair, or beard.
Li, this (?).
Lima, *liam*, five.

M

Ma, future particle. (See Notes.)
Ma, and.
Mā, heavy, strong, powerful.
Mahán, warm.
Māk, to sing and dance.
Ma'ma', green.
Mamōru, hard, strong.
Manmānu, a bird.
Māoi, *maui*, many.

Mara, a kind of food made of vegetables which have undergone fermentation.
Marōa, a long time.
Masi, salt.
Māsmās, hungry.
Matçáo, an artisan, workman.
Matīt', cold.
Maθo, *maθ'*, face, eye.
Maθūa, old, full-grown.
Maθua (*mamθūa?*), elder, councillor.
Mauūri, *ma'ur'*, to live; alive.
Mēamēa, small; young.
Mēan-u'u, nail of finger.
Mēm, fresh (as water), not salt.
Mī'a, red.
Mitserāni, *mitsarēn*, morning.
Moa, fowl, hen.
Mokoi, we.
Mose, *mōs*, *mois*, to sleep.
Motara, forehead.
Mpēra, clay, earth.
Mūri; θa-muri, a common man, a man of low rank.
Mūt-sese-rua, halves (qu. divided in two?).

N

Nā (*nao*), to give; *nām*, give me, give here; *nāat* or *nāθ'*, give away, give thee or him.
Nam, shoulder.
Ne, if, whether.
Neinei, strong, healthy.
Niu, cocoa-nut.
Nono, presently, by-and-bye.
Noa, welcome; *noa īa*, the usual salutation.
Noh' nōsŭo, sit down.
Noho, leaf.
Nutsu, *nouts*, mouth.

Ŋ

Ŋ, yes (a kind of inarticulate murmur or grunt, the head being, at the same time, thrown a little upward and backward).
Ŋaŋátça, *ŋaŋátç*, chief, noble.
Ŋo or *ŋou*, I.

O

Ō or *ou*, thy.
Ohoni. (See *uhani*.)
Ŏi-hapa, bark of tree. (See *ai*.)
Oitu. (See *aitū*.)
Omua, of you two (dual pos.)
Ōmus, your (plu.)
Ōn, his.
On, of, belonging to (?).
Ona, drunkenness.
Ono, *on*, six.
Oŋa, lightning.
Oria, of them two.
Oris, their.
Orōit', heaven, residence of the deity. (See *aitu*.)
Ōtō or *ōtóu* or *ondou*, my.
Otōmia, of us two.
Ou (or *ō*), thy.
Ou, to cry.
Oua, of you two.

P

Pa, grass.
Pa, to wish, desire.
Pari, banana.
Pat, to love.
Patpāta, plebeians, common people.
Pelu, *pel*, to fight.
Pepnouts, lip. (See *nutsu*.)
Peruperu, yellow.
Pītsa, cat.
Pohe, ten.
Poŋi, *puóŋ*, *puŋ*, night; *e puŋda*, last night *e poŋi*, to-night.
Pou or *bau*, very.
Puaka, pig.

R

Ra, not.
Răhi, *rē*, fire.
Rāksā, bad.
Ramu, *ramo*, musquito.
Rau, leaf.
Rei, to see.
Rere, up, above.
Rī, house.
Riamriam, yellow.
Riamkau, king, sovereign.

S

Sā, sacred.
Sama, outrigger.
Sayhani, *sayıwawáni*, sister.
Sayhūlu, *sayhūl*, ten.
Sāsiáyi, *săsiyi*, brother.
Sau, king.
Se, to.
Sēmit, soon, by-and-by.
Sere, *ser'*, a knife; to cut.
Sēas, salt water.
Sei, who?
Sioksīko, deceitful.
Sisi, without, outside (?).
Sĭŭ, arm.
Siva, *siaw'*, nine.
Sousou, far.
Sui, bone.
Suiðeáp, hip.
Sūn, warm, hot.
Sus, breast, pap.
Sūsūn, to burn.

T

Ta, one.
Ta or *da*, the, that.
Tay, that.
Tāmūra (qu. *ðamura?*), cemetery, burial-place.
Tan or *ton*, fresh water.
Tanōa, bowl for drinking the infusion of kava.
Taráu, *tarou*, hundred.
Tçao, spear.
Tçáraıwa, blue.
Tçūn, to run.
Te or *ti*, thing.
Tēay, yesterday.
Tei, where; *e tei*, whence.
Tela'a, food.
Tene Rotuma, people of Rotuma.
Tes or *teç*, this.
Teste, what? what is it?
Teðui, ornament.
Tēu or *tīu*, great.
Tēune or *tiūne*, all.
Ti, this.
Tŏl, to carry.
Tblo, whale.
Tbto, blood.
Tsāvek, *tsāvʊka*, to strike, to kill.
Tsūts, *tçūtç*, little.

Θ

Θāi or *ðā*, man; *ðā-múri*, common man; one of the lower class.
Θalĭya, *ðāliay*, ear.
Θāmu, to bury.
Θaune or *ðor-ni*, inside of.
Θanðan, earth, soil.
Θē-sās, tattooing, marks on the body.
Θīlo or *ðilou*, head.
Θŏ-ni-lā, toe.
Θomaðūa, back.
Θo'u, sugar-cane.
Θū, to stand.
Θū, the elbow; the knee.
Θuayso/o, mountain.
Θui, thunder.
Θuma, particle used in connecting units with tens. (See Notes.)

U

Ufa, a hen.
Uha, native cloth.
Uhani, *uhoni*, *uhen*, mother.
Uhi, *uh'*, yam.
Uh'-lei, potato.
Ulu, breadfruit.
Uluŋa, up, above.
Usa, *uas*, rain.
Ūϑā, *hūϑā*, *hōϑā*, father.

V

Vai, water.
Vaka, canoe; *vaka-atūa*, ship.
Vakvaka, side.
Va-la-se, get up! arise!
Valu, *wal*, eight.
Varvar, to like, love.
Vavani, husband.
Veko, work.

THE LANGUAGES OF AUSTRALIA.

When the first imperfect vocabularies of Australian dialects were collected, the great differences observed between those spoken by tribes in close vicinity to one another led to the impression that a multitude of totally dissimilar idioms were spoken in this country. Further investigations have shown that this belief was not well founded; and at present, the opinion of those who have given attention to the subject is, that the tribes of Australia are of one stock, and speak languages which, though differing in many respects, yet preserve sufficient evidence of a common origin. This opinion, however, is founded rather upon the resemblance of a few of the most common words, and a general similarity of pronunciation, than upon any careful comparison of the various languages, more especially with reference to their grammatical characteristics, on which alone any positive conclusion can be founded.

Our own field of inquiry did not extend beyond the limits of the colony of New South Wales: but that, within this region, the dialects of all the native tribes are nearly akin, cannot be doubted. The following comparative vocabulary, though brief, and compiled under circumstances unfavorable to entire accuracy, yet shows sufficient evidence of a general connexion. Moreton Bay, Lake Maquarie, Sydney, Liverpool, and Muruya, are the names of places on or near the coast, from lat. 27° to lat. 36° south. Peel River, Mudgee, Wellington, and Bathurst, are from one to two hundred miles inland, separated from the coast line by the rugged chain of the Blue Mountains. Of the vocabularies, that of the tribe at Lake Maquarie is principally from Mr. Threlkeld; that of the Mudgee dialect was furnished by Mr. Watson; the few words from Moreton Bay are from an anonymous vocabulary which Mr. Threlkeld discovered among his papers. The remainder were obtained directly from the natives, in most cases from a single individual, without the opportunity of a revision, which might have enabled us to detect some errors, and supply deficiencies. The Australians have commonly two or three names for an object, expressing the same general idea with slight modifications. This will be observed in the words under the head of Lake Maquarie. To form a complete vocabulary, for the purpose of comparison, it would be essential to obtain all these partially synonymous terms, as otherwise many points of resemblance would be missed.

	HEAD.	HAIR.	EYE.	NOSE.	MOUTH.
Moreton Bay		*cubboa eu*	*mill*	*moral*	
Lake Maquarie	*walʊŋ*	*kitʊŋ, wū-rŭn*	*ŋaikʊŋ, po-rowʊŋ*	*nókoro*	*kŭrʊka*

	HEAD.	HAIR.	EYE.	NOSE.	MOUTH.
Sydney	*kābára*	*kítʊŋ*	*mēbarāi*	*nôkoro*	*kārka*
Liverpool	*kābára*	*gítʊŋ*	*mībarē*		*kārākā*
Muruya	*kapan*	*tīaur*	*mábara*		*tā*
Peel River	*būra*	*taikul*	*mĭl*	*murʊ*	*ŋānkai*
Mudgee	*ga* or *ka*		*lun*, (*mĭr*, face)		
Wellington	*budyaŋ*	*uran*	*mil*	*muruŋ*	*ŋan*
Bathurst	*balaŋ*	*gīan*	*mēkalait*	*nīkitç* (?)	*nándarge*

	LIPS.	TEETH.	TONGUE.	CHIN (OR BEARD).	EAR.
Moreton Bay		*dear*	*dalan*	*yeran*	*bidne*
Lake Maquarie	*tŭmbiri*, *wiliŋ*	*tira*, *ŋantʊra*	*talan*	*watʊn*, *yarei*	*ŋurēʊŋ*, *tʊrʊkʊri*
Sydney	*ŋān*	*yīra*	*dālán*	*walo*, *yarin*	*kūrē*
Liverpool	*wĭlĭŋ*	*yíra*	*talaŋ*	*walo*, *yerʊŋ*	*kūrē*
Muruya	*wiliŋ*	*yira*	*tálaŋ*	*walu*, *yarin*	*gūri*
Peel River	*ŋai*	*yīra*, *yēra*	*tale* or *tōlai*	*īĕrāi*	*bĭna*
Mudgee		*yira*	*talai*	*yarei*	*bĭna*
Wellington	*mundu*, *wiliŋ*	*iraŋ*	*talan*	*yaran*	*uta*
Bathurst	*dámbirŋi*	*iraŋ*		*yaran*	*benáŋarei*

	NECK OR THROAT.	HAND.	BREAST.	THIGH.	LEG.
Moreton Bay		*morrah*			*bowyho*
Lake Maquarie	*kʊleʊŋ*, *worō*	*mátara*	*wapara*, *paiyil*	*buloinkoro*	*ŋari*
Sydney	*kāŋgā*	*damōra*	*bĕrĭŋ*	*dara*	
Liverpool	*kāŋga*	*tamara*, *bĭrĭl*	*mapal*	*dara*	
Muruya	*kami*	*māna*	*biŋʊl*	*búnta*	
Peel River	*nŏn*, *uŋgwi*	*mā*	*ŋāmura*	*tara*	*buyu*
Mudgee	*yurún*	*mara*	*biri*	*tara*	*buyu*
Wellington	*kate*	*mura*	*namʊŋ*, *biriŋ*	*taraŋ*	*buyu*
Bathurst	*kadatyi*		*ŋabaŋ*, *dilin*	*gādar*	*ŋari*

	FOOT (TOES).	SKIN.	BONE.	MAN.	WOMAN.
Moreton Bay					
Lake Maquarie	*tĭna*	*bŭkai*	*tibūn*	*kore*	*nokŭŋ*
Sydney	*kāna* (?)	*bakai*	*dĭára*	*kure*	*dyĭn*
Liverpool	*dāna*				
Muruya	*dana*	*wardu*		*yuen*	*waŋen*
Peel River	*tĭna*	*kūntai*	*pura*	*iūrē*	*ĭnŏr*
Mudgee	*dina*			*kʊlir*	
Wellington	*dinaŋ*	*yūlaĭn*	*dabal*	*gibir*	*īnʊr*
Bathurst	*dĭna*	*yūlan*		*mauuŋ*	*balan*

	FATHER.	MOTHER.	SUN.	MOON.	WIND.
Moreton Bay			*baga*	*gallan*	*boran*
Lake Maquarie	*biyaŋbai*	*tuŋkān, nai*	*panul*	*yālanā*	*wibi*
Sydney	*biyuŋ*	*waiyuŋ*	*gan* or *kan*	*gibuk*	
Liverpool	*mutómiŋ*	*wiriŋ-mōda*			
Muruya	*papute*	*menda*	*bōgurin*	*dāwara*	*mirīŋuma*
Peel River	*yokina*	*ŋumpādi*	*tōni*	*palu*	*maier*
Mudgee	*bāwidyer*	*gunuŋa*	*murai*	*kilai*	*kira*
Wellington	*babin*		*īraĭ*		
Bathurst	*garānbal*	*kūnain*	*māmady'*	*daidyu*	*padru*

	FIRE.	WATER.	STONE.	GOOD.	BAD.
Moreton Bay	*darloo*	*yeroo*			
Lake Maquarie	*koiyuŋ*	*kuliŋ, kokō-in*	*tunuŋ*	*muroroŋ*	*yarakai*
Sydney	*kūiŋuŋ*	*kalere, badro*	*gīber*	*būtyiri*	
Liverpool					
Muruya	*kánye*	*ŋadyu, bana*	*bura*	*tyamugu*	*gunina*
Peel River	*wī*	*kōŋun*	*márama*	*márabā*	*nūi*
Mudgee	*wi*	*kali*			*marubābā*
Wellington	*win*	*kaliŋ*	*walaŋ*	*maruŋ, waluin*	
Bathurst	*kanbi*	*nādyu, yuruŋ*	*ŋurubaŋ*	*mārumbaŋ*	*gádbai*

	ONE.	TWO.	THREE.
Moreton Bay			
Lake Maquarie	*wakól*	*buloara*	*ŋoro*
Sydney			
Liverpool			
Muruya			
Peel River	*pēer*	*pulár*	*púrla*
Mudgee			
Wellington	*ŋunbai*	*bula*	*bula-ŋunbai*
Bathurst			

Besides the similarity of words, which is sufficiently shown in the foregoing list, it was considered important to ascertain whether an equal degree of resemblance was apparent in the grammatical structure of the different languages. With this view, it was thought best to select two dialects as widely separated as possible, and determine, as well as circumstances would allow, their leading characteristics. By the assistance of others, this object was accomplished with less difficulty and more satisfactorily than had been anticipated.

One of the dialects selected was that spoken by the natives who wander over the region bordering on Hunter's River and Lake Maquarie (or on the coast, in about lat. 33° S). Of this dialect a grammar was published at Sydney, in 1834, by the

Rev. L. E. Threlkeld, who, for now nearly twenty years, has been labouring with unwearied patience for the conversion and instruction of the aborigines. This grammar, the only one heretofore published of any Australian idiom, contains a mass of valuable information in relation to a subject entirely new. It is not surprising that the novelty and strangeness of the principles on which the structure of the language was found to rest, should have rendered a clear arrangement, at first, a matter of difficulty; and some degree of obscurity and intricacy in this respect have caused the work to be less appreciated than its merits deserved. We were fortunately enabled to visit Mr. Threlkeld at his station, and, in a few days passed with him, received many useful explanations on points not sufficiently elucidated in the grammar, together with free access to his unpublished notes, and the advantage of reference, on doubtful points, to the natives from whom his materials had been derived. The grammar of the *Kāmilarai* dialect which follows is therefore entirely due to Mr. Threlkeld, the only changes being in the orthography, the arrangement, and some of the nomenclature. The name of *Kāmilarai*, it should be remarked, is that given to the people of this district (or rather, perhaps, to their language) by the natives of Wellington Valley. We are not aware if it is known to the people themselves, or if they have any general word by which to designate all those who speak their tongue. None is given by Mr. Threlkeld, to whom it would doubtless have been known.

The other dialect is that spoken at the place last-mentioned,—Wellington Valley,—situated beyond the Blue Ridge, about two hundred miles west of Lake Maquarie,—indeed on the interior boundary line of the colony. At this place a mission of the Church of England had been established about eight years before our arrival. We have to acknowledge the extreme kindness of the Rev. William Watson, who, during a fortnight passed at his house, not only gave every assistance in obtaining a vocabulary from the natives, but did us the unexpected favor of drawing up an account of the most important peculiarities of the language, modelled as nearly as possible on the grammar of Mr. Threlkeld, for the purpose of comparison. This is here given, with only some slight change of form, and must be considered as constituting a most valuable contribution on the part of Mr. Watson, to the stores of philological science. The language is known to the natives who speak it by the name of *Wīra-durei* or *Wiraturăi*.

PHONOLOGY.

The following list comprises all the elementary sounds that occur in the Australian dialects, so far as our observation has extended.

PRIMITIVE SOUNDS.	VARIATIONS.
a	*ŭ; ă*
e	*i; y*
o	*u; w*
k	*g*
l	
m	

PRIMITIVE SOUNDS.	VARIATIONS.
n	
ŋ	
p	*b*
r	
t	*d*

To these should perhaps be added two more sounds, the one somewhat resembling the French *ê*, but slightly nasalised. When lengthened, it has nearly the sound of a short *ă*, followed closely by a short *ĭ*, and may, indeed, be only a rapid pronunciation of this diphthong. Mr. Watson has written it *ă*. The other articulation is an *r*, not trilled, but pronounced likewise with a nasal intonation. Mr. Watson distinguishes it sometimes by an *h* preceding it; but in other instances it is left unmarked, and it seems doubtful, on the whole, whether it is not to be regarded as a mere variation of the usual trilled or rolling *r*.

Leaving these out of the question, it will be seen that the number of elements is but eleven, and that among them are no sibilants, aspirates, or gutturals. The general character of the pronunciation is dental and nasal; the sounds are formed principally in the fore part of the mouth, and the intonations are varied and pleasing. The accent, in words of two syllables, is usually on the first, and in words of three or more on the antepenultimate; but to this there are many exceptions. Words and syllables always end in a vowel, or in one of the consonants, *l*, *m*, *n*, *ŋ*, and *r*.

The most striking peculiarity in the alphabet is the paucity of vowel sounds. This had not been observed by the missionaries, nor was it brought to our attention until after leaving the country. On reviewing our notes and vocabularies, we were struck by the evident fact that only three distinct vowel sounds were to be recognised. The *a* and *u*, the *e* and *i*, and the *o* and *u*, are always interchangeable. Some dialects more affect the first, and others the second variation. In other dialects, some individuals pronounce the *a*, *e*, and *o*, and others the *u*, *i*, and *u*,—or the same person uses both indifferently. In three hundred words of the *Kāmilarai*, written down from the pronunciation of a native (of course before this peculiarity with respect to the vowels had been observed), the letter *o* is not once used, and the letter *e* but four times. On the other hand, in two hundred words of the *Wiradurei*, while the *o* is found sixty-seven times, the *u* occurs but six; the *e*, also, is much more frequent than the *i*, though the difference is not so great, the latter being written chiefly in the diphthongs *ai* and *ei*. In several instances, the words are written in two ways, as, *betĭa* and *betēa*, *parēaŋ* and *pariaŋ*, showing that the pronunciation wavered between the two sounds. Words spelled by Mr. Threlkeld with *u* were written by us with *o*, as *pónkală* for *búnkŭlla;* but probably from another native we should have heard the word agreeably to the latter orthography. This variableness in the sound of the vowels will account for the five characters being used by the missionaries, where three would be sufficient. *B*, *d*, and *g*, are, in like manner, frequently used, though their places might always be supplied by the corresponding mutes, *p*, *t*, and *k*. In the following grammars, the orthography of the missionaries has in general been adhered to, with the exception of the omission of unnecessary letters, such as double consonants, and the *h*, which is employed by them to denote sometimes a nasal and

sometimes a dental pronunciation of the consonant which it accompanies. The short *u* in *but* is expressed by *v*, the *ng* by *ŋ*, &c.

ETYMOLOGY.

For greater convenience in instituting a comparison between the two grammars, it has seemed best to give them in parallel columns, by which not only the points of resemblance and dissimilarity may be seized at once, but the necessity of repeating many explanations is avoided.

KĀMILARAI.

NOUNS.

There is no inflection of the noun to express either gender or number, and these are rarely distinguished in speaking. Occasionally a pronoun is used for this purpose; as, *makoro*, fish, *vni tarō makoro*, these fish.

In the single case of patronymics, there is a feminine termination distinct from the masculine; — *Englandkal*, Englishman; *Englandkalēen*, Englishwoman.

The cases are distinguished by particles corresponding to our prepositions, but postfixed to the noun.

There are two nominative cases, one of which is the simple nominative, or groundform, and the other is employed as the agent to verbs, or in answering to the question, who did it? This form always terminates in *o*.

The accusative is the same with the simple nominative, except in proper names of persons and in pronouns; no error can arise from this, as the simple nominative is never used in conjunction with a verb.

The vocative is the same with the simple nominative, having merely the particle *ala!* answering to *O!* prefixed to it.

The genitive of possession (answering to the question, whose?) always terminates in *ba*.

WIRADUREI.

NOUNS.

The plural number is not often distinguished, but when necessary, it may be expressed either by a pronoun, or by affixing the particles *galaŋ* and *girbaŋ;* as, *bágai*, shell, *bagai-galaŋ*, shells.

The simple (or neuter) and the active (or agent) nominative exist in this language; the latter always terminates in *u*.

The accusative is the same with the simple nominative, except in the pronouns.

The vocative is distinguished by the particle *ya!* prefixed to the simple nominative.

The genitive ends in *guna* or *guba*, though the final syllable (*ba*) is sometimes omitted. *Guna* is used with proper names, and nouns relating to human beings; *guba*

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The dative of the object (answering to, *for whom? for what?*) ends in *ko*, except for names of persons and interrogative pronouns, which have *nuŋ*.

The dative of motion (answering to, *to* or *toward whom* or *what?*) ends in *ako* or *inko*.

The ablative of the cause (*from*, *on account of*, *concerning*) ends in *in* or *kai*.

The ablative of motion (*from*, *away from*) terminates in *ābiruŋ* or *inbiruŋ*.

The ablative of conjunction (*with*, *along with*) ends in *oa*.

The ablative of location or residence (*at*, *remaining at* or *with*) ends in *aba* or *inba*.

There are six declensions, according to which not only nouns, but adjectives and participles are declined.

All names of persons belong to the first declension. The active nominative is formed from the simple, by adding *to*; the genitive by adding *umba*; the accusative has *nuŋ*; the first dative, *nūŋ*; the second, *kinko*; the first ablative has *kai*; the second, *kinbiruŋ*; the third, *katóa*; and the fourth, *kinba*.

In all but the first declension, the genitive termination is *koba*, and the first dative, *ko*. The other cases are formed from the active nominative by changing the final *o* into *ako*, *ābiruŋ*, *oa*, and *aba*. It will therefore only be necessary to give the termination of the active nominative.

The active nominative of the second declension terminates in *to*; of the third in *ko*; of the fourth in *lo*; of the fifth in *ō*; and of the sixth in *ro*.

Nouns ending in *i* or *in* belong to the second declension; those in *ŋ*, *a*, *e*, *o*, *u*, to the third; those in *l* to the fourth; those in *ro*, belonging to the fifth, require the accent to be shifted to the *o*, as *mákoro*, fish, active nominative, *makarō*. Nouns of three syllables, ending in *re*, change the *e* to *o*,

WIRADUREI.

with names of the lower animals and inanimate objects.

The dative of the object terminates in *gu*; it is sometimes not distinguished from the genitive.

The dative of motion or place (*to*, *with*, *towards*, *in*) always ends in *a*.

There is but one ablative, answering to the prepositions *from*, *by*, *about*, *concerning*, &c.; its terminal letter is *i*.

The declensions are distinguished in this language, according to the mode of forming the active nominative.

The first declension comprises all nouns which terminate in *i* or *n*; these form the active nominative as follows:

SIMPLE NOM.		ACT. NOM.
-i	makes	*dyu*
ĭn		*dyu*
ăn		*du*
ĭn		"
ĭn		"
ān		*tu*
ei		*ătu*
ai		*ātu*
ain		*āntu*

The second declension includes those nouns which end in *a*, *u*, or *ŋ*, and foreign words in *m*. The active nominative is formed by adding *gu* to the simple; it is therefore the same with the dative.

The third declension comprehends all nouns which end in *l* or *r*. The active nominative is formed by adding *u* to the simple.

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as *kokere*, hot, *kokeró;* these also belong to the fifth declension. Nouns of four syllables, ending in *r*, are of the sixth declension.

Participial nouns, used as agents, change their final syllable *ra* to *ró*, as *bŭntoara*, that which is struck; active nominative, *bŭntoaró*.

The author gives a second declension, which comprises a few variations peculiar to names of places; as, *Mulubínbakal*, a man of Mulubinba; *Mulubinbakolay*, to Mulubinba. In the other cases, the words are declined according to their terminations. *Mulubinba* is of the third declension.

The following is an example of a noun varied according to the first declension, or that appropriated to the names of persons.

Birabān, a man's name (meaning, properly, Eagle-hawk).

Simple nom.	*Birabān*
Act. nom.	*Birabānto*, B. does, did, will, &c.
Gen.	*Birabānúmba*, belonging to B.
1st Dat.	*Birabānnúy*, for B.
2d Dat.	*Birabānkinko*, to, toward B.
Acc.	*Birabānnvy*, Birabān
1st Abl.	*Birabānkai*, from, on account of B.
2d Abl.	*Birabānkābirvy*, away from B.
3d Abl.	*Birabānkatóa*, along with B.
4th Abl.	*Birabānkínba*, remaining with B.

The same word, when used as a common noun, signifying an *eagle-hawk*, is declined according to the second declension.

Simple nom.	*birabān*, a hawk
Act. nom.	*birabānto*, a hawk does, &c.
Gen.	*birabānkoba*, of a hawk
1st Dat.	*birabānko*, for a hawk
2d Dat.	*birabāntako*, to a hawk

WIRADUREI.

Bagai, a shell or spoon, of the first declension, is thus varied:

Simple nom.	*bagai*, a shell
Act. nom.	*bagātu*, a shell does, will, &c.
Gen.	*bagaiguba*, of a shell
1st Dat.	*bagaigu*, for a shell
2d Dat.	*bagaitā*, to or with a shell
Acc.	*bagai*
Abl.	*bagaidi*, by, concerning, &c., a shell

PLURAL.

Simple nom.	*bagai-galay*, shells
Act. nom.	*bagai-galandu* (qu. *-gu?*)
Gen.	*bagai-galayguba*
1st Dat.	*bagai-galaygu*
2d Dat.	*bagai-galayga*
Abl.	*bagai-galandi*

Karandaray, a book, of the second declension, is varied as follows:

Simple nom.	*karandaray*, a book
Act. nom.	*karandaraygu*, a book does, &c.
Gen.	*karandarayguba*, of a book
1st Dat.	*karandaraygu*, for a book
2d Dat.	*karandarayga*, to or with a book
Abl.	*karandarandi*, by, concerning a book

The plural is *karandaran-galay*, declined like that of *bagai*.

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Acc.	*birabān*, a hawk
1st Abl.	*birabāntin*, on account of a hawk
2d Abl.	*birabāntābirvŋ*, away from a hawk
3d Abl.	*birabāntōa*, along with a hawk
4th Abl.	*birabāntāba*, staying with a hawk

The other declension can be easily formed from these.

ADJECTIVES.

The same word may be adjective, noun, verb, or adverb, according to the construction, or the affixed particles. *Mvroróŋ*, good, *yarakai*, bad, *konéin*, pretty, with the particles of agency affixed, would become agents, or verbal nominatives, and, consequently nouns, as *mvroróŋko*, the good; *yarakaito*, the bad, etc.

The adjective follows the noun which it qualifies, and agrees with it in case.

Comparison can only be expressed by a circumlocution; as, this is very sweet, that is not, *kekvl kei vni kauwvlkauwvl, keawai vnoa*, lit., sweet is this exceedingly, is not that.

NUMERALS.

The natives can count no farther than four, beyond which they use the general term *kauwvlkauwvl*, many.

wakol, one
buloara, two
ŋoro, three
warán, four

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Inar, woman, and *burál*, bed, will serve as examples of the third declension.

Simple nom.	*inar*	*burál*
Act. nom.	*inaru*	*burálu*
Gen.	*inarguna*	*burálguba*
1st Dat.	*inargu*	*burálgu*
2d Dat.	*inara*	*burála*
Abl.	*inari*	*buráli*

ADJECTIVES.

Adjectives are declined like nouns, and generally agree with them in case.

Comparison is expressed by circumlocutions; as, *ŋina maruŋ bala mal dila*, this good truly is with that (*dila* being in the ablative), for, this is better than that; or, *ŋina maruŋ ŋila wirai*, this good, that not.

A high or superlative degree is expressed by the addition of *báŋ* or *biláŋ*, or both, to the adjective; as, *máruŋ*, good, *márumbáŋ*, very good, *márumbáŋ biláŋ*, extremely good.

NUMERALS.

The only numerals in use are—

ŋunbai, one
bula, two
bula-ŋunbai, three
buŋgu, four or many
buŋgu-galaŋ, *biaŋ-galaŋ* } very many

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These become ordinals by declining them so as to agree with the noun to which they belong; as, *purevŋka ŋoroka*, on the third day.

PRONOUNS.

There are two classes of personal pronouns in the singular number, corresponding to the simple and active nominatives of nouns. Those of one class are used separately (as in answer to the question, who is it?), and may be termed absolute pronouns. They resemble the *moi*, *toi*, *lui*, of the French. The others are only used in conjunction with the verb, like the *je*, *tu*, *il*, of that language. In the dual and plural, however, this distinction is not made.

The absolute pronouns are irregular in their declension,—

NOM.	GEN.	DAT.
ŋatoa	*emoŭmba*	*emoŭŋ*, I, mine, to me
ŋintoa	*ŋiroŭmba*	*ŋiroŭŋ*, thou, thine, &c.
niuwoa	*ŋikoŭmba*	*ŋikoŭŋ*, he, &c.
boŭntoa	*boŭnoŭnba*	*boŭnoŭnko*, she

The other oblique cases are formed from the dative (except those of *boŭntoa*, which are formed from the accusative *boŭnoŭn*), according to the first declension; as, *emoŭŋkinko*, to me, *emoŭŋkai*, on account of me, &c.

The adjunct pronouns, or those which are used with verbs, are—

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These are declined like nouns, according to their terminations.

The following are the ordinal adverbs:

ŋunbāta, once
bulagā, twice
bulaŋunbāta, three times
biaŋga, *biaŋganda*, many times

PRONOUNS.

There is but one class of personal pronouns, and in these, with the exception of the dual, the active nominative is the same as the simple. The accusative, however, is different from the nominative. All the pronouns, when postfixed to other words, undergo contractions. The singular pronouns are *ŋadu* or *ŋatu*, I; *ŋindu*, thou; *guin* or *ŋin*, he, she, or it. *Na* is sometimes used for the feminine or neuter of the third person.

These pronouns are thus declined:

	FULL FORM.	CONTRACTION.
Nom.	*ŋadu* or *ŋatu*	*du*, *tu*, or *dyu*
Gen.	*ŋadi* or *ŋati*	*di*, *ti*, or *dyi*
1st Dat.	*ŋadi* or *ŋati*	" "
2d Dat.	*ŋanunda*	*nunda*
Acc.	*ŋanal*	*nal*
Voc.	*ya ŋanal* (ah me!)	
Abl.	*ŋanundi*	*nundi*

SECOND PERSON.

Nom.	*ŋindu*	*indu*
Gen.	*ŋinu*	*nu*
1st Dat.	*ŋinugu*	*nugu*
2d Dat.	*ŋinyunda*	*nyunda*
Acc.	*ŋinyal*	*nyal*
Voc.	*ya ŋindu*	
Abl.	*ŋinyundi*	*nyundi*

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baŋ, I; *tia*, me
bi, thou; *bīn*, thee
noa, he; *bŏn*, him
boŭntoa, she; *noŭn*, her

There are three dual pronouns,—*bali*, we two; *bula*, ye two; *buloara*, they two. They are thus declined—

NOM.	ACC.	GEN.	1ST DAT.
bali	*ŋalin*	*ŋalinba*	*ŋalinko*, &c.
bula	*bulun*	*bulunba*	*bulunko*
buloara	*buloara*	*buloarakoba*	*buloarako*

Buloara, when used as a nominative to a verb, becomes *buloaró;* the others undergo no change.

Bali properly signifies "thou and I;" to express "he and I," or "she and I," the adjunct pronouns of the third person singular are added; as—

Nom. *bali noa*, we two, he and I
Acc. *ŋalin bŏn*, us two, him and me
Gen. *ŋalinba bŏn*, of us two
Nom. *bali boŭntoa*, she and I
Acc. *ŋalin noŭn*, her and me
Gen. *ŋalinba noŭn*, of us two

A peculiar kind of dual (if such it may be called), in which the nominative and accusative are combined, is used in conjunction with the verb. There are six of these compound pronouns:

banūŋ, I—thee
banōŭn, I—her
binūŋ, thou—him
binōŭn, thou—her
bilōa, he—thee
bintōa, she—thee

They are used in such expressions as "I love thee," "thou strikest him," &c. They make the nearest approach which

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THIRD PERSON.

Nom. *gūin* or *ŋīn* (contracted *gŭ*); Gen. *gūŋ;* Dat. *ŋuan;* Acc. *ŋin;* Abl. *tien.*

The dual pronouns are, *bali*, we two; *ŋindu-bula*, ye two; *ŋain-bula*, they two. The first is thus declined:

Simp. nom. *bali*, we two (thou and I)
Act. nom. *ŋali*, we two do —
Acc. *ŋaligin*, us two
Gen. *ŋaliginguna*, of us two
1st Dat. *ŋaligingu*, for us two
2d Dat. *ŋaligindya*, to, or toward us
Abl. *ŋaligindyi*, from, by, &c., us

In the pronoun of the second person, *ŋindu* and *bula* are both varied; as—

Simp. nom. *ŋindu bula*, you two
Act. nom. *ŋindu bulagu*, — —
Gen. *ŋinu bulagu*, of you two
1st Dat. " " for you two
2d Dat. *ŋinyunda bulaga*, to you two
Acc. *ŋinyal bula*, you two
Abl. *ŋinyundi buladi*, from, by you two

The declension of *ŋain-bula* is not given; probably only the last word is varied. *Bulaguol*, the other two, is varied according to the third declension of nouns.

To express "he and I," the pronoun *gūin*, he, is prefixed, without change, to all the cases of *bali;* as, *guin-bali*, he and I; act. nom. *guin-ŋali;* acc. *guin-ŋaligin*, &c.

The combined dual pronouns do not exist in this dialect.

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occurs in the language to the *transitions* of the Indian tongues.

The plural pronouns are *ŋeēn*, we; *nura*, ye; *bara*, they. They are declined as follows:

NOM.	ACC.	GEN.
ŋeēn	*ŋearʊn*	*ŋearʊnba*, &c.
nura	*nurʊn*	*nurʊnba*
bara	*barʊn*	*barʊnba*

By adding *bo* to the pronouns, we have an emphatic form of expression; as, —

ŋatoa -bo, I myself, I only, I indeed (am)
ŋintoa -bo, thou, &c.

There are demonstrative pronouns which are employed according to the relative distance of the object. These are—

ŏni, this, near the speaker.
ŏnoa, that yonder, at a little distance.
ʊntoa, that there, near the person addressed.

They are thus declined:

NOM. AND ACC.	2D DAT.	2D ABL.
ʊni	*ʊntiko*, to this	*ʊntibirʊŋ*, from this
ʊnoa	*ʊntako*	*ʊntabirʊŋ*
ʊntoa	*ʊntoako*	*ʊntoabirʊŋ*

WIRADUREI.

The plural pronouns are *ŋiani*, we; *ŋindugir*, ye; *guingulia* or *ŋingulia*, they. *Gir*, which is added to *ŋindu*, seems to be a contraction of the plural suffix *girbaŋ; gulia*, which is added to *guin*, signifies properly *like*.

These pronouns are thus declined:

Nom.	*ŋiani*	*ŋindugir*
Acc.	*ŋianigin*	*ŋinyalgir*
Gen.	*ŋianigingu*	*ŋinugirgu*
2d Dat.	*ŋianigindya*	*ŋinyundagir*
Abl.	*ŋianigindyi*	*ŋinyundigiri*

Nom. *guin-gulia* or *ŋin-gulia*
Acc. (qu. Dat.?) *ŋaguan-guliala* (or *ŋaguăĭn*)
Gen. *ŋaguan-guliagu*
Abl. *ŋaguan-guliali*

By adding the words *guyuŋan-bul* to the personal pronouns, we have a meaning similar to that given by *self* or *selves* in English; as, *ŋadu guyuŋan-bul*, I myself. *Guyuŋan*, with the genitive, has the force of own; as, *ŋadi guyuŋan*, my own.

The demonstrative pronouns are—

SING.	PLURAL.
ŋidyi or *ŋidi*, this	*ŋidyi -gulia*, these
ŋina, this	*ŋina -gulia* "
ŋugu, this (agent)	*ŋugu -gulia*
ŋadi, that	*ŋain -gulia*, those
ŋana, "	*ŋanaingulia* "
ŋagu, that (agent)	*ŋagugulia* "
ŋila, that one	*ŋila-gulia* "

The dual is formed by changing *gulia* to *bula; ŋina-bula*, these two, &c.

These pronouns are also used as relatives; thus, *ŋina dibilain ŋana ŋindu bala-buni*, this is the bird that thou didst kill; *ŋina*

KĀMILARAI.

These pronouns are only used separately; those which are employed as nominatives to verbs are *ŋali*, this; *ŋala*, that yonder; *ŋaloa*, that by you. From these the other cases are supplied.

ACT. NOM.	GEN.	1ST DAT.
ŋali	*ŋalikoba*	*ŋaliko*
ŋala	*ŋalakoba*	*ŋalako*
ŋaloa	*ŋaloakoba*	*ŋaloako*

Ta may be termed a verbal pronoun. It resembles somewhat the French *voici*, *voilà*, and may be translated, *it is*. In the plural, it makes *tara*, they are, which, when used as the nominative to a verb (in conjunction with another pronoun) becomes *taro*; thus,

Abs. *ʊni ta*, this is he, or it is this.
Adj. *ŋali ta*, this is he who, &c.
Abs. *ʊni tara*, these are they.
Adj. *ŋali taro*, these are they two.

The interrogative pronouns *ŋan*, who? *min* or *mínariŋ*, what? are thus declined:

S. N.	*ŋan*	*min* or *mínariŋ*
A. N.	*ŋanto*	*mínariŋko*
Gen.	*ŋanúmba*	*minariŋkoba*
1st Dat.	*ŋannúŋ*	
2d "	*ŋankinko*	*minariŋkolaŋ*
Acc.	*ŋannʊŋ*	*minnʊŋ*
1st Abl.	*ŋankai*	*minariŋtin*
2d "	*ŋankinbirʊŋ*	*minariŋbirʊŋ*
3d "	*ŋankatoa*	*minariŋkoa*
4th "	*ŋankinba*	*minariŋkaba*

Minnán signifies, how many?

INDEFINITE PRONOUNS.

winta, some
yantin, all
kauwʊlkauwʊl, many
warea, few

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dibilain ŋagu widyera, this is the bird that drinks.

The interrogative pronouns are *ŋandi*, who? *minyaŋ*, what?—

S. N.	*ŋandi*	*minyaŋ*
A. N.	*ŋandu*	*minyalu*
Gen.	*ŋangu*	*minyaŋgu*
1st Dat.	"	"
2d Dat.	*ŋánunda*	*minyaŋurgu* (toward)
Acc.	*ŋandi*	*minyaŋ*
Abl.	*ŋanundi*	*minyali*
		minyala (in, with, on)

Minyaŋan or *minyaŋǎĭn* signifies, how many?

INDEFINITE PRONOUNS.

gulbir, some
biambul, all, the whole
biaŋ, many or more
biaŋgul, all, every one

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yituɾabul, some one
tarai, other

ADVERBS.

Adverbs whose significations will admit of it, are declined in the same way as nouns; as —

Nom.	*won* or *wonta*, where?
Gen. masc.	*wontakal*, of what place?
Gen. fem.	*wontakalēen*, of what place?
1st Dat.	*wontakoláŋ*, to what place, whither?
2d Dat.	*wontariŋ*, toward what place?
Acc.	*wonnuŋ*, what place?
1st Abl.	*wontatinto*, at what place?
2d Abl.	*wontabiruŋ*, from whence?
3d Abl.	*wontakoa*, through, by, what place?

PREPOSITIONS.

These, if we regard their construction, should be called postpositions, as they are always appended to the noun. We have elsewhere treated them as case-endings.

ba, *ko*, *koba*, of, for
koláŋ, to, towards
tin, from, on account of, because of
kai, same as *tin*, but used with proper names, and pronouns
biruŋ, from, away from
katoa, with, in company with
ka, *kaba*, in, at
murariŋ, into
muruŋ, within
warai, without

CONJUNCTIONS.

These are rarely used, the construction of the language being such as to leave no

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yambuon, any one
guol, other
ŋunbaiguol, another; *bula guol*, two others.

ADVERBS.

The following is the declension of the adverb *tā-gā*, where?

Nom.	*tā-gā*, where? what place?
Gen.	*tā-gū*, of what place?
1st Dat.	*tā-gū*, for what place?
2d Dat.	*tāgūŋurgu*, toward what place?
1st Abl.	*tāgāla* (*baŋgala*) in what place?
2d Abl.	*tādila*, from whence?

PREPOSITIONS.

The particles which are affixed to nouns and take the place of prepositions are—

gu, *guna*, *guba*, of, for
ŋūr, *ŋūrgu*, towards
di, from, by, about, concerning
daratu, by means of
durei, with, in company with
la, in, at
urgana, in (or, as a verb, to be in)
uruin, through (or to pass through)
ŋiriage, by (or to pass by)
wombinya, upon (to be upon)

The last four are more properly verbs.

CONJUNCTIONS.

There are, strictly speaking, no conjunctions in this dialect, the construction

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necessity for such connectives. The following are sometimes employed:

ŋatʊn, and
kʊla, because
ŋalitin, therefore

VERBS.

The verb is the most peculiar, and at the same time the most difficult part of Australian grammar. It has numerous variations, many of which are unlike those of any other languages. These variations have all reference either to time or to manner, there being no inflections for either number or person, which are always expressed by the pronoun. The root or ground-form of the verb is usually a word of one or two syllables, and to this various particles are appended, which modify the signification, and sometimes protract the word to an extraordinary length. Thus, from the verbal root *bū* or *būn*, to strike, we have the forms which follow (the nominative pronoun *baŋ*, I, being understood):

1. Active transitive form: *būntan*, I strike.
2. Definite or participial: *bunkilin*, I am striking.
3. Continuative: *būnkililin*, I am continually striking (as threshing, beating, &c.)
4. Reflective: *būnkilevn*, I struck myself.
5. Reciprocal: *būnkilān*, we strike one another.
6. Optative: *būwil*, I would strike, or, that I might strike.
7. Deprecatory: *būntéa kʊn koa*, lest I should strike.
8. Iterative: *būntéa kʊnʊn*, I will strike again.
9. Imperative: *būwa*, strike.
10. Infinitive: *būnkiliko*, in order to strike.

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not requiring them. *Bu*, signifying *and* or *also*, is never used alone, but always as a suffix, as, *ŋadu-bu*, I also.

VERBS.

The verb in this language is as remarkable as in the Kāmilarai for the number and peculiarity of its variations. There are eight or nine forms in common use, to express the mode of an action, and no less than fifteen tenses.

The following are the principal modifications:

1. Active transitive: *būmara*, I strike.
2. Participial: of this there are two forms, *būmalgúnana*, and *būmalbiana*, I am striking; the former is the most common.
3. Continuative; formed by reduplication: *būmabūmara*, I continue beating.
4. Reflective: *būmalŋidyílinya*, I strike myself.
5. Reciprocal: *būmalana*, we strike one another.
6. Optative: *būmali*, that I may strike.
7. Iterative: *būmalālinya*, I strike again.
8. Imperative: *būma*, strike.
9. Infinitive: *bumáligu*, in order to strike.

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1. Suppositive: *bumpa ba*, if I had struck.

TENSES.

There are eight tenses, though in some of the forms, only a part of them are in use:

1. Present: *būntān*, I strike.
2. Remote past: *būntúla*, I struck formerly.
3. Recent past: *būnkʊla*, I struck lately.
4. Recent pluperfect: *būnkʊla -ta*, I had lately struck.
5. Hodiernal past: *būnkévn*, I struck this morning (or to-day).
6. Future aorist: *būnʊn*, I shall strike.
7. Crastinal future: *būnkín*, I shall strike to-morrow (morning).
8. Inceptive future: *būnkili -kolaŋ*, I am going to strike.

Of these tenses the continuative form has but two, viz.: the present and past aorist; the usitative and reciprocal have only the past, and the optative has only one tense, with a general signification,—*buwil*, that I might strike. The participial and reciprocal forms have all the tenses.

There is no special form for the passive. It is denoted by *subjoining* to the verb a noun or pronoun in the accusative case, without a nominative expressed: thus, *būntān baŋ* signifies, I strike, and *būntān tia*, I am struck (lit. strike me).

There are various forms of the negative,

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TENSES.

1. Present: *būmara*, I strike.
2. Instant present: *būmaláwana*, I am just now striking.
3. Past aorist: *bumē*, I struck.
4. Instant past: *būmaláwani*, I was just now striking.
5. Preterite: *būmalguain*, I have struck.
6. Instant preterite: *būmaláwan*, I have just struck.
7. Remote past: *būmalgunăn*, I struck long ago.
8. Hodiernal past: *būmalŋárin*, I struck this morning.
9. Hesternal past: *būmalguráni*, I struck yesterday.
10. Pluperfect: *bumaléini*, I had struck.
11. Proximate future: *bumálgiri*, I shall soon strike.
12. Instant future: *būmaláwagiri*, I shall immediately strike.
13. Remote future: *bumalŋárigiri*, I shall hereafter strike.
14. Crastinal future: *bumalŋariáwagiri*, I shall strike to-morrow.
15. Future preterite: *bumégiri*, I shall have struck.

Each mode or form may be varied through all these tenses.

Some verbs (as those which terminate in *ana* and *inya*) have still another tense, answering to the recent past in Kāmilarai; as, *ŋana*, I see; preterite, *ŋáguain*, I have seen; recent past, *ŋain*, I saw lately.

Mr. Watson says nothing of the passive in his grammar, but some forms are given in the translated sentences which seem to indicate its existence. *Bumăn* (or *bumăĭn*) *bala nal*, I am struck (where *nal* is in the accusative). *Nal bumani dyin*, I am struck by him, (where *nal* is in the accusa-

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the verb being sometimes only preceded by *keawai* or *keawarān*, and sometimes having after it, in addition, *korien* or *pa*. Thus, the negative of *būntān* is *keawarān būnkorien;* that of *būnkeʊn* is *keawai būnkipa*, &c.

CONJUGATIONS.

Using this word (as in the Latin grammar) to signify different modes of inflecting verbs, there appear to be but four conjugations in this language,—though others may possibly exist. They are distinguished by the termination of the infinitive. The verbs of the

1st conj. end in *ó liko*, *óliko*, and *éliko*
2d " " *kíliko*
3d " " *bíliko*
4th " " *ríliko* and *tíliko*

These conjugations differ in the formation of the tenses as follows:

	PRES.	REM. PAST.	REC. PAST.	FUT.	DEF.	INF.
1.	*ān*	*ála*	*ā*	*ónʊn*	*ŏlín*	*óliko*
	ān	*ála*	*ā*	*ónʊn*	*ŏlín*	*óliko*
	ān	*ála*	*ā*	*ónʊn*	*ĕlín*	*éliko*
2.	*tān*	*tála*	*kʊlā*	*nʊn*	*kilín*	*kíliko*
3.	*bīn*	*biála*	*bīa*	*bínʊn*	*bilín*	*bíliko*
4.	*rīn*	*rála*	*rēa*	*rínʊn*	*rilín*	*ríliko*

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tive, and *dyin*, him, in the ablative.) *Bumágiri nyal yain*, lest thou be struck.

CONJUGATIONS.

There are seven conjugations, distinguished by the termination of the infinitive. Those of the

1st conj. end in *áligu*
2d " " *íligu*
3d " " *ágigu*
4th " " *igigu*
5th " " *úŋgigu*
6th " " *áŋgigu*
7th " " *iŋgigu*

The principal tenses are formed in the following manner:

	PRES.	PAST. AOR.	PERF.
1.	*ara*	*ē*	*alguain*
2.	*ira*	*ī*	*ilguain*
3.	*ăna*	*ăni*	*aguain*
4.	*inya*	*inyi*	*iguain*
5.	*ŭna*	*ŭni*	*uŋgwain*
6.	*āna*	*āni*	*aŋguain*
7.	*iŋya*	*iŋyi*	*iŋgwain*

	FUT.	PARTIC.	INFIN.
1.	*algiri*	*algunana*	*algigu*
2.	*ilgiri*	*ilgunana*	*ilgigu*
3.	*agiri*	*agunana*	*agigu*
4.	*igiri*	*igunana*	*igigu*
5.	*uŋgiri*	*uŋgunana*	*uŋgigu*
6.	*aŋgiri*	*aŋgunana*	*aŋgigu*
7.	*iŋgiri*	*iŋgunana*	*iŋgigu*

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PARADIGM OF THE FIRST CONJUGATION.

Umŏliko, to make.

Root, *umu* (or *uma*).

INDEFINITE FORM.

Prest. *umān bay uni*, I make this
Rem. P. *umála*, I made
Rec. P. *umă*, I made lately
Plup. *umă-ta*, I had made
Hod. P. *umakéun*, I have made to-day
Fut. A. *umŏnun*, I shall make
Cras. F. *umakín*, I shall make to-morrow
Inc. F. *umuli-kolây*, I am going to make

PARTICIPIAL OR DEFINITE FORM.

Pres. *umulín*, I am making
Rec. P. *umuliéla*, I was making lately (?)
Plup. *umuliélata*, I had been making
Hod. P. *umulikéun*, I have been making to-day
Fut. A. *umulinun*, I shall be making
Cras. F. *umulikín*, I shall be making to-morrow.
Inc. F. *umulikolây*, I am going to be making

CONTINUATIVE FORM.

Pres. *umulilín*, I am making constantly, or I keep making
Past. *umuliliéla*, I was constantly making

REFLECTIVE FORM.

Past. *umulévun*, I have made myself

RECIPROCAL FORM.

Prest. *umulăn bali*, we are making each other.
Rem. P. *umulála*
Plup. *umulálata*
Hod. P. *umulaikéun*
Fut. *umulunun*
C. Fut. *umulaikín*
Inc. F. *umulai-kolây*

WIRADUREI.

PARADIGM OF THE FIRST CONJUGATION.

Máligu, to make.

Root, *ma*.

INDEFINITE FORM.

Pres. *mara*
Pret. *málguain*
Past. A. *mē*
Plup. *malēini*
Hod. P. *malŋárin*
Prox. F. *málgiri*
Cras. F. *malŋariáwagiri*, &c.

[The other tenses may be easily formed from these.]

DEFINITE OR PARTICIPIAL FORM.

Pres. *malgúnăna* (3d conjugation)
Pret. *malgunaguain*
Plup. *malgunanēini*
Hod. P. *malgunaŋárin* (or *malgunaiŋarin*)
Prox. F. *malgunagiri*
Cras. F. *malgunaŋariáwagiri*, &c. &c.

CONTINUATIVE OR INTENSIVE FORM.

Pres. *mamara*, I make constantly, or earnestly
Pret. *mamalguain*
Past. A. *mamē*, &c. &c.

REFLECTIVE FORM.

Pres. *malŋidyílinya* (4th conjugation)
Pret. *malŋidyiliguain*, &c. &c.

RECIPROCAL FORM.

Pres. *malăna* (3d conjugation)
Pret. *malaguain*
Plup. *malanēini*
Hod. P. *malaiŋarin*
Fut. *malagiri*
Cras. F. *malaiawagiri*, &c.

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INFINITIVE.

Indic. *umōliko*, in order to make
Contin. *umʊlikoa*, to continue making
Recip. *umʊlaikoa*, to make one another

OPTATIVE.

Aorist, *umauwil-koa*, that I might make

ITERATIVE.

Pres. *uméakān*, I am making again
Fut. *uméakʊnʊn*, I shall make again

SUPPOSITIVE.

Aor. *umapā-ba*, had I made

DESIDERATIVE.

Aor. *umapā-ta*, I would that I had made

IMPERATIVE.

Indic. *umʊla*, make thou
Intens. *uma-umʊla*, make diligently
Reflec. *umʊlia*, make thyself
Recip. *umʊlā*, make one another
Iter. *uméaka*, make again
Instant, *umakéa*, make now, at once

The paradigms of the other conjugations may be easily formed from this example.

There are two neuter or substantive verbs, *ka* or *kʊ*, which makes in the infinitive *kakíliko*, and *ba* or *bʊ*, which makes *bōliko* (or *báliko*). The first has a passive signification, as simply to exist or be in any state; the other is active, meaning to be in the act of doing any thing; as, *tĕti-ka*, to be dead; *tĕti-ba*, to be dying, or to die. The latter, however, seems to be more rarely used than the former.

The following is the paradigm of the verb *ka*, to be, of the second conjugation. (The *a* in this word has an obscure sound, approaching to *ʊ*, which is sometimes substituted for it.)

INDEFINITE FORM.

Present Tense.

bay kʊtān (or *katān*), I am
bi kʊtān, thou art
noa kʊtān, he is

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INFINITIVE.

Indef. *maligu* (or *mali*)
Particip. *malgunagigu* (or *malgunagi*)
Recip. *malagigu* (or *malagi*)
Iter. *malāligigu* (or *malāligi*)

ITERATIVE.

Pres. *malālinya* (4th conjugation)
Fut. *malāligiri*, &c. &c.

IMPERATIVE.

Indef. *mā*, make
Intens. *māmā*, make diligently
Recip. *malāta*, make one another
Iter. *malālita*, make again
Particip. *malgunata*, continue making

There is properly but one substantive verb, though several other words, particularly *bala* and *wari*, are often used in place of one, but they are indeclinable.

The following is the paradigm given by Mr. Watson of the verb *ŋiŋinya*, to be (of the fourth conjugation).

INDEFINITE FORM.

Present Tense.

ŋatu ŋiŋinya, I am
ŋindu ŋiŋinya, thou art
ŋin ŋiŋinya, he or she is

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INDEFINITE FORM.

boŭntoa kʊtān, she is
ŋēēn kʊtān, we are, &c.

Rem. Past. *katála*, I was formerly
Rec. P. *kakṓla*, I was lately
Plup. *kakṓlata*, I had lately been
Hod. P. *kakéʊn*, I was to-day
Fut. Aor. *kakṓnʊn*, I shall be
Cras. F. *kakín*, I shall be to-morrow
Inc. F. *kakili-kolaŋ*, I am going to be

DEFINITE FORM.

Pres. *kakililín*, I am now (or am being)
Past. *kakiliéla*, I was then
Plup. *kakiliélata*, I had then been
Hod. P. *kakilikéʊn*, I was this morning
Fut. A. *kakilínʊn*, I shall then be, &c.

CONTINUATIVE FORM.

Pres. *kakililín*, I continue to be, or am constantly
Past Aor. *kakiliela*, I continued to be

RECIPROCAL FORM.

Pres. *kakililān*, we are, or live, together
Past A. *kakiliála*, we were together
Hod. P. *kakilaikéʊn*, &c. &c.

INFINITIVE.

Indic. *kakíliko*, in order to be
Contin. *kakilikoa*, to continue to be
Recip. *kakilaikoa*, to be with one another

OPTATIVE.

Aor. *kauwil koa*, that I might be, or, I would be

ITERATIVE.

Pres. *katéakʊn*, I am again
Fut. *katéakṓnʊn*, I shall be again

WIRADUREI.

INDEFINITE FORM.

ŋiani ŋiŋinya, we are, &c.

Inst. Pres. *ŋiáwana*, I am
Past Aor. *ŋiŋyi*, I was
Inst. Past. *ŋiáwani*, I was just now
Pret. *ŋiŋgwain*, I have been
Inst. Pret. *ŋiáwan*, I have just been
Rem. P. *ŋiŋgunăn*, I was formerly
Hod. P. *ŋiŋárin*, I was this morning
Hest. P. *ŋiŋgurani*, I was yesterday
Plup. *ŋiŋéini*, I had been
Prox. Fut. *ŋíŋgiri*, I shall soon be
Inst. Fut. *ŋiáwagiri*, I shall be immediately
Rem. Fut. *ŋiŋárigiri*, I shall be hereafter
Cras. Fut. *ŋiŋariáwagiri*, I shall be to-morrow
Fut. Pret. *ŋiŋyigiri*, I shall have been

DEFINITE FORM.

Pres. *ŋiŋúnana*, I am being
Past A. *ŋiŋgúnani*, I was
Pret. *ŋiŋgunaguain*, I have been
Fut. *ŋiŋgunagiri*, I shall be, &c.

There is another participial form, *ŋimbiana*, though the difference between the two is not explained. The two terminations are sometimes united in the future tense, to express long-continued action or existence, as, *ŋimbiagunagiri*, I shall long continue being.

INFINITIVE.

Indef. *ŋiŋgigu* (or *ŋiŋgi*), to be
Partic. *ŋiŋgunagi-gu*, to continue being
Iter. *ŋiāligi-gu*, to be again

OPTATIVE.

Aor. *malaŋ ŋiŋga*, would, could, should be

ITERATIVE.

Pres. *ŋiālinyo*, I am again
Fut. *ŋiāligiri*, I shall be again, &c.

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SUPPOSITIVE AND NEGATIVE.

Aor. *kapā ba*, if I had been
Aor. *keawarān kapā*, I have not been

IMPERATIVE.

Indef. *kauwa*, be
Def. *kakilia*, be thus, remain
Recip. *kakilā*, be together
Iter. *katćaka*, be again

There are several verbal nouns, or nouns derived from verbs, in this language:

1. The agent, or doer of an act, is expressed by the termination *kān;* as, *būnkilikān*, a striker, one who strikes.

2. One who habitually or professionally performs any act, is expressed by the termination *ye;* as, *būnkiye*, a striker, a boxer, murderer, &c.

3. The thing or object which performs an act has the termination *kane;* as, *bunkilikane*, the thing which strikes, a cudgel.

4. The particular act performed is expressed by *ta;* as, *bunkilita*, the striking, the fighting (which took place).

5. The act in the abstract is distinguished by *to;* as, *bunkilito*, a blow, or fight.

6. The place in which an action takes place has the termination *yēl* or *yeil;* as, *bunkiliyeil*, a place of striking, a pugilistic ring.

There is also a verbal noun or adjective, with a passive signification, ending in *tóara;* as, *buntóara*, that which is struck, *umvlitóara*, that which is made or done.

The following table of derivatives is from Mr. Threlkeld's manuscripts. It shows in a striking light the advantages which the language derives from this source, both for discriminating nice shades of meaning, and for devising names descriptive of new objects:

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[Besides the above forms, others are given among the examples, which seem to be contractions; as, *yinya* for *yiyinya; yilinya* for *yialiya*, &c.]

IMPERATIVE.

Indef. *yiŋga*, be
Def. *yiŋgūnata*, be thus

Iter. *yiālita*, be again

Verbal adjectives are formed from the participle by adding *gidyal;* as, *babilgūnana*, singing, *babilgunana-gidyal gibui*, a singing man.

Verbal nouns, signifying one who habitually performs an act, are formed from the preterite by changing *guain* to *tain;* as, *babilguain*, I sung, *babiltain*, a singer; *yara*, to speak, *yalguain*, I spoke, *yaltain*, a speaker.

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THE VERB.	THE AGENT.	THE ACTOR.	THE INSTRUMENT.	THE DEED.	THE ACTION.	THE PLACE.
būnkili, to smite	*būnkilikan*, smiter	*būnkiye*, boxer	*būnkilikane*, cudgel	*būnkilito*, blow	*bunkilita*, smiting	*bunkiliyeil*, pugilistic ring
uwali, to walk	*uwalikan*, walker	*uwaliye*, wanderer	*uwalikane*, coach	*uwalito*, journey	*uwalita*, walking	*uwaliyeil*, parade-ground
mankili, to take	*mankilikan*, taker	*mankiye*, thief	*mankilikane*, trap	*mankilito*, grasp	*mankilita*, taking	*mankiliyeil*, a bank
umali, to do	*umalikan*, maker	*umaiye*, artisan	*umalikane*, tool	*umalito*, work	*umalita*, working	*umaliyeil*, manufactory
wiyali, to speak	*wiyalikan*, speaker	*wiyaiye*, commander	*wiyalikane*, book	*wiyalito*, speech	*wiyalita*, speaking	*wiyaliyeil*, pulpit
yalawali, to sit	*yalawalikan*, sitter	*yalawaiye*, idler	*yalawalikane*, seat	*yalawalito*, session	*yalawalita*, sitting	*yalawaliyeil*, pew
ŋuŋali, to hear	*ŋuŋalikan*, hearer	*ŋuŋaiye*, listener	*ŋuŋalikane*, ear-trumpet	*ŋuŋalito*, attention	*ŋuŋalita*, hearing	*ŋuŋaliyeil*, town (for news)
ŋūkili, to give	*ŋūkilikan*, giver	*ŋūkiye*, almoner	*ŋukilikane*, shop	*ŋukilito*, liberality	*ŋukilita*, giving	*ŋukiliyeil*, market
kuŋili, to carry	*kuŋilikan*, carrier	*kuŋiye*, porter	*kuŋilikane*, yoke	*kuŋilito*, carriage	*kuŋilita*, carrying	*kuŋiliyeil*, wharf
ŋolomali, to protect	*ŋolomalikan*, protector	*ŋolomaiye*, savior	*ŋolomalikane*, safeguard	*ŋolomalito*, protection	*ŋolomalita*, protecting	*ŋolomaliyeil*, fortress
wirobali, to follow	*wirobalikan*, follower	*wirobaiye*, disciple	*wirobalikane*, portmanteau	*wirobalito*, pursuit	*wirobalita*, following	*wirobaliyeil*, light-horse barracks
pirikili, to recline	*pirikilikan*, recliner	*pirikiye*, sluggard	*pirikilikane*, couch	*pirikilito*, rest	*pirikilita*, reclining	*pirikiliyeil*, bed-room
tiwali, to seek	*tiwalikan*, seeker	*tiwaiye*, searcher (?)	*tiwalikane*, drag	*tiwalito*, search	*tiwalita*, seeking	*tiwaliyeil*, the woods
wūnkili, to leave	*wūnkilikan*, resigner	*wunkiye*, magistrate	*wunkilikane*, watch-house	*wunkilito*, resignation	*wunkilita*, resigning	*wunkiliyeil*, watch-house
ŋakuyali, to deceive	*ŋakuyalikan*, deceiver	*ŋakuyaye*, liar	*ŋakuyalikane*, pretence	*ŋakuyalito*, deceit	*ŋakayalita*, deceiving	*ŋakuyaliyeil*, gambling-house
upali, to perform	*upalikan*, performer	*upaiye*, writer	*upalikane*, pen	*upalito*, performance	*upalita*, performing	*upaliyeil*, a desk

NOTES.—The orthography adopted in this table differs somewhat from that of the grammar, and is probably more correct,—as, *uwali* for *uwolli*, to walk, *wiyali* for *wiyelli*, to speak, &c.—A musket is called *bunkilikane*, because it strikes with the ball; the same word is applied to a hammer, a mallet, &c.—A magistrate is called *wunkiye*, when he resigns or commits a man to a jailor, and hence a watch-house or jail is called either *wunkilikane*, a means of committing, or *wunkiliyeil*, a committing-place.—The light-horse, who follow the governor, are called *wirobalikan*, and hence the name given to their barracks, *wirobaliyeil*, lit. "place of following."—*Upali* signifies, properly, to do any thing with an instrument; hence *upaiye* might be applied to a painter or a cobbler, as well as to a writer, and *upalikane* would then mean a brush or an awl.

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From what has been said, it will be evident that the power of the Australian languages resides chiefly in their numerous modifying particles. It is often difficult to determine whether these should be written as separate words, or united with the term which they serve to modify. It is, likewise, not always easy to trace the exact shade of meaning which the particle is intended to indicate, owing to the novel and peculiar principles on which the grammatical system of these languages is founded.

Besides the particles already mentioned, some others require to be noticed.

Korien is the word for *not;* but when appended to a noun or adjective it has the force of *-less* or *un-* in English; as, *muroroy*, good, worthy, *muroroy-korien*, worthless, unworthy.

Kiloa, like, is used as a suffix, precisely as in English; as, *wonai-kiloa*, childlike.

Kei answers to *ish* in English; as, *wonaikei*, childish; *wonkulkei*, foolish.

Yanti, as, is used in forming comparisons; as, *kekulkei uni yanti unoa kiloa*, lit. sweet this as that like, i. e. this is sweet as that. *Yanti-bo-ta* is rendered "so indeed it is."

Bo, joined with a pronoun, has an emphatic signification; as, *patoa-bo*, I myself, I indeed, &c. It is also used with other words.

Ko; this particle is of very frequent use in this language. With some nouns it forms, as has been seen, the active nominative case; with all, it forms the dative case, having the signification of *to* or *for*, implying purpose or object; with the same meaning it is appended to the infinitive of verbs; as, *bunkili-ko*, in order to strike. In the latter case it is frequently omitted in speaking.

Koa is used with the infinitive instead of *ko*, in order to express continuance of an action. With the form of the verb which

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Mogu is affixed to nouns to signify destitution or privation; as, *iray*, teeth, *iramogu*, toothless (the *y* being dropped before *m* for euphony). *Mubay* has the same meaning; as, *maruy-mubay*, not good, worthless.

Gulia is suffixed with the sense of *like;* as, *waygai-gulia*, childlike. But where similitude is intended, *gulain* must be used; as, *gibir-gulain*, like a man.

Yiyian is used in comparing; as, *yidyi maruy, yila yiyian*, this good that like, i. e. this is as good as that.

Bu signifies *too*, or *also;* as, *yadu-bu*, I also.

Gu; all the remarks made respecting *ko* in the Kāmilarai dialect will apply to this particle, which is identical in use and nearly in sound.

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we have called deprecatory it has the signification of *lest;* as, *buntéa-kʊn koa bon bay*, lest I should strike him. With the optative it signifies *that, in order that;* as, *bŭwil koa bŏn bay*, that I may strike him.

Ba has the sense of *while, if, when;* as, *bŭntān bon bay ba*, while I strike him; *bŭmpa bon bay ba*, if I had struck him.

Lay denotes quality; thus, from *pŭle*, salt (the noun), we have the adjective, *pʊle-lay*, salt, saline; *pʊle-korien* would signify *saltless*, without salt, and *pʊle-korien-lay*, unsalted, sweet.

Wal is a particle expressing intention or will; it is frequently joined with the future of verbs.

Ke can hardly be translated except by the English neuter verb, though it has not in reality a verbal signification; as, *minariy ke ʊni?* what is this?

Ta seems properly to mean *that;* but in many cases it cannot be rendered into English, and in some instances it must be translated by the substantive verb.

Ba (besides the meaning given above) signifies to be in any act or place. It may often be rendered by the substantive verb. *Ye* is another particle of a similar character; as, *ʊni bŏn ye*, who is he?

Ma is used before the imperative; as, *ma bŭwa bŏn*, strike him.

Kān has the sense of indeed, in fact; when appended to interrogatives it has a negative meaning of a peculiar kind; as, *wonén yĕĕn uwala?* where shall we go? *wonén kān*, I do not know where,—(lit. where indeed?).

Kal and *kalĕen* are used as patronymics; *England-kal*, an Englishman; *England-kalĕen*, an Englishwoman.

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Wari is frequently joined with verbs as a particle of the future.

Ba, ga, la, wa, balá, gilá, gara, are particles which, with various shades of meaning, and peculiarities of construction, are used in cases where the substantive verb would be employed in English.

Na signifies *it, that*, and is used like *ta* in Kāmilarai.

Bari is used with the third person of the imperative; as, *bari yia*, let it be; *winaya-bilia bari*, let him believe.

Gā is used with interrogatives to reply in the negative; as, *minyay-gā*, I don't know what (what indeed?); *tāgū-gā*, I don't know where, &c. It seems to have the general signification of "indeed."

Găn is used to form patronymics; as, *England-găn*, an English man or woman.

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COMPOUNDS.

There are many compound verbs, and they are frequently employed where in other languages adverbs and prepositions would be used. The verbs which most commonly serve to modify others are the following:

Mʊnbili or *bʊnbili*, to permit; as, *bū*, strike, *būmʊnbiliko*, to permit to strike; *būmʊnbin bon bay*, I permit him to strike; *uma*, to make, *umabʊnbiliko*, to permit to make (or perhaps, rather, to permit to be made). When *bʊnbili* is preceded by *mara* it has a passive signification; as, *būmara-bʊnbili*, to permit to be struck.

Mali or *mʊli*, to do, to make, gives a causal signification; as, *pitʊl*, joy, *pitʊl-mali*, to cause joy, to make joyful,—*pitʊl-mā bŏn bay*, I made him glad. *Kola*, secret, *kolamʊli*, to conceal.

Bʊntili has nearly the same meaning with *mali;* as, *poai*, growing, *poai-bʊntili*, to cause to grow.

Bʊŋʊli means to compel, oblige, cause; as, *tĕti*, dead, *tĕti-bʊŋʊli*, to cause to be dead, to kill; *por-bʊŋʊli*, to compel to drop.

Bʊrili signifies to cause by some means or agency; as, *tiir-bʊrili*, to break by some means; *tĕti-bʊrili*, to kill by some means (as poison).

Kʊli signifies spontaneous action; as, *tiir-kʊli*, to break of itself. (It is probably the substantive verb *ka*, meaning to be in any state,—as is also the following):

Kakili is used to convert adjectives into verbs; as, *pitʊl-kakili*, to be glad; *tĕti-kakili*, to be dead.

Bʊli, signifying to be in any act, is employed to form active verbs; as, *tĕti-bʊli*, to be dying.

Maiŋʊli gives to the verb the meaning of failure or incomplete operation; as, *na*, to see, *na-maiŋʊli*, to look without observing; *ŋʊrʊ*, to hear, *ŋʊrʊ-maiŋʊli*, to hear but not to attend. *Bu-maiŋā bŏn bay*, I

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COMPOUNDS.

Mambili, to permit; as, *bumalmambira*, I permit to strike; *bumalmambilālinya*, I permit to strike again; *bumabumalālimam-bilyariāwagiri*, I shall permit to continue striking again to-morrow!

Mali, to make or cause to be; as, *marga*, shield, *marga-mali*, to cause to be a shield, hence, to protect, save; *baygăn*, broken, *baygamali*, to break.

Būnili has a causative force, (perhaps from *bū*, strike,) as, *balu-bunia*, kill, (which may be, "strike dead.")

Gilinya is used to convert adjectives into verbs; as, *gatāy*, glad, *gatay-gilinya*.

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nearly struck him, or did not quite strike him.

Yeli (or *yali*) from *wiyeli*, to speak, is used with all terms implying verbal communication; as, *ŋakoyeli*, to lie, deceive; *piyeli*, to beg, entreat; *turakaiyeli*, to convince.

Eili, from *uwali*, to walk; as, *wiyaleili*, to talk and walk, or to converse while walking; *tateili*, to eat and walk.

Several verbs are sometimes united in one word; as, *tiir*, broken; *tiir-bʊŋʊli*, to break, *tiir-bʊŋa-bʊnbili*, to permit to break.

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Yali or *yeli* signifies to speak, *baiyali*, to command; hence *yanabaiyali*, to tell to go; *urumbaiyali*, to tell to come in; *barambaiyali*, to tell to rise.

Biligi is a suffix signifying to obey, or do what the principal verb commands; it is correlative with *baiyali;* as, *yana-biligi*, to go when told; *yalbiligi*, to speak when told; *talbiligi*, to eat when told.

Ēligi, signifies to do any thing for another; it might, perhaps, have been ranked as a modification of the verb; as, *gandēligi*, to carry for another (from *gana*); *minbēligi*, to beg for another; *mēligi*, to make or do for another; *baluŋēligi*, to die for another.

Numigi gives the signification of *before, prior to* (in time); as, *yannumigi* (for *yalnumigi*), to speak before or sooner; *tannumigi* for *talnumigi*), to eat before; *balunumigi*, to die before.

Gurag is a prefix, having the sense of completing any act; as, *guragmali*, to finish doing; *guragayeli*, to finish speaking; *guragatali*, to eat all up, to be done eating.

Malaŋ and *ŋindi* are independent words, or particles used in forming the potential and optative moods. They have the particles *gu*, *gilá*, *ŋa*, *ŋai*, *ba*, *wari*, and the tenses of the verb *ŋiyyi*, to be joined with them to vary their meaning; as, *malaŋ gu yē*, could speak; *ŋindu gilá malaŋ ŋinya*, thou oughtest to be; *bumai malaŋ ŋa nal ŋiŋga*, I should have been struck. *Bumali ŋindi bā-du*, I wish to strike; *bumali ŋindi-dyu ŋiyyi*, I did wish to strike, or would have struck; *bumali-dyu ŋindi ŋiŋguain*, I have wished to strike, &c.

To complete the comparative view of the two languages, we subjoin a collated list of the most common words, with a collection of sentences rendered as literally as possible.

The former were mostly written down from the pronunciation of the natives, while the latter are from the grammars of Mr. Threlkeld and Mr. Watson,—circumstances which will account for some discrepancies in the orthography of the two.

KĀMILARAI.	WIRADUREI.	
kenta	*gíra*	afraid
morón	*múrun*	alive
niuwara	*talai* or *dalai*	angry
wiraykāy	*márgun*	ankle
tānān	*dainyánana*	to approach
kopa	*bágur* or *bókur*	arm (upper)
tarāy	*bī*	arm (lower)
pimpi	*búnan*	ashes
baibai	*būrguin*	axe (iron)
pako	*gūingal*	axe (stone)
palkā	*bĭra, mār, gárba*	back (different parts of)
kénan	*naru*	bag
bakai	*duray abiranda*	bark (of tree)
worowai	*bumalgidyal* (?)	battle, fight
kakili, bali	*yinya*	to be
manĭe, paráy	*búrbin*	belly
tepen	*dĭbĭlain*	bird
poto	*būday*	black
tikemáp, woropil	*bádayŋ*	blanket
kōmara	*kuăĭn*	blood
bōmbili	*būmbĭra*	to blow
marinawai, nawai, katal	*várgayŋ*	boat, canoe
karabáyŋ	*marín*	body
mula	*mula*	boil, sore
tepūn	*dabal*	bone
tárama	*bargan*	boomerang, a missile weapon
terál	*budu, yarain, bĭri*	bough, branch
konʊŋ, konariŋ	*galiŋgan*	bowels
kumborokān	*kábuka*	brain (see egg)
tiirmali	*bayŋgamára*	to break
wāpára	*ŋámuŋ*	breast
biŋai	*gargan*	brother, elder
kambal	*kálmăĭn*	" younger
kanā, kiyubʊli, wineli	*kánana*	to burn
baiyayŋbaiyáy	*búdyabudyā-gilgíl*	butterfly
wóloma	*wúluma*	calf of leg
karili	*baramara, gana*	to carry
kalo	*takal*	cheek
piriwal	*ginimaltáin* (leader)	chief
wanai	*wayŋgai*	child

KÀMILARAI.	WIRADUREI.	
montyó, yaré (beard), *watʊn*	*yárăĭn*	chin (or beard)
yareil, yurā	*yuruŋ*	clouds
kōtara	*uta, gúdaru, bundi*	club, cudgel
kēarapai	*murrain*	cockatoo (white)
waiilā	*niaran, bĭlir*	" black
tʊkʊra	*baludara*	cold (to be)
mamarakán, milkamilka	*walgar*	collar-bone, clavicle
wʊali	*yanana*	to come (also, to go)
karákal	*ŋúyargir*	conjuror, doctor
warinwarin	*barganbargan, waliwali*	crooked, bent, askew
wākan	*wāgan*	a crow (bird)
kōke, wimbi, winuŋ	*kúki*	cup (of bark)
bʊrbʊŋʊli, karákal-umáli	*gūrunbúnmāra*	to cure
kʊnbʊntili	*baŋgabira*	to cut
unteli	*wágana*	to dance
yinálkʊn	*námur*	daughter
ŋorokán	*ŋúruŋgal, ŋárgan*	dawn
teti	*balu*	dead
piriko	*ŋūrambal*	deep
mimali	*mīmára*	detain
teti-bali	*báluna*	to die
pinili	*munilbúngara*	to dig
umali	*mara, bunmara*	to do or make
warekal	*mĭri*	dog
yʊki, mʊroŋkai	*yuki*	native dog, male
miri	*karingali*	" " female
poran	*yaruday*	dream
pitʊli	*widyara*	to drink
pona	*bunan*	dust
parapara, ŋʊréʊŋ, tʊrʊkʊri	*uta*	ear
parai	*takun* or *dagun*	earth, land
takili, ta	*dara* or *tara*	to eat
korotyóŋ, kanín	*kalindulin*	eel
yaro	*kábuka*	egg
ŋōna	*ŋúna*	elbow
koŋkoróŋ	*ŋúruin*	emu
yaréa	*ŋúrumbaŋ*	evening
mēkaŋ, ŋaikaŋ, porowaŋ	*mil*	eye
yʊlkʊra	*ŋeer*	eyebrow
woipín	*tímit*	eyelash
ŋaroŋaro	*būndinya*	to fall down
képai	*wamu*	fat, grease
péyaŋ, bíntʊnkin	*babín*	father

KĀMILARAI.	WIRADUREI.	
bʊmili, tuŋkamali	*ŋaminya*	to find
matara	*mura*	finger (see hand)
ŋarakonbi	*bandyan*	" little
tireil	*yulu*	finger-nail
koiáŋ	*wīn*	fire
mákoro	*guya*	fish
kolabili	*batambira*	to fish
kalára, motiŋ	*yánara*	fish-spear
tiriki	*ŋalan*	flame
karai, parēaŋ	*banaŋ*	flesh
murabʊn	*gúrawin*	flower
yalá, wurʊŋkān	*búrimal*	fly
kónʊŋai, wonkʊl	*gūaŋgūaŋ*	fool
yoló, tena	*dinaŋ*	foot
yentare	*ŋúluŋ*	forehead
kóŋkʊŋ	*gúŋgalaŋ*	frog
ŋukili, ŋu	*ŋŭna*	to give
maróŋ, maroróŋ	*máruŋ, wáluin*	good
wōiò	*búguin*	grass
tʊlmʊn	*tágun-mār*	grave, (mound.)
kawál or *kawól*	*múrawal*	great
buraŋ, ketaŋ	*uran*	hair (of head).
ketaŋ, wuran	*kidyaŋ*	hair (of body, fur).
matara	*mura*	hand
pitʊl	*gadaŋ*	happy
piriral	*walan*	hard, (also heavy)
karakai	*bárabaraiyánana*	to hasten
walaŋ or *wʊlʊŋ*	*balaŋ* or *bʊlʊŋ*	head
ŋarali	*wīnaŋára*	to hear
bulbʊl	*kīn* or *gīn*	heart
winal, ŋakáŋ	*mĭlaŋ*	hip
kirika, korʊnáŋ	*naru*	honey
miparai	*karaŋ, márin*	honey-comb
kapiri, turonpiri, ŋʊrʊŋʊn	*ŋarán, girugal*	hungry
urakiŋ	*wāluī*	initiated person
nʊlkanʊlko	*gúmbadā*	iron, metal
ʊntaŋ	*takal-dabal* (cheek-bone)	jaw (lower)
pātakaraŋ, kaneiwáŋ, bʊlbʊŋ, moane	*bándar, wambóin, úluma*	kanguroo (different kinds of)
teti-bʊŋʊli	*bálubúnira, bálubúmara*	to kill
boinkʊli	*budarbána*	to kiss
warombaŋ	*buŋgaŋ*	knee
kaliŋtielo	*gāliŋal*	knife
pintili	*bindyira, bundibundira*	to knock down
kintai	*kintana*	to laugh

KĀMILARAI.	WIRADUREI.	
ŋoraŋón	*míraga*	left (sinistrorsum)
wanban	*būŋu* or *būiu*	leg
pinkʊn, wotol	*mĭki*	lightning
weirweir	*wírgana*	to limp, lame
tʊmbiri	*mundu*	lip, upper
weleŋ	*wíliŋ*	lip, lower
múnʊŋ	*kanaŋ, gúraluŋ*	liver
kore	*gibir*	man
pantemai	*mabun*	messenger
wéleŋ, kʊrʊka	*ŋăĭn*	mouth
kʊrʊbʊn	*balubúnidain*	murderer
topiŋ	*mugĭn*	musquito
toloŋ	*maragír*	naked
papai	*milanda*	near
woró, kaleaŋ	*uru*	neck
tokoi	*núruŋ*	night
nókoro	*múruŋ*	nose
ŋarombai	*dírĭban*	old man
ŋaroŋéen	*balágan*	old woman
welai	*wílăĭ*	opossum
kirín	*yugi, íŋgil, bandyabandya*	pain
ŋariŋari	*yáraŋáraibara*	to pant
kirakira, kaneta	*burain*	parrot
yapaŋ	*mŭru*	path
turali	*dura, dana, dúrinya*	to pierce
nimali	*nímara*	to pinch
ŋarawan, warʊn	*gunigal*	plain, level
konēn	*tandar*	pretty
warekʊli	*warambía*	to put up or aside
yériŋ	*bŭbil*	quill
boariŋ, koiwon	*guáŋ* or *guóŋ*	rain (or mist)
kōpára	*gubargubar, gidyĕ, dĭrun-dĭruŋ*	red
kotabʊnbili	*winaŋaigúnana*	remember
wiyea, wiyayeli	*yalālinya*	repeat
nara	*tárar*	rib
turoʊn	*bumalgál*	right (dextrorsum)
ŋaroŋaroŋ	*wadawáda*	rough
poroŋkul	*yawai*	round
marali, tʊlbʊli	*bunbána*	to run
puna	*karai*	sand
nakili, na	*ŋana*	to see
kōmarā	*guál, dugui, gúruman*	shadow
koian	*gíal*	shame
ŋoitiŋ, ponkoŋ	*bungul*	short

KĀMILARAI.	WIRADUREI.	
meraŋ	*kana*	shoulder
mʊni	*iŋgil*	sick
kʊrʊbʊŋ	*yali* (?)	side (of body)
korʊn, mupai	*tilman*	silent
meya	*kayan*	sinew
witili	*bábira*	to sing
yalawali	*wīnya*	to sit
bakai	*yúlăĭn*	skin
kapara	*tapal, dabal* (bone)	skull
yarabo	*yuraiwírinya*	to sleep
miti, warea	*bubai*	small
maiyá	*túruŋ*	snake
yinál }	*úrumăĭn*	son (used by men)
}	*yúluŋgal*	son (used by women)
kárakoŋ	*múrumban*	son, eldest
taiòl	*umbidyaŋ, yulainin*	son, youngest
naŋun	*gŭdi*	song
marai	*túlubaŋ*	soul, spirit
warai	*tulu*	spear
porebai (m.), *porekanbai* (f.)	*nuban*	spouse (husband or wife)
tonoŋ	*walaŋ*	stone
pōnkele or *būnkili*	*būmara*	to strike
kiakia, kaigu	*wálan*	strong
wunal	*iraibaŋ*	summer
panal or *panŏl*	*írăĭ*	sun
kʊnbʊl	*dundu*	swan
watpʊli	*bāmbinya*	to swim
porei	*pámirgal, gáinwal*	tall
yiirmali	*baranmara*	to tear
buloinkoro	*daraŋ*	thigh
koteli	*winayána*	to think
kaleariŋ	*kate*	throat
wámara	*wámar*	throwing-stick, lever
tʊnkānbeen	*pityar*	thumb
mōlo	*múrubarāi*	thunder
yirʊli	*bāndára*	to tie
pira	*bira*	tired
katal	*kátal*	tobacco
talan	*tálăĭn*	tongue
tera, yʊntʊrʊ	*íraŋ* or *yíraŋ*	tooth
koyoŋ	*yúraŋ*	town or camp
kôlai	*mátan*	tree, wood
tokól	*kerí*	true
nupʊli	*nabinbira*	to try, to measure
pilapai	*gúlgun*	valley, pit
tarakel	*baŋil*	vein

KĀMILARAI.	WIRADUREI.	
palē	*gurai, ŋiaŋ*	voice, language
mulamali	*mūlamuláŋ*	to vomit
pātrō, kokōin, kaliŋ, yero, ŋatōŋ	*kaliŋ*	water
turōl	*yúrun*	well, not sick
kinuŋ	*gíwa*	wet
wepe, wĭbi	*kirár*	wind
koro	*dirildíril*	windpipe (also, reed)
tákara	*bábaŋ, baludai*	winter
ŋuraki	*wárgun*	wise, skilful
nokaŋ	*inár*	woman
wōŋara	*úgal, bágurgan, narmaŋ*	young man (unmarried)
marakéen	*míkigaŋ, múgugaŋ*	young woman (unmarried)

SENTENCES.

The following sentences are from the same sources as the grammars. They will serve to exemplify the rules which are given in the preceding pages, and will illustrate many peculiarities of construction, which can only be learned from example. The literal or interlinear translation of the Kāmilarai is taken, with some alterations, from Mr. Threlkeld's Grammar; for that of the Wiradurei we are responsible, and can hardly expect that it will be found entirely free from error. Where the meaning of a word has not been perfectly understood, (or believed to be so,) no translation of it is given. Those connective particles, and similar words, of frequent occurrence in these languages, for which no corresponding terms exist in English, have an asterisk under them in the literal version. The importance of these particles in the grammatical system of the Australian dialects, is very evident from the examples which follow.

KĀMILARAI.	WIRADUREI.	
	SIMPLE NOMINATIVE CASE.	
Ŋān ke bi? Ŋatoa, B—	*Ŋāndi wa-ndu? Ŋadu, B—*	Who art thou? It is I, B—.
who * thou I	who * thou I	
Ŋan ke ʊni? ʊnoa?	*Ŋandi yidi? yana?*	Who is this? that?
who * this that	who this that	
Kore ʊni; nukʊŋ ʊnoa	*Gibir yidi; inar yana*	This is a man; that is a woman.
man this woman that	man this woman that	
Mīnariŋ ke ʊni?	*Minaŋ yidi ba?*	What is this?
what * this	what this *	
Warai ta ʊni	*Tulu ba yan*	It is a spear.
spear * this	spear * this	
Mīnariŋko ke ʊnoa?	*Minaŋgu ba yīla?*	What is that for?
what for * that	what for * that	
Turʊliko	*Turiligu*	To spear with.
spearing for	spearing for	
	ACTIVE NOMINATIVE.	
Ŋānto bīn wiyā?	*Ŋāndu nyal yē?*	Who told thee?
who thee told	who thee told	
Ñiuwoa tia wiyā	*Gūin nal yē*	He told me.
he me told	he me told	

KĀMILARAI.	WIRADUREI.	
Ŋali noa tia wiyā	*Ŋidi gibiru nal-yē*	This man told me.
this he me told	this man me told	
Ŋali bountoa tia wiyā	*Ŋidi inaru nal yē*	This woman told me.
this she me told	this woman me told	
Ŋali noa uni umā	*Ŋidi guin ŋana ŋina mē*	This is he who made this.
this he this made	this he that this made	
Minariŋko bōn būnkula tĕti	*Minyalu ŋin balu-buni ba*	What killed him?
what him struck dead	what him dead struck *	
Nukuŋko. Pontimaiko	*Inaru. Wabandu*	The woman did. The messenger did.
woman messenger	woman messenger	
Wākunto minariŋ tatān?	*Minyaŋ wāgandu tālgi?*	What does the crow eat?
crow what eats	what crow eats	
Minariŋko wākun tatān	*Minyalu tālgi wāgan?*	What is it that eats the crow?
what crow eats	what eats crow	
Naŋūnto tia pitul-mān	*Kalmalŋidyalu nal gatáŋ-*	The song delights me.
song me glad makes	singing me glad *ŋilinya* makes	
Kolaito tia būnkula wókatinto	*Madandu bundin ŋatiawalŋuri*	The stick fell from above, and struck me.
stick me struck above-from	stick struck me-above *durini a nal* hit * me	

GENITIVE.

Ŋānūmba noa uni ŋinál?	*Ŋaŋgu uramàn ŋina ba?*	Whose son is this?
whose he this son	whose son this *	
Emoumba ta	*Ŋadi bial balā na*	It is mine.
mine it	mine indeed * it	
Ŋalikoba bōn	*Ŋinagu la ŋin*	He is this man's.
this-of * he	this-of * he	
Minariŋkoba uni	*Minyaŋgu la ŋina ba*	To what does this belong?
what-of this	what of * this *	
Wonta-kal bara?	*Minyaŋ ŋaingulia ŋurambaŋ-*	Of what country are they?
where-of they	what they country *gan?* of	
England-kal bara	*Ŋaingulia balā England-gan*	They are English.
England of they	they * England of	
Buŋai-kal	*Dalangu balā na*	Recent: of the present day.
to-day of	to-day-of * it	
Makorokoba ta uni ŋōrōŋ	*Ŋina balā gūàn guyagu*	This is the blood of a fish.
fish's * this blood	this * blood fish's	
Governor-kai kal baŋ	*Governor-biraŋ-gu-tu baŋgalgu*	I belong to the governor's place.
governor's of I	governor's of I place-of	
Governor-umba baŋ	*Governor-gu balā-tu*	I belong to the governor.
governor's I	governor's * I	

KĀMILARAI.	WIRADUREI.	
Mʊroróŋkoba korekoba good - of man - of	*Maruŋ gibirgu* good man-of	Belong to a good man.
	DATIVE CASE.	
Makoro bi ŋuwa fish thou give	*Guya ŋuŋga* fish give	Give the fish.
Nānnūŋ? Piriwʊlko? whom - to chief - to	*Nangu la? Ginimaltaingu ā?* whom-to * leader - to *	To whom? to the chief?
Keawai, ŋirŏŏŋ bo no thee-for only	*Wirai, guyuŋan-nu-gu* no self - thy - for	No, for thyself.
Karai tia ŋuwa emŏŏŋ tākiliko flesh me give me - for eat - to	*Banaŋ ti ŋuŋga tāligu* flesh me give eat - to	Give me flesh to eat.
Yuriŋ bi wala nyikoŏŋ-kinko away thou go him - to	*Birumbatā, yana ŋuan* depart go to him	Be off! go to him!
Nānkinko? Piriwʊlako? whom - to chief - to	*Nānunda la? Ginimaltaingu ba?* whom-to * leader - to *	To whom? to the chief?
Wontariŋ? where - to	*Tāgu lā baŋgalgu?* what * place - to	Whither?
Mulubinba-kako to *Newcastle*	*Dirindaingu* to *Wellington*	To Newcastle (N.S.W.), to Wellington Valley, &c.
England-kako to England	*Englandgu* to England	
	ACCUSATIVE CASE.	
Nanto bŏn būnkʊla tĕti kʊlwʊn? who him smote dead stiff	*Nandu ŋin balu buni?* who him dead smote	Who killed him?
Nānnʊŋ? Birabānnʊŋ whom Biraban	*Nandi ba? Birabān* whom * B—	Whom? Birabān.
Natoa bŏn turā I him speared	*Nadu ŋin tuni balā* I him speared *	It was I who speared him.
Turā bŏn bāŋ speared him I	*Nadu ŋin tuni* I him speared	I speared him.
Kaibʊla boŏnoŏn. Nānnʊŋ? call her whom	*Ulaŋga-na. Nandi lā ba?* call - her whom * *	Call her. Whom?
Ŏnʊŋ yŏŋ ʊnoanʊŋ yukʊŋ there yonder that woman	*Nana ínar ŋanain* that woman there	That woman there.
Mānkiŋi kora ʊnoanʊŋ take not that	*Karia gaŋga ŋila* not take that	Do not take that.
Mara bi ʊnoanʊŋ take thou that	*Nindu ŋila gaŋga* thou that take	Take that.

KĀMILARAI.	WIRADUREI.	
Mara ʋnti-kal	*Gaŋga gulbir ŋidi*	Take some of this.
take this of	take some of this	
Makoro tia ŋuwa	*Guya ti ŋuŋga*	Give me fish.
fish me give	fish me give	
Ilūnʋn bānūŋ	*Iladu - nu wari ŋuŋgiri*	I will give to thee.
give - will I - thee	I - thee * give-will	
Pʋntimán tia barán	*Wanăn balā nal*	I am thrown down.
throw me down	thrown * me	
Makoro bi tūrʋla waraito	*Guya turā tulu - durátu*	Spear the fish with the spear.
fish thou spear spear-with	fish spear spear - with	
Tibin bi buwa musket-to	*Dibilain birumbā bárima - durátu*	Shoot the bird with the musket.
bird thou strike musket-with	bird shoot musket - with	
Wiyala bōn	*Ilalā ŋīn*	Tell him.
tell him	tell him	
Wiyala binūŋ	*Ilindu ŋīn yalā*	Tell thou him.
tell thou - him	thou him tell	
Būnkʋla tia. Wonnē?	*Bumăn balā nal. Tūga lā?*	I am struck? Where?
struck me where	struck * me where *	
Wolʋŋ tia noa wiréa	*Balaŋga nal guin bumē*	He struck me on the head.
head me he hit	head-on me he struck	
Minariŋ bo bali wiyalā?	*Minyala li yali ŋali ba?*	What shall we two say?
what indeed we - two say	what * say we - two *	
Ilānto ʋnoanʋŋ umʋnʋn	*Ilāndu wari mara - malgiri*	Who will make that?
who that make - will	who * make-will (*ŋin* understood.)	

VOCATIVE CASE.

Ela! kaai tanán ʋntiko	*Ya! ŋadu yera tain yanā*	I say, come hither!
Ho! come approach hither	Ho! I say hither come	
Wau! kaai! kaai! karakai	*Ya! barabarai tain yanā! bunbatatā!*	Come quickly; make haste.
Ho! come come hasten	Ho! quick hither come hasten	
Boʋŋkalinʋn wāl bāŋ waita biyʋŋbaitako emoʋŋtako, ŋatʋn wiyʋnʋn wāl bōn, Biyʋŋ, yarakai bāŋ umā mikán ta morokoka ŋatʋn ŋiroʋŋkin	*Baraŋgari - dyu wāri yana - giri - dyu - bu babīndya - ti, yalgiri - bu ŋagwala, Ya Babīndyi, ŋadu wilidyal ŋinyunda wamaŋ malgunain*	I will arise and will go to my father, and will say to him, Father, I have done evil [before heaven and] before thee.
arise - will * I depart father - to my - to, and say - will * to him, father evil I did presence * heaven - to and thee - to	arise - will I * go - will - I also father - to, my say - will - also him - to O father - my, I before thee - to evil did.	

KĀMILARAI.	WIRADUREI.	
	ABLATIVE CASE.	
Koakilān bara quarrelling they	*Ŋaingulia guondilataigunana* they quarrelling	They are quarrelling.
Ŋānkai? whom - about?	*Ŋānundi bai?* whom - about *	About whom?
Ŋānkai kān! whom - about indeed	*Ŋanundi gā!* Whom - about indeed	I do not know about whom.
Minariŋtin? Minariŋtin what - about what - about *kān!* indeed	*Minyali ba? Minyali gā!* what about * what about indeed	About what? I know not.
Makoriŋ ŋatʊn koretin fish - about and man - about	*Guyadi, gibirbandi* or (*gibirgalandi*). fish-about men - about	About the fish and the men.
Ŋānkin - birʊŋ ʊni pʊn-timai? whom - from this mes-senger?	*Ŋanundi ŋina wabandu buogē?* whom - from this messenger came	From whom is this mes-senger?
Jehovaka - birʊŋ, Piriwʊla - birʊŋ Jehovah - from chief - from	*Joba - di, Ginimaltaindi* Jehovah - from leader - from.	From Jehovah, the King.
Wontaka-birʊŋ noa? where - from he	*Tādi ŋin tain baŋgali buogē?* whence he here place - from come	Whence did he come?
Wokaka-birʊŋ morokokabirʊŋ above - from heaven - from	*Murubiri ŋatiewalŋuri* heaven - from above - from	From heaven above.
Minariŋ-birʊŋ ʊnoa umā? what - from that made	*Minyali ŋin bunmān?* what - from that made	Of what is that made?
Kolaibirʊŋ. Brass-birʊŋ wood - from brass - from	*Matandi. Gumbatadi* wood - from metal - from	Of wood. Of metal, &c.
Yuriŋ bi wala emoʊŋkin-birʊŋ away thou go me - from	*Birumbatā ŋanundi* depart me - from	Go away from me.
Yelawala bi emoʊŋ-katoa sit thou me - with	*Widya ŋanunda-durei* sit me - with	Sit with me.
Ŋān-katoa boʊntoa whom - with she	*Ŋandi-durei gara na ba?* whom with * she *	With whom is she?
Nani-katoa ba Nanny - with *	*Nani-durâta na* Nanny - with she	She is with Nanny.
Wonta-kaloa noa uwā where - by he went	*Widyuŋ-ŋūrgu ŋin yanain?* where - by he went	Which way did he go?
Korʊŋ-koa bush - by	*Uruin biramali* through bush	Through the bush (forest).

KAMILARAI.	WIRADUREI.	
Kokirōa baŋ uwā	*Ŋadu ŋiriagē milmadi*	I came by the house.
house - by I came	I passed house - by	
Wonʊŋ ke wurubil?	*Tā-gara badyūun?*	Where is the skin-cloak?
where * cloak	where cloak	
Birabān-kinbā	*Birabān-birʊŋga*	At Birabān's.
at Birabān's	at Birabān's	
Ʊnti-tinto. Ʊnta-tinto	*Ŋidila baŋgali. Ŋidiala*	From this place. From
here - from there - from	this place - from that	that place.
	baŋgali	
	place - from	

Minán kore tanán ba?	*Minyaŋān gibrigal buogara*	How many men are
how - many man come *	how - many man - of come	coming?
	bā?	
	*	
Wakôl bo ta noa tanán ba	*Ŋunbai gibrigal bial buogara*	Only one man is coming.
one only * he comes *	one man - of only comes	
Kolbirān bo ta	*Ŋunbai-ŋunbái bial.* [*Gulbir*]	Only a few.
few only *	few only some	
Tibinto noa tatān	*Dibilántu tālgi*	The bird eats.
bird he eats	bird eats (habitually)	
Ŋali noa tibinto pitān	*Ŋina dibilain ŋagu widyera*	This is the bird that
this he bird drinks	this bird that drinks	drinks.
Ʊni tara tibin bi bunkʊla tēti	*Ŋinagulia dibilain ŋana ŋindu*	These are the birds that
these they bird thou smote dead	these bird that thou	you killed.
	bala-buni	
	dead - smote	
Ŋintoa bo ta ʊnoa kore	*Ŋindu gilā la gibir bā bial*	Thou art the man.
thou only * that man	thou indeed * man * only	
Yakoai noa maiyako pʊtinʊn,	*Widyuŋaluŋ turuŋgu batalgi*	How does the snake bite
how he snake bite	how snake bite	in order to kill?
teti koa kauwil kore?	*balu-buntaligu?*	
dead for may be man	dead - strike - to	
Tirako ŋikoʊmbako	*Iraŋ-gun-durátu*	With his teeth.
teeth - with his - with	teeth - his - with	

THE NEUTER VERB.

Wibi ʊni kauwʊl kʊtān	*Murowal balā girar*	It is a high wind.
wind this great is	great * wind	
Kauwan, kauwʊl laŋ ʊni	*Ŋā, walanbāŋ*	Yes, very strong.
yes, great * this	yes, strong - very	
Kapirān baŋ kʊtān	*Girugal balā-tu*	I am hungry.
hungry I am	hungry * I	

KĀMILARAI.	WIRADUREI.	
Ŋān ʊnti kʊtān	*Ŋāndi ɣini la wigi*	Who lives here?
who here lives	who here * lives	
Bara bo ʊnti kʊtān	*Ŋanaingulia guɣuɣan-guɣ*	They themselves live
they only he live	they selves - their	here.
	ɣini wigi	
	here live	
Kiakia baɣ kakeʊn ʊni ɣorokān	*Balātu wāri waraturiɣārini*	I was conqueror this
conqueror I was this morning	* I * conquered - to - day	morning.
Bʊka baɣ kakʊla	*Ŋadu măn wāri talai-bilāɣ*	I was angry.
angry I was	I * * angry - very	
Kumba baɣ kakēn Sydney-ka	*Ŋadu Sydney-dya ɣiɣaria-*	I shall be at Sydney to-
to-morrow I shall-be Sydney-at	I Sydney - at shall - be	morrow.
	wagiri	
	to-morrow	
Kʊnʊn ta ʊni mʊrorōɣ	*Ŋina gilā wāri maruɣ ɣiɣgiria*	This will be good.
will - be * this good	this * * good will - be	
Ŋān ke kiakia kʊnʊn?	*Ŋāndi waraturidyain ɣiɣgiri*	Who will be conqueror?
who * conqueror will - be	who conqueror will - be	
	ba?	
	*	
Mʊka noa teti kʊnʊn	*Yāmaga balu ɣīn ɣiɣgiri*	Perhaps he will be dead.
perhaps he dead will - be	perhaps dead he will - be	
Kabo baɣ kʊnʊn Sydney-ka	*Guoguain-tu wari Sydney-dya*	By-and-bye I shall be in
soon I shall - be Sydney - at	soon I * Sydney - at	Sydney.
	ɣiɣgarigiri	
	shall - be	
Kʊnʊn baɣ tarai ta yelentu-ka	*Ŋunbai guola giwaɣga-tu wari*	In another moon I shall
shall - be I another * moon - in	one other moon - in - I *	be.
	ɣiɣgiri	
	shall - be	
Kaiɣu kān bāɣ	*Ŋadu walan balā*	I am powerful.
able indeed I	I strong *	
Kaiɣu korien baɣ	*Wirai walan balā-tu*	I am weak.
able not I	not strong * I	
Wirobulikān bara ɣikoʊmba	*Ŋaingulia turulgaltaingalaɣ-*	They are his followers.
followers they him - of	they followers -	
	gu lā	
	his *	
Pirapirā bara kakilin ūntelitin	*Wagaɣidyálu ɣaingulia malubungambira*	The dancing is tiring them.
tired they becoming dancing-	dancing them	
by	tires	
Wunʊl ʊni kakilin	*Yireibaɣ buogalgunana*	Summer is coming.
summer this becoming	summer is - coming	

KĀMILARAI.	WIRADUREI.	
Store-kaba kakilin bountoa	*Stōr-ra na wigunawana*	She is living at the store.
store - at is - living she	store - at she is - living	
Kapiri bay kakiliela	*Girugal balā-tu ŋini*	I was hungry.
hungry I was	hungry * I here	
Musket tia katāla Sydney-ka	*Barima balā-dyi Sydney-dya*	I had a musket at Sydney.
musket me was Sydney - at	musket * mine Sydney - at	
Kinta bay katāla, yakita keawai	*Ŋadu gīelgunagi, wirai-atu ŋantul*	I used to be afraid, but am not now.
afraid I was now not	I afraid - was, not - I now	
Ounta bay katāla ŋuraki England-ka	*Ŋadu măn wīgunagi ŋani England-da*	I used to live in England.
there I lived formerly England - in	I * lived there England - in	
Mōrōn noa kakilinoun teti-korien	*Ŋin murun wigigu ŋumbul bu wirai balu-numigiri*	He is going to live for ever, and not die.
alive he will-continue-being, dead - not	he alive live - to always also not dead ? will	
Wibi kakililin warea	*Girar bubai ŋindyurinya*	The wind is lessening.
wind is - becoming small	little wind growing - is	
Ŋatoa bo	*Ŋadu guyuŋān*	It is I myself.
I only	I indeed	
Kakillān bali bountoa	*Na ŋaliguna murun-yamigiri*	She and I will live together (marry).
live - together we - two she	she us - two - of alive - stay - together - will	
Yakoai bay teti kumunbinun bōn	*Widyu-ŋura-tu ŋina-guluŋ mali balu guŋ*	How shall I cause his death?
how I dead let - be - shall him	what - by I that - through make dead him	
Kakilai-koa bali muroi	*Ŋindi-dyu gamaŋga ŋali ŋabiligu*	I wish that you and I may be at peace.
may-remain-that we-two peaceful	wish - I we - two	
Muni noa katēakan	*Ŋin iŋgil ŋiālinya*	He is sick again.
sick he is - again	he sick is - again	
Yanoa, muni koa noa katēakun	*Kāria, ya ŋīn iŋgil ŋiŋgiri*	Do not, lest he be ill.
do - not, sick lest he may - be	do - not, or he sick will - be	
Muni kunun bāŋ ba	*Yantu-tu iŋgil malaŋ ŋini*	If I should be sick.
sick shall - be I if	if I sick should be	
Ŋān ke teti kumaiŋā	*Ŋandi gara ŋalaiman baluni*	Who nearly died?
who * dead being - near - was	who almost died	

KĀMILARAI.	WIRADUREI.	
Teti baŋ kumaiyā dead I being-near-was	*Ŋadu gara ŋalaiman baluni* I almost died	I was near dying.
Piriwul bi ba kapa pitul chief thou if hadst-been glad	*Ŋāntu-ndu yiŋga ŋini king* if thou been wast	If thou hadst been king, I should have been pleased.
ŋaiya baŋ kapa then I had-been	*gataŋ gilā-tu yiŋga yilinyi* glad then-I been	
Kapa bi ba vuta ŋoro- had-been thou if there this-	*Yāntu-ndu ŋanala yiŋga yidyi* if-thou there been this	If thou hadst been there this morning, I should have seen thee.
kān ta, nāpa ŋaiya banūŋ morning* had-seen then I-thee	*ŋarin yāni malaŋ gila nyal-* morning saw should then thee-	
	tu I	
Korun kauwa, tūnkiye kora quiet be wail not	*Tilmaŋ yiŋga, karia yuŋga* quiet be do-not cry	Be quiet, do not cry.
Kakilā nura pitul-kakiliko continue ye glad to-be	*Niŋga yindugirbaŋ gamaŋga* be ye peace-in	Be at peace you.
Murōn bōn kumunbila alive him let-be	*Murun yīn wia bari* alive him live let	Let him live.
Kauwa bi teti kakiliko yes, thou dead to-be	*Ŋa baluŋgiri mān-du* yes die-will surely-thou	Yes you are to die.
Kumunbinun banūŋ piriwul be-let-will I-thee chief	*Ŋimambilgiri-dyu-nu king* be-let-will-I-thee	I will permit thee to be king.
kakiliko to-be	*yiŋgi* to be	
Piriwul bi katēaka chief thou be-again	*King yīalidya* be-again	Be king again.
Piriwul bōn kumunbiyi kora chief him let-be not	*Karia yin king yimambia* not him let-be	Let him not be king.
	yiŋgi to-be	

ACTIVE VERBS.

Minariŋtin biloa būnkula? what-for he-thee struck	*Wargubaga nyal guin bumē?* what-for thee he struck	Why did he beat you?
Ōni būlun būnkula noa these them-two struck he	*Ŋinana bula ŋana guin* these they-two that he	These are the two that he struck.
	bumē struck	
Ŋānnuŋ būnkula? whom struck	*Ŋandi gara bumān?* who struck	Who was struck?
Wiyala bi tia, mupaiyi kora tell thou me conceal not	*Yalā-nal, karia gunuŋ-ŋa* tell me do-not conceal	Tell me, do not conceal it.
Ŋali noa tia būnkula this he me struck	*Ŋina yīn yugu nal bumē* this he that me struck	This is he that struck me.
Minariŋko biloa būnkula? what-with thee-he struck	*Minyaŋ-durātu nyal bumē?* what-with thee struck	With what did he strike you?

KĀMILARAI.	WIRADUREI.	
Matarō ŋikoumbako	*Mara-durátu-guŋ-gu*	With his hand.
hand - with his - with	hand - with - his - with	
Būwil koa bōn kaiya korien	*Bumara malaŋ ŋīn-dyu wirai*	I would strike him, but
strike would him able not	strike would him - I not	am not able.
bāŋ	*balā-tu mal*	
I	* I able	
Kotira bi tia ŋuwa buwil	*Nādi mudunaŋ bumalia-tu*	Give me a cudgel, that I
cudgel thou me give may - beat	give - me cudgel may - beat - I	may beat him.
koa bōn bāŋ	*ŋin*	
that him I	him	
Būmba bota bon baŋ,	*Bumē malaŋ-ŋai ŋīn-dyu*	I should certainly have
had - struck surely him I,	struck should - have him - I	struck him, but I was
wonto baŋ ba kinta kān	*giēbilāniyatu*	afraid.
but I * afraid indeed	afraid - was - but - I	
kākula		
was		
Būnkeun bon baŋ	*Balā ŋīn-dyu bumalŋarini*	I have beat him this
struck - to-day him I	* him I struck - to-day	morning.
Būnun bon baŋ kabo	*Guaiū-tu ŋīn bumalgiri*	I will strike him by-and-
strike - will I him presently	presently - I him strike - will	bye.
Bunkilaibān kora nura	*Karia-ndugir bumalaigu-*	Do not be striking one
strike - one - another not ye	do - not - ye be - striking - one -	another.
	nata	
	another	
Bunkilin bōn bara yakita	*Bumalawagununa ŋīn*	They are beating him
are - beating him they now	are - now - beating him	now.
	guingulia bial	
	they indeed	
Būnkilicla bon baŋ tanān	*Bumalgunani ŋīn-dyu*	I was beating him when
was - beating him I approaching	was beating him I	you came.
bi ba uwā	*yantundu buogē*	
thou when came	when thou camest	
Buntāla tia bara wonai bām-ba	*Guăngulia nal bumē yantu-tu*	They beat me when I
beat me they child I *	they me beat when - I	was a child.
	waŋgai ŋini	
	child was	
Bunkililin noa wheat	*Yura mudira guin*	He is threshing wheat.
beating - continually he	wheat threshes he	
Nānbo nura būnkilān	*Nandu gara nyunda balāga*	Who are fighting with
who only ye fight - together	who with - thee *	you?
	bumalana	
	fighting - together	
Būnkilāla bara bo bara	*Naingulia bumalatēgunani*	They fought among
fought - together they only they	they were fighting together	themselves.
bo		
only		

KĀMILARAI.	WIRADUREI.	
Bunkilála bali noa fought-together we-two I	*Yantu Mingan yaliguna burai-* when M— we-two chil-	When — and I were children, we used to fight together.
Bulai wonai bali noa ba B— child we-two I when	*girbay, bumaleyawaigunain* dren used-to-fight-together	
Bunkilunun bula will-fight they	*Bula gara bumalagiri* they-two will fight	They two will fight.
Yanoa bunkiyi kora do not strike not	*Kária bumā* do-not strike	Do not strike.
Bunkilaikin bali will-fight-to-morrow we-two	*Birabadin yin yaliguna* he we-two	He and I will fight to-morrow.
noa kumba he to-morrow	*bumalaiyariawagiri* fight-to-morrow-will	
Nakounta ke bara bunkilunun when * they fight-will	*Widyuyga gundu yaingulia* what-in they	When will they fight?
	bumalagiri fight-will	
Kumba kēn ta to-morrow	*Nani gunuy gwola* other	The day after to-morrow.
Kumba kabo to-morrow presently	*Guoguain yiygariawagiri* presently it-will-be to-morrow	By-and-bye, to-morrow.
Waita-kolay bay bunkiliko depart-about-to I smite-to	*Barimadi-dyu yantul* musket-with-I now	I am going to shoot with a musket.
musketto musket-with	*birumbali* to-shoot	
Wiyala bon buwil koa bon tell him may-beat that him	*Nin yala yin bumali* him tell him to-beat	Tell him to beat him.
Buwil bay Patty-nuy would-beat I Patty	*Patty bumali yindidyu* to-beat wish-I	I wish to beat Patty.
Yari bi nūtinun not thou wait-will	*Karia warainyar yiyga* do-not be	Do not wait, lest you be beaten.
būntēakun koa bin may-not-beat that thee	*bumagiri nyal yain* will-beat thee else	
Bunun noa tia ba turula shall-strike he me when spear	*Yantu guin nal bumalgiri* when he me shall-strike	When he strikes me, spear him.
yaiya binuy then thou-him	*durā yantu yin* spear then him	
Bumaiyā tia wonta bay ba struck-almost me but I *	*Bumai malay-ya nal yina* struck would-have me there	I should have been struck, but I ran away.
murā ran	*ya-tu bunboiawani* but-I ran-away	
Keawarán tia būmba, not me had-struck,	*Wirai malay-ya-nal bumăn* not would-have-me struck	I should not have been struck if I had remained here.
kapa bām ba unti-bo had-been I if here-only.	*yantu-tu wigunăn yini* if I had-dwelt here	

KĀMILARAI.	WIRADUREI.	
Yuriŋ binuŋ buntéaka away thou - him strike - again *yakita* now	*Yana bindyilaliawata* go strike - again - instantly *ŋin yantul* him now	Go strike him again now.
Wiya bon baŋ bumba, say him I had - struck *bumba ŋaiya bi tia* had - struck then thou me	*Yantu ŋin - dyu ŋiŋga bumē* if him - I been struck, *guol gilā ŋindu nal ŋiŋga* again then thou me been	If I had struck him, thou wouldst have struck me.
Yari bōn buntēa - kunun not him shall - strike - again	*Karia ŋin bumaialigigu* not him to - strike - again	Let him not be struck again.
Bumunbia bi tia let - strike thou me	*Bumaimambilguăn ŋanal* be - struck - permitted me *ŋindu* thou	Thou didst permit me to be struck.
Bumunbilin bon baŋ permitting - to - strike him I	*Bumalmambilgunana ŋin-dyu* permitting - to - strike him - I	I am permitting him to strike.
Bumunbiŋi kora bōn let - strike not him	*Karia bumalmambia* not let - strike	Do not let him strike.
Bumunbila bi tia bōn let - strike thou me him	*Bumali ŋin - dyu* to - strike him - I	Let me strike him.
Bunkilá nura be - striking - one - another ye	*Bumalagunata* be - striking - one - another	Continue fighting.
Wakólo binuŋ buwa once thou - him strike	*Bumā ŋunbatā ŋin mal* strike once him	Strike him once.
Ma buntéaka tia do strike - again me	*Bumalālidya nal* strike - again me	Strike me again.
Būmunbila binuŋ buwil let-strike thou-him may-strike *koa noa tia* that he me	*Bumalmambia ŋin ŋana nal* let - strike him that me *tien bumaibiliŋaiā-* by-him struck-accordingly- *ligiri* again-shall-be	Permit him to strike, that I may be beaten by him.
Yakoai, būwil koa barun bāŋ mind; may-beat that them I	*Baraŋga bumali ŋiŋgulia-tu* away that-may-beat them I	Stand aside, that I may beat them.
Kinta kora bi, keawarān bin afraid not thou, not thee *būnun* shall - beat	*Karia gīala, wirai nyal* not fear, not thee *bumaiyawagiri* beat - shall	Fear not, thou shalt not be beaten.
Kora-koa bi tia buntān? why - not thou me strikest	*Būmara baga ti indu wirai?* strikest why me thou not	Why dost thou not beat me?
Buwa binuŋ strike thou him	*Buma ŋin* strike him	Strike him.
Bunkia binuŋ strike-to-morrow thou-him	*Iīn bumalŋariawata* him strike to-morrow	Strike him to-morrow.
Bunkili-tin noa murā fighting-from he ran-away	*Bumalaŋidyali bunbāmbiláni* fighting - from ran - away	He ran away on account of the fighting.

KĀMILARAI.	WIRADUREI.	
Kauwul unoa bunkilikāne great that striking-instrument	*Nanain gara murowal minyambul bumalagigu- durátu* that great where-by to-strike by-means-of	That is a great thing to strike with.
Unoa ta noa bunkilikān that * he striker	*Nanala tultain balā* that striker *	That is the striker.
Nali noa bunkilikānto tia bunkula this he striker me struck	*Nina tultain yana nal bumē* this striker that me struck	This is the striker that struck me.
Bunkiye bara unoa kore fighter they that man	*Nanaingulia bumalatain-galay balā* they fighters *	They are the fighters.
Waita-kolay bay bunkilaiy āl- kolay depart-about-to I fighting-place towards	*Tinmaingu-tu yanana* battle-field-to I go	I am going to the field of battle.
Buntōara bay yali-birūy bon struck I this-by him	*Nal bumani dyin*	I was struck by him.
Bunkili-tin bāy kutān unti fighting-from I am here	*Bumalayidyali-dyu yinala winya* fighting-from I here remain	I remain here because of the fight.
Muni yeen kapaiyin bunkili- birūy sick we suffering striking-from	*Iygil balā yiani uruin bumalyidyali* sick * we through fighting	We are ill through fighting.
Nali tia loa būntōarō bunkula this me he stricken beat	*Nina mayar gibir yāndu nal bumē* this wounded man who me beat	This is the wounded man who beat me.
Wonūy ke bara buntoara? where * they struck	*Ta ga yagugulia bumani?* where those struck	Where are those that were struck?
Buntoarin bara teti- kakula wounded-being-by they dead-became	*Mayar-galandi baluni yagugulia* wounds-by died those	They died of their wounds.

Minaring bi umān? Warai what thou makest spear	*Minyay ga-ndu mara? Tulu* what * thou makest spear	What dost thou make? A spear.
Nanto uni umā? Nali who this made this-one	*Nandu mē yina? Yugu* who made this this-one	Who made this? This person.

KĀMILARAI.	WIRADUREI.	
Ŋanto tia murōn umʊnʊn	*Ŋandu nal murungurwalgiri*	Who will save me alive?
who me alive will-make	who me alive will save	
Ŋanto ʊnoa pʊnʊl umā.	*Ŋandu yirei bunmē? Iovagu*	Who made the sun? Jehovah.
who that sun made?	who sun made Jehovah	
Jehova-kǫ		
Jehovah		
Mʊrorōŋ noa umā	*Balā guin marʊŋ bunmē*	He did good.
good he did	* he good did	
Mōnmīn winta kakʊla, umā	*Gūlbir mugīn guin bunmē ŋāgi*	He made some who were
blind some were, made	some blind he made to see	blind to see.
noa barŏn nākilikān		
he them seers		
Umabʊnbiyi kora, teti koa noa	*Karia ŋīn mali malmambia,*	Do not permit him to do
permit-to-do not dead lest he	not him to-do permit-to-do	it, lest he die.
kateakʊn	*baluŋgiri ŋīn yain*	
may-be	will-die he else	
Ŏmaiŋata baŋ ʊni yarakai	*Ŋalain-du wilai bungē ŋina*	I nearly spoiled this.
nearly-made I this bad	nearly-I this	
Wiyala bōn umauwil-koa ʊnoa	*Yala ŋin bunmaligu*	Tell him to make it.
tell him may-make-that this	tell him to-make	
Warai baŋ umʊlīn	*Tulu balā-tu dindabalgunana*	I am making a spear.
spear I am-making	spear * I am-fashioning	
Mirīn baŋ upʊlīn	*Balā-tu gunimar turbara*	I am making a point to
point I putting	* I point sharpening	it.
Wonʊŋ ke mirīn wiritōara	*Tāgara ŋanala gunimar-durai*	Where is that which is
where * point-affixed	where that point-with	sharpened?
Umatōara kumba-birʊŋ	*Ŋanala dalan dindabalgurăn*	That which was made
made yesterday-from	that yesterday fashioned	yesterday.

Wonta-kolāŋ bi uwān?	*Tāgu-ŋurgu gā-ndu baŋgalgu*	Whither are you going?
where-towards thou goest	where-towards * thou place-to	
	yanana?	
	going	
Sydney-kolāŋ	*Sydney-ŋūrgu*	Towards Sydney.
Wonta-birʊŋ bi uwā?	*Tādi ŋindu baŋgali buogē*	Whence did you come?
where-from thou camest	whence thou place-from camest	
Koiyoŋtin bāŋ uwā	*Ŋurandi yugani-dyu*	I started from the camp.
camp-from I came	camp-from moved-I	
Wiya bi tanān uwala?	*Yāma lā-ndu tain yanagi*	Dost thou wish to come?
say thou approaching come	* thou hither to-come	
	ŋindi?	
	wishest	
Wiya bi tanān uwʊnʊn?	*Yāma-ndu tain yanagiri?*	Will you come?
say thou approaching wilt-come	thou hither wilt-come	

KĀMILARAI.	WIRADUREI.	
Wiya bi waita uwala? say thou departing go	*Yama-ndu yanagi yindi?* thou to-go wilt	Dost thou wish to go?
Wiya bi waita uwunun say thou departing wilt-go	*Yama-ndu yanagiri* thou wilt-go	Wilt thou go?
Wiya bali uwala say we-two go	*Nali yanagi*, or *yanagi-li* we-two go, go-we-two	Let us two go.
Waita yēēn uwala witimuli- departing we go hunting-	*Barawigi yiani* go-hunting we	Let us go a hunting.
kolay to		
Wonēn yeen uwala? which-way we go	*Tagu-yurgu yanagi yiani?* where-towards go we	Which way shall we go?
Niakai this-way	*Nina yain* here-by	This way.
Wonēn kān? which-way indeed	*Tagu-yurgu-gā?* whither-indeed	I don't know which way.
Wauwil bali bi Pakai may-go we-two thou Pakai	*Pakaiagū guaiu yindi-dyu* Pakai-to presently with-I	I want thee to go with me to Pakai presently.
kabo presently	*yamagi* to-accompany	
Yanoa, uwunun bo ta bay not-so will-go alone * I	*Wirai, gūyuyan-du yana-tu* no myself go-I	No. I will go by myself.
	waligiri	
Wiya bali bay wauwil say we-two I may-go	*Nindu yanunda yamagi* thou with-me accompany	I wish you to go with me.
	yindi-dyu wish-I	
Eē, waita bali yes, depart we-two	*Na, ngunda-tu yamagiri* yes, with-thee-I will-go	Yes, I will go with you.
Waitā lay bara departed * they	*Yanān balā guingulia* gone * they	They are gone.
Yuriy bula uwalā away you-two go	*Nindu bula yana* thou ye-two go	Go away, you two.
Narabokako bay waita sleep-for I depart	*Yurai wirigigu yanana-tu* going-I	I am going away to sleep.
Waita koa bay mimaiyi kora depart that I detain not	*Yanagiri mān-dyu, karia* will-go necessarily-I, not	I must go, do not detain me.
	nal mina me detain	
Winta bara waita uwunun some they away will-go	*Nunbai maray wāri yanagi* some will-go	Some of them will go.
Waita 'wunun noa ba, waita away go he when away	*Yantu yīn yanagiri, yiani* when he will-go we	When he goes, we will go.
yaiya yeen then we	*wāri yanagiri* surely will-go	

KĀMILARAI.	WIRADUREI.	
Wonta pʊnʊl kakʊla uwā	*Tadi gara yirei yantu-ndu*	What time was it when
where sun was come	where sun when-thou	you came?
ŋaiya nura ba?	*buogē?*	
then ye when	camest	
Uwaliéla noa ba, nʊŋʊrʊrwā	*Yantu guin yanambiláni*	As he was walking he
going-was he as, met	when he was-walking	met him.
ŋaiya bōn noa	*biridyainmē ŋīn guin*	
then him he	met him he	
Wiya bi uwakeʊn koiyōŋ-	*Ilāma-ndu ŋuraŋga yana-*	Have you been to the
say thou went-to-day camp-	thou camp-to went-	camp this morning?
kolāŋ? towards	*ŋarin?* to-day	
Keawai kūmba baŋ waita-	*Wirai balū-tu mal yana-*	No, but I shall go to-
no to-morrow I depart-go-	no * I go-to-	morrow morning.
'wakīn to-morrow	*gariawagiri ŋuruŋgal ŋadu* morrow shall morning I	
Kabo waita 'wʊnʊn baŋ	*Talatalan-tu wari yanagiri*	By-and-bye I shall go.
presently away shall-go I	soon-I shall-go	
Kʊrikai-kʊrikai ta kʊtān	*Indyaŋ balā ŋunbaŋidyála*	It is easy to go to the
quick-quick * is	easy * shut-place-to	jail, but not so easy
uwaliko jail-kolāŋ, keawarān	*yanagi, wirai bial indyaŋ*	to get out again.
to-go jail-towards, not	to-go not indeed easy	
wilʊŋko returning-for	*buogaláligi* to-come	
Pitʊl-mapa bi tia ba,	*Yantu-ndu nal ŋaruimēini,*	If thou hadst loved me,
glad-made-had thou me if	if-thou me hadst-loved	I should not have
keawai ŋaiya baŋ wapa	*wirai malaŋ gilā-tu*	gone.
not then I gone-had	not should-have then-I	
	yanain gone	
Wiya baŋ uwʊnʊn?	*Yāma-tu ganagiri ba?*	Shall I go?
say I shall-go	I shall-go *	
Wamʊnbila tia Sydney-kolāŋ	*Sydney-gu ŋanamambia nal*	Let me go to Sydney.
let-go me towards	to let-go me	
Wamʊnbinʊn banūŋ	*Yanamambilgiri nyal-tu*	I will permit thee to go.
let-go-will I-thee	let-go-will thee-I	
Keawarān wāl bi uwʊnʊn	*Wirandu bial wāri yanagiri*	Thou shalt not go.
not thou shalt-go	not-thou indeed shalt-go	
Yanoa uwayi kora	*Karia yanā*	Do not go.
desist go not	not go	
Yari bi 'wʊnʊn, tūreakʊn	*Karia yanā, turigiri nyal*	Do not go, lest you
not thou shalt-go, spear-may	not go will-spear thee	should be speared by
koa bīn koreko bara	*wari ŋiriagalgiri gibrigal-*	the men.
lest thee man they	pass-through men-	
	galandi by	

KĀMILARAI.	WIRADUREI.	
Uwata noa yanti ta punul ba	*Guin buogē yantu yirei uruŋ-*	He came when the sun
came he as * sun *	he came when sun setting-	was setting.
polōŋ kuleun	*guni*	
sinking was	was	
Keawarān noa wapa yanti	*Wirai guin buogēini yantu*	He had not come when
not he had-come as	not he had-come when	the sun was setting.
ta punul ba polōŋ kuleun	*yirei uruin*	
* sun * sinking was	sun passed-through	

Tiirān uni	*Ŋina baŋgăn balā*	This is broken.
is-broken this	this broken *	
Tiir-buŋa uni	*Ŋidi baŋgamăn*	This is broken (by some
broken-made this	this broken-made	one).
Ŋanto uni tiir-buŋā?	*Ŋandu ŋīn baŋgamē*	Who broke it?
who it broken-made	who it broken-made	
Wiwi, tiir-kuleakun koa	*Karia, kaia baŋgagiri*	Take care! the spade
mind, broken-should-be lest	do-not, spade broken-will-be	will be broken.
spade		
spade		
Wiwi, tiir-buŋēakun koa	*Ya baŋgamalgiri ŋindu*	Take care, lest you
mind, broken-make-may lest	broken-make-will thou	break that spade.
bi unoa spade	*yaŋīn kaia*	
thou that	spade	
Wiwi, tiir-burēakun koa	*Ya kaia yaŋīn baŋgamal-*	Take care, lest you
mind, broken-make-may lest	spade broken-make-	break that spade with
bi unoa spade ŋali kalaito	*giri madandurātu*	the stick.
thou that that stick-with	will stick-with	
Tiir-buŋapa bamba, minuŋ	*Yantu-tu ŋiŋga baŋgamē,*	If I had broken it, what
broken-made-had I-if what	if-I had broken-made	would they have done
bunun ŋaiya bara tia?	*minyala nal ŋaingulia*	to me?
done then they me	what-in me they	
	ŋiŋga?	
	been	
Minuŋ bulin bi?	*Minyaŋ wā-ndu malgunana?*	What art thou doing?
what doing thou	what * thou doing	
Minuŋ ba bin?	*Widyuŋ ŋinya ba nyunda?*	What is the matter with
what thee	how is to-thee	thee?
Minuŋ bunun ŋaiya biloa?	*Widyuŋ guin nyal ŋiŋgiri?*	What will he do to you?
what will-do then thee-he	what he to-thee will-be	
Minuŋ buliko ke?	*Widyuŋ maruŋgu ŋiŋgi?*	Of what use is it?
what to-do	what good-for to-be	
Minuŋ buli-kolāŋ bountoa	*Minyaŋgu gā nā yanagunana*	For what is she going?
what to-do-for she	what-for she is-going	
uwunun	*mai*	
will-go		

KĀMILARAI.	WIRADUREI.	
Nānun bountoa biyuŋbai will-see she father *bounoun ba* her	*Babīn guŋ ŋāgigu* father her to-see	To see her father.
Teti ba-bunbila bōn dead be-let him	*Baluia ŋīn bari; balumambia* die him let permit-to-die *ŋīn* him	Let him die.
Teti buŋula bōn dead make-to-be him	*Nīn balubunia* him dead-strike	Cause him to die.
Teti ba-bunbinun banūŋ dead to-be-permit-will I-thee	*Nyaltu balumambilgiri* thee-I to-die-permit-will	I will permit thee to die.
Teti-buŋunun banuŋ dead-to-be-cause-will I-thee	*Buyalgiri baluŋgi nyal-tu* to-die thee-I	I will make you to die.
Minuŋ bauwil koa bali bōn what may-do that we-two him	*Widyu la li ŋuăn mali* what we-two to-him to-do	What shall thou and I do to him?
Yanoa, teti-bēakun koa noa desist dead-may-be lest he	*Karia wilai mala baluŋgiri* not will-die *ŋīn yain* he else	Let him alone, lest he die.
Teti-burilēun bay dead-to-be-made-myself-I	*Balubunilŋidyilin ŋadu* dead-struck-myself I	I have killed myself.

Nanto wiyān? who speaks	*Nandu yara?* who speaks	Who speaks?
Naliko, ŋali-tarō this this-they	*Yugu-la; yugu-gulia* this these	This one does; these do.
Wiyauwil bi tia yakoai bara may-tell thou me how they *ba wiya bīn* spoke thee	*Nyal-tu ŋindi widyuŋur* thee I wish how *ŋinyal-ŋuluŋ yē* thee-to spoke (subin. *they*)	I wish thee to tell me how they spoke to thee.
Na bīnūŋ wiyā? thou him told	*Yāmā la-ndu ŋīn yē?* * thou him told	Didst thou tell him?
Nān unuŋ wiyalīn yōŋ who there talking yonder	*Nandu gara yalgunana ŋila* who talking there	Who is talking there?
Nānuŋ bi wiyān? whom thou tellest	*Nānunda gā-ndu yara?* to-whom * thou speakest	To whom dost thou speak?
Emoŭŋ? Nalīn? Barun me us-two thee	*Nănunda? Naligīngu?* to-me to-us-two *Nanainguliala* to-them	To me? To us two? To them.
Korekoba wiyela bi tia man-of speak thou to-me	*Nănunda yalā ŋiaŋga* to-me speak tongue-in *maingu* native-of	Speak to me in the native language.

KĀMILARAI.	WIRADUREI.	
Wiyēaka bi tia; kārā tia tell-again thou me slowly me *wiyala* speak	*Nal yalālidya; indyaŋ yalā* me tell-again gently speak	Tell me again. Speak slowly.
Kabo, kabo, wiyawiyali presently, presently, talk-talk *koa bāŋ* that I	*Mabidya, mabidya, ŋana-tu* stop stop that I *bubai yalaŋidyal* little conversation	Stay, stay, that I may have a little conversation.
Wonēn baŋ wiyʊnʊn ʊni how I shall-say this *yitera* name	*Minyaŋ gara yūin ŋinagu* what name of-this	What is the name of this?
Yakoōnta biloa wiyā? when thee-he told	*Widyuŋgagu guin nyal yē?* when he thee told	When did he tell thee?
Wiyān banūŋ ŋarokiliko tell I-thee to-arise	*Ŋinyal baraŋgi ŋadu yara* thee to-rise I tell *Nyal-tu barambaiyara* thee-I to-rise-command	I tell thee to arise. I command thee to arise.
Wiyʊnʊn binuŋ ba, shall-tell thou-him when *wiyʊnʊn ŋaiya tia* shall-tell then me	*Ŋāntu-ndu ŋīn yalgiri* when-thou him shalt-tell *winayali-dyu* to-know-I	When you tell him; let me know.

Patin ŋali koiwonto drops this rain	*Kalindu yubara* water drops	It rains.
Kabo ka ta turʊnʊn ŋaiya presently will-spear then *bīn* thee	*Guain ŋinyal turigiri* presently thee will-spear	By-and-bye you will be speared.
Bʊlka-kaba noa bʊtikānkaba back-on he beast-on	*Biraga iramangu guin winya* back-on horse-of he sits	He is on horseback.
Keawai kolaŋ baŋ ŋutān not about I give	*Wirai balā-tu ŋūŋgi wina-* not * I to-give am- *yana* thinking	I am not about to give.
Ŋukilā bali ʊnoa give-each-other we-two that	*Ŋali ŋuŋilagi* we-two give-each-other	Let us two exchange.
Kora-koa napāl uwān kore- why-not woman go man- *koa?* with	*Wargu main-dya wirai* why man-with not *inar-gīrbaŋ yamagi?* women accompany	Why do not the women go with the men?

KĀMILARAI.	WIRADUREI.	
Yanoa, yiriyiri ka ke desist sacred	*Ŋanagu minyambul* that-for thing *yiriyirimbaŋ* sacred	Because it is a sacred, a forbidden thing.
Pitul korien baŋ shoe-tin glad not I from	*Wirai-dyu gatāŋgilinya* not-I am-glad *bagandar-durai* shoe-with	I am not pleased with the shoe.
Pule ŋowi-koba voice strange-of	*Ŋiaŋ guolbāŋ* tongue other	A foreign language.
Minariŋtin bi kōtān ŋntoa- what-from thou thinkest that- *tin* from	*Minyaŋ-indu dila winayana* what-thou of-that thinking	What dost thou think about that?
Kotāliēla bāŋ teti bāŋ bakapa was-thinking I dead I should-be	*Ŋadu winayatilin baluni* I thought-to-myself die *malaŋ-adyu* should-I	I thought I should have died.
Tirāŋ bāŋ kŋtān awake I am	*Mil-ti warana* eyes-my stand	I am awake.
Tirāŋ bŋŋula bōn, boŋŋkuli awake make-to-be him arise *koa noa* that he	*Barumbumā ŋin baruŋgigu* awake-strike him to-arise	Wake him, that he may get up.
Konēn ta ŋni [picture] *nakiliko* pretty this to-see	*Ŋina dandar* [picture] *ŋāgigu* this pretty to-see	This is a pretty picture to look at.
Ŋuna bo ta baŋ wiyŋnŋn surely I will-speak *tuloa* straight	*Ŋadu wāri kari yalgiri* I truly will-speak *ban ŋān* indeed	I shall certainly speak the truth.
Minariŋtin bi tia bŋka what-from thou me angry- *bŋŋān?* makest-to-be	*Wargu-ndu nal talai buŋam-* why-thou me angry makest- *bira?* to-be	Why dost thou enrage me?
Minariŋtin bi tia bŋka kŋtān? what-from thou me angry art	*Wargubalā-ndu-ti talai ŋinya?* why * thou-me angry art	Why art thou angry with me?
Kamulāla noa Jehova-ko finished he Jehovah *yantin-birŋŋ umŋli-birŋŋ* all-from work-from	*Jova-gu guobini malŋidyāli-* Jehovah ceased working-from- *guŋ biambul* his all	Jehovah rested from all his work.
Kauwa wiyalēŋn baŋ ŋatoa yes spoke-to-myself I myself *bo* alone	*Yalu-tu yatiligunani* truly I was-speaking-to-myself	Yes, I was talking to myself.

KĀMILARAI.	WIRADUREI.	
Nauwa wirobān boʊntoa tia look, follows she me *ba* while	*Ŋāga yantu na nal* look when she me *gubagubalgunagiri* follow-constantly-will	Look while she is following me.
Nakilān bali look-at-each-other we-two	*Ŋali ŋāŋilagunana* we-two are-looking-at-each-other	We two are looking at each other.
Nākilēʊn baŋ ŋatoa bo saw-myself I myself alone *Nākiliŋēla* seeing-place-in	*Ŋadu ŋāŋidyilin buonaŋi-* I saw-myself reflecting- *dyilidya* thing-in	I saw myself in the mirror.
Minariŋtin bōn bunkʊla? what-from him struck	*Wargu ba ga ŋin bumăn?* why him struck	Why was he beaten?
Kʊla noa bʊka bariŋ because he angry always	*Ŋanagu ŋīn talai ŋigunagi* that-for he angry to-be *turur* always	Because he is always angry.
Ŋanti bān kora so do not	*Karia yala malā* not that-way do	Do not do so.
Mūmbila tia ŋaloa lend me that	*Ŋūnumidya-ti ŋila* lend me that	Lend that to me.
Mumbitōara noa ʊni lent it that	*Ŋunumin balā na* lent it	It is lent.
Mumbēa baŋ tarai kān lent I another	*Ŋadu main guolgu* I man another-to *ŋunumini* lent	I have lent it to another person.
Ŋumaiŋa bīn ʊni wonto bi offered I that but thou *ba keawai mānpa* not wouldst-take	*Ŋuni malaŋ-anyunda, wirai* gave would-to thee not *ŋai-yandu baramē* but thou didst-take	I would have given it to thee, but thou wouldst not take it.
Tunuŋ ʊni Turkey koba stone this " of	*Ŋina walaŋ Turkey-guba* this stone " of	This is a stone of Turkey.
Kore ʊni Turkey-kāl man this of	*Ŋina balā Turkey-gan* this * of	This is a Turk.
Tiriko tia winā red me burns	*Ŋalandu nal kanana* flame me burns	The flame burns me.
Makoro ŋuwa tia, ŋatʊn karai, fish give me and flesh *ŋatʊn tibin ŋatʊn kokoin* and bird and water *tauwil koa baŋ, pitauwil* may-eat that I may-drink *koa bāŋ* that I	*Ŋuŋga ti guya, banaŋ dibin* give me fish, flesh, bird, *kalim-bu ŋana-tu talgiri,* water-and, that-I will-eat *widyalgiri-bu* will-drink-and	Give me fish, flesh, fowl, and water, that I may eat and drink.
Ma tauwa ʊnti-kāl eat this-of	*Kabidya gulbir ŋinala talā* begin some of this eat	Eat some of this.

THE

LANGUAGES OF NORTHWESTERN AMERICA.

The languages of the tribes west of the Rocky Mountains may be divided into two classes, which differ very strikingly in their vocal elements and pronunciation. These classes may be denominated the northern and southern, the latter being found chiefly south of the Columbia, and the former, with one or two exceptions, on the north of that river. To the northern belong the Tahkali-Umqua, the Selish, the Tshinuk, and the Iakon languages, with all on the "Northwest Coast" of which we have any knowledge. The southern division comprehends the Sahaptin, the Shoshoni, the Kalapuya, Saste, Lutuami, and all the Californian idioms, so far as we are acquainted with them. Those of the northern class are remarkable for their extraordinary harshness, which in some is so great as almost to surpass belief. The Chinooks, Chikailish, and Killamuks, appear actually to labor in speaking,—an illusion which proceeds, no doubt, from the effect produced on the ear of the listener by the harsh elements with which their languages abound, as well as by the generally rough and dissonant style of pronunciation. The χ is, in these tongues, a somewhat deeper guttural than the Spanish *jota*. The *g* is an extraordinary sound, resembling the hawking noise produced by an effort to expel phlegm from the throat. A similar element (as we are assured on good authority) in the Quicchuan or Peruvian language, is called by the Spanish grammarians the *cc castañuelas*, and is compared to the sound made in cracking nuts with the teeth,—from which, of course, we can only infer its extreme harshness. *T'χl* is a combination uttered by forcing out the breath at the side of the mouth, between the tongue and the palate. The vocabularies, and the remarks upon them, will exhibit some other peculiarities of these languages. They are all indistinct as well as harsh. The same element in the Tshinuk and other tongues is heard at one time as a *v*, at another as a *b*, and again as an *m*,—the latter being probably the most accurate representation. So the *n* and *d* are in several undistinguishable, and we were constantly in doubt whether certain short vowels should be written or omitted.

The southern languages are, on the other hand, no less distinguished for softness and harmony. The gutturals are found in two or three, into which they seem to have been introduced by communication with the northern tribes. The rest want this class of letters, and have, in their place, the labial *f*, the liquid *r*, and the nasal *y*, all of which

are unknown in the former. Difficult combinations of consonants rarely occur, and the many vowels make the pronunciation clear and sonorous. There is, however, a good deal of variety in this respect, some of the languages, as the Lutuami, Saste, and Palaihnik, being smooth and agreeable to the ear, while the Shoshoni and Kalapuya, though soft, are nasal and indistinct.

In their grammatical characteristics, so far as these were determined, the languages of Oregon belong to the same class as the other aboriginal idioms of America. An exuberance of inflections, and a great aptitude for composition, is every where apparent. Many of the forms are precisely the same as those which occur in the languages of the eastern and southern tribes of our continent. The system of "transitions," or, in other words, the principle of expressing the pronouns, both of the subject and the object, by an inflection of the verb, is followed by all. In like manner, those modifications of an idea which in other languages are expressed by separate words, are in these denoted by affixes and inflections. The facility with which any other part of speech may be transformed to a verb is no less remarkable.

The distinction made in some of the eastern tongues between the names of animate and inanimate objects has not been found to exist in the Oregon languages. The missionaries had not met with it in any instance.

The dual of the pronoun is found in the Tshinuk and Waiilatpu, but not in the Sahaptin, Selish, or Kalapuya. The double plural of the first person (including and excluding the person addressed), is also found in the Tshinuk. In the Sahaptin it occurs, not in the pronoun itself, but in a very singular class of words, termed by the missionaries "declinable conjunctions,"—words which do the office of conjunctions, but only in connexion with verbs, and are varied for number and person.

A very simple, and what might, with some propriety, be termed a natural method of forming the plural, prevails in many of these languages. It is by a repetition of the first syllable, or a portion of it, sometimes with a slight change of the vowel; as, *lŏáus*, father, in Selish, pl. *lŏlŏáus; tana*, ear, pl. *tantána; keliç*, hand, pl. *kilkéliç; skultamíχo*, man, pl. *skulkultamíχo*. So in the Sahaptin, *pitin*, girl, pl. *pipítin;* and in Netela, *kītç*, house, pl. *kīkitç*. In most of these languages, the adjective has also its plural, which is generally formed in the same way as that of the substantive, but is sometimes very irregular.

1. THE TAHKALI-UMKWA FAMILY.

(A. *Táχkuli.* B. *Tlátskanai* [a. *Tlátskanai;* b. *Kwulχiókwa.*] C. *Ŏmkwa.*)

The words of the Tahkali language were furnished by Mr. A. Anderson, of the Hudson's Bay Company, who had been for several years in charge of a trading post in New Caledonia. Their general correctness may be relied upon, but the minor shades of sound are probably not always distinguished. A few terms have been added (in parentheses), from the Appendix to Harmon's Journal of Travels in the Interior of North America, a work of the best authority on this subject. The words of the Tlatskanai and Umkwa were obtained from individuals of those tribes.

The languages of this family belong to what we have called the northern division, and are as remarkable as the rest for the harshness of their sounds. The Umkwa forms a partial exception, being much softer than the others, with some peculiar elements, as the

y and *r*. This difference may have arisen from the intercourse of the Umkwa people with the neighbouring tribes of the southern division.

The little that is known of the grammatical characteristics of these three languages serves to confirm the opinion of their affinity, deduced from a comparison of the vocabularies. In all three, *lā* is the word for hand. In the first *s'lā* is, my hand, and *n'lā*, thy hand. In the second the forms are precisely the same. In the third, *ç'lā* is my hand, and *nanlā*, thy hand. Other points of resemblance, of a similar kind, will be observed in the vocabularies.

2. KITUNAHA.

(D. *Kĭtunáχa.*)

These words were obtained from a Cree (or Knisteneau) Indian, who had been much with the Kitunaha, or Coutanies, and spoke their language with fluency. Full reliance, however, can never be placed upon information respecting a language derived from any person to whom it is not the native tongue,—at least as regards its minute peculiarities.

3. TSIHAILI-SELISH FAMILY.

(E. *Çuçwāpumç.* F. *Sélič* [c. *Kŭlespelm;* d. *Tsŭkaetsitlin;* e. *Sχoaiatχlpi.*] G. *Skitsuiç.* H. *Piskwáus.* I. *Skwále.* J. *Tsχailič* [f. *Tsχailič;* g. *Kwaiantχl;* h. *Kwenaiwitχl.*] K. *Kawelitsk.* L. *Nsietçáwŭs.*)

All these vocabularies (with the exception of the Skwale, which was received from an interpreter) were obtained from natives of the respective tribes, generally under favourable circumstances. For the Selish, Skitsuish, and Piskwaus, we are indebted to the kindness of Messrs. Walker and Eels, missionaries of the American Board at Tshamakain, near the Spokan River. It was through the interpretation of these gentlemen, and the explanations which their knowledge of the Selish enabled them to give, that the words of all three languages, and the numerous sentences in the Selish illustrative of the grammatical peculiarities of that tongue, were correctly written.

The languages of this family are all harsh, guttural, and indistinct. It is to the latter quality that many of the variations in the vocabularies are owing. In other cases, these proceed from dialectical differences, almost every clan or sept in a tribe having some peculiarity of pronunciation. In the Selish, three dialects have been noted, and more might have been given, had it not been considered superfluous. These three are first, the Kullespelm, spoken by a tribe who live upon a river and about a lake known by that name;—they are called by the Canadians *Pend-oreilles*, which has been corrupted to Ponderays; secondly, that of the proper Selish, or Flatheads, as they are called, and of the Spokan Indians; and that of the Soaiatlpi, Okinakain, and other tribes upon the Columbia.

Of the Tsihailish, also, three dialects are given, which differ considerably from one another. The Quaiantl reside upon a river of the same name, north of the Tsihailish (or

Chikailish) proper, and the Kwenaiwitl, in like manner, are north of the Kwaiantl, not far from the entrance to the Straits of Fuca.

More attention was given to the grammatical peculiarities of this extensive family of languages, than to those of any other, and the result was to place the affinities which prevail between them in a much clearer light than could have been effected by the mere comparison of words. This will appear from the following table of pronominal affixes, in several of the most dissimilar idioms:

SHUSHWAP.	SELISH.	
tçītuχ	*tsītuχ*	house
ntçítuχ	*intsituχ*	my house
*antçítuχ**	*antsituχ**	thy house
tçítuχs	*tsituχs*	his house
kuχtçítuχs	*kaetsituχs*	our house
tçítuχŭmp	*tsituχŭmp*	your house
tçītuχs	*tsītuχs*	their house

TSIHAILISH.	NSIETSHAWUS.	
χaç	*snenáwen*	house
tŭnŭχáç	*tŭnsnenáwen*	my house
tŭχáç	*tĭsnenáwen*	thy house
texáçs	*tasnenawēnŭs*	his house
texáçtçitχl	*tasnenawēniŭtχl*	our house
texáçilʊp	*tasnenawēlŭ*	your house
texáçs	*tasnenawēnʊs*	their house

It is evident that the *t* which commences the word in the last two is not an integral part of the pronoun: it may therefore be omitted in the comparison. The affixes will then be as follows:

SHUSHWAP.	SELISH.	TSIHAILISH.	NSIETSHAWUS.	
n —	*in* —	*ʊnʊ* —	*ʊn* —	my
an (or *a*) —	*an* (or *a*) —	*ʊ* —	*i* —	thy
— *s*	— *s*	— *s*	— *ʊs*	his
kuχ —	*kae* —	— *tçitχl*	— *iʊtχl*	our
— *ʊmp*	— *ʊmp*	— *ilʊp*	— *lʊ*	your
— *s*	— *s*	— *s*	— *ʊs*	their

The Nsietshawus differs more widely, in its vocabulary, from what may be called the general type of the family, than any of the others. One of the most striking points of difference is its rejection of all the labial articulations. Sometimes it adopts peculiar words, instead of those which contain these elements; but frequently it supplies the place of *m* or *b* by a *w*, and that of *p* by an *h*, as in the following examples:

* The *an* becomes *a* before a consonant; as, *astītχlam*, thy canoe.

TSIHAILISH, SKWALE, ETC.	NSIETSHAWUS.	
numán	*nuwṓn*	son
mōs	*tχla-wōs*	face
máqsun	*wáqsun*	nose
pantχlakām	*hantχlatçéwus*	spring
pansōtō̆tçi	*hansōtō̆tçi*	winter
tō̆mṓχ	*tawéχ*	earth
mutsuts	*tawṓtsai*	snake
nībatχl	*unīwatχl*	we
pānutçs	*tχla-hāntçs*	ten

The following are the most important grammatical peculiarities of the Selish tongue, from which it is probable that the other languages of this family do not materially differ:

1. There are various modes of forming the plural. That which may be termed the regular method, is by prefixing the syllable *ūtχl*,—or as it is sometimes pronounced, *wūtχl* or *ō̆tχl*; as, *katçkis*, brother, pl. *utχlkatçkis*; *nōχonoχō̆s*, wife, pl. *utχlnōχonoχō̆s*. Another common mode, which has been already mentioned, is by the duplication of the first part of the word, with sometimes a change of the vowel; as, *waχtṓlt*, infant, pl. *waχwaχtṓlt*; *stumkāált*, daughter, pl. *stumtumkaált*; *stītχlam*, canoe, pl. *stītχltītχlam*. Sometimes the plural is formed apparently after this principle, but in a very irregular fashion; as *çāūtum*, girl, pl. *çāūçutum*; *skikwuglōstan*, eye, pl. *skikwutχlkwuglōstan*; *tō̆toīt*, boy, pl. *titoīt*. In some cases the plural is a peculiar word, entirely different from the singular; as, *sumāám*, woman, pl. *petχlpitχlkwi*, probably derived from *petχlki*, the word for woman in Kitunaχa; but *sumsumāám*, is sometimes used. Some nouns have a double plural, as, *ilō̆míχom*, chief, pl. *utχlililumíχom*. All these variations must, of course, be learned by practice, as they depend upon no general principles.

2. The plurals of adjectives are formed in the same way as those of nouns; as, *iaiát*, strong, pl. *utχliaiát*; *χaest*, good, pl. *χusχáest*; *taíaä*, bad, pl. *titaíaä*. But there are several which have the plural entirely different from the singular; as, *kwō̆tūnt*, great, pl. *piistχlet*; *kukwaióma*, small, pl. *tsitsimet*.

3. A diminutive of some words is formed in *alt*; as, *skokosáä*, boy or son, *skokosäált*, little boy; *stumtçáä*, daughter, *stumtçäált*, little daughter. *Çāūtum*, girl, has *çéçutum* for its diminutive.

No cases have been distinguished in the language.

4. The personal pronouns are—

koiää, I	*kaenpilá*, we
ānuwī or *ō̆nōī*, thou	*npilápstump*, ye
tsunītχlts, he	*tsunīītχlts*, they

Neither the dual nor the exclusive plural has been found to exist in the language. To express "I and thou," a speaker would say *kaenānuwī*, lit. we-thou. So "I and John" would be *kaen-John*, we-John. *Kae* or *kaen* is an abbreviated form of the first person plural, used as a prefix.

5. The possessive affixes have been already given. The following examples will show the manner in which they are joined with nouns. It will be observed that the *n* of the first and second persons is dropped before an *s:*

lŏáu or *lăáu*, father	pl. *lŏlŏáu*, fathers
inlʊáu, my father	*inlʊlʊáu*, my fathers
ānlʊáu, thy father	*ānlʊlʊáu*, thy fathers
lʊáus, his father	*lʊlʊáus*, his fathers
kaelʊáu, our father	*kaelʊlʊáu*, our fathers
lʊaŭʊmp, your father	*lʊlʊáuʊmp*, your fathers
lʊáaus, their father	*lʊlʊáaus*, their fathers

stītχlam, canoe	pl. *stitχltītχlam*, canoes
istītχlam, my canoe	*istitχltītχlam*, my canoes
āstītχlam, thy canoe	*astitχltītχlam*, thy canoes
stītχlams, his canoe	*stitχltītχlams*, his canoes
kaestītχlam, our canoe	*kaestitχltītχlam*, our canoes
stītχlʊmp (irreg.), your canoe	*stitχltītχlʊmp*, your canoes
stītītχlams, their canoe	*stitχltītītχlams*, their canoes

The third person plural, it will be seen, differs from the third person singular, not in the affix, but in the duplication of the vowel of the substantive. This peculiarity runs through the whole language, and will be observed in the conjugation of the verb.

When *utχl* or *wutχl*, is used to form the plural of a word, it is prefixed to these pronouns; as, *katçki*, brother, *inkátçki*, my brother, *utχlinkátçki*, my brothers; *nóχʊnoχ*, wife, *utχlkaenóχonoχ*, our wives.

6. *Iăá* signifies *this; çaii* (or *çai*), *itsi* and *ítχlu*, *that*, according to the distance of the object to which they refer. *Çaii* may have the tense signs *ū* (or *o*) and *mŭ* before it; as, in answer to the question, who did it? a native would say, *ū-çaii*, that man did; who will go? ans. *mʊ-çaii*, that one will.

Çŭĕt is the interrogative who? In the plural it makes *çuūçuet? Stĕm* signifies what?

7. The exact number of tenses and modes in Selish is not yet determined. Past time is expressed by prefixing *ū* (or *ō*) and *tχlam*, the former having a general signification, the latter referring to an action as just completed. There are also two future signs, *m* (or *mŭ*) and *nam*, the first expressing simple futurity, and the latter apparently having a signification of will or intention. All the tenses have two forms, the one indefinite, as, I sleep, I slept,—the other definite, as, I am sleeping, I was sleeping, &c. This form is made by prefixing *ats* or *ets* to the verb, and suffixing *iç* or *is;* as, *āintsūt*, he laughs, *atsāintsūtiç*, he is laughing; *ūkināintsūt*, I laughed, *ūkiatsāintsūtiç*, I was laughing.

By prefixing *aks* or *ʊks* to a verb with *iç* suffixed, a form is obtained signifying wish or desire; as, *iútχlin*, he eats, *ʊksiútχliniç*, he wants to eat.

Saits prefixed gives the signification of ought or should; as, *tçetçáupelăm*, to pray for, *kaetçetçáupelăm*, we pray for him, *kaesaitstçetçáupelăm*, we ought to pray for him.

The negative form is made by prefixing *ta* or *tam* to the verb; the interrogative by prefixing *χa*.

8. The following paradigm shows some of the variations of an intransitive verb:

INDEFINITE FORM.	DEFINITE FORM.
	PRESENT.
kin-iitç, I sleep	*ki-atsiitçiç*, I am sleeping
kwŭ-iitç, thou sleepest	*ku-atsiitçiç*, thou art sleeping
iitç, he sleeps	*atsiitçiç*, he is sleeping
kae-iitç, we sleep	*kae-atsiitçiç*, we are sleeping
pʊ-iitç, ye sleep	*pʊ-atsiitçiç*, ye are sleeping
iitç, (*iiitç*) they sleep	*atsiitçiç*, they are sleeping
	PRETERITE.
ŭ-kin-iitç, I slept	*ŭ-ki-atsiitçiç*, I was sleeping
ŭ-kwʊ-iitç, thou didst sleep	*ŭ-ku-atsiitçiç*, thou wast sleeping
ŭ-iitç, he slept, &c.	*ŭ-atsiitçiç*, he was sleeping, &c.
	PERFECT.
tχlam-kin-iitç, I have slept	*tχlam-ki-atsiitçiç*, I have been sleeping
	FIRST FUTURE.
mkiniitç, I shall sleep	*mkiatsiitçiç*, I shall be sleeping
	SECOND FUTURE.
namkiniitç, I will sleep	*namkiatsiitçiç*, I will be sleeping
	OPTATIVE.
kiaksiitçiç, I want to sleep	*kinetskʊsiitçiç*, I am wanting to sleep
kwʊksiitçiç, thou wishest to sleep	*kwetskʊsiitçiç*, thou art wanting to sleep
ʊksiitçiç, he wants to sleep	*etskʊsiitçiç*, he is wanting to sleep
kaʊksiitçiç, we would sleep	*kaetskʊsiitçiç*, we are wanting to sleep
pʊksiitçiç, ye would sleep	*pʊetskʊsiitçiç*, ye are wanting to sleep
ʊksiitçiç, they would sleep	*etskʊsiitçiç*, they are wanting to sleep

OPTATIVE PAST.

ŭ-kiatsiitçiç, I did want to sleep, &c.

DECENTIAL.

kisaitsiitçiç, I ought to sleep
kwʊsaitsiitçiç, thou oughtest, &c. &c.

There is still another form in *sʊ̆áus*, signifying, to go away to do any thing; as,

kisʊausiitçiç, I am going away to sleep
kwʊsʊausiitçiç, thou art going away, &c.
ŭkisʊausiitçiç, I went away, &c.
namkisʊausiitçiç, I will go, &c.

9. The reflective form is denoted by the termination *tsūt;* as in *tāpentsūt*, to kill one's self:

Sing. *kintāpentsūt*, I kill myself
kwʊtāpentsūt, thou killest thyself
tapentsūt, he kills himself

Plu. *kaetāpentsūt*, we kill ourselves
pʊtāpentsūt, ye kill yourselves
tāapentsūt, they kill themselves

This form receives the same affixes for mood and tense as the simple verb.

10. The reciprocal form terminates in *wăχu;* as, from *polistʊm*, to kill:

kaepʊlistʊwăχu, we kill one another
pʊpʊlistʊwăχu, ye kill one another
pʊlistʊwăχu, they kill one another

11. A form signifying to do any thing for or concerning another is made by the addition of *pelă* or *pelē* to the verb; as,

tçetçaupelăm, to pray for
kuektçetçaupelăm, I will (or would) pray for thee
kotçetçaupelăntĕχu, thou prayest for me
kiăkpelăm, to bear witness against, accuse
kaekiăkpeléntʊm, we accuse him

12. The following is the present tense of a transitive verb varied through all its transitions:

uítçin or *wítçin*, to see.

FIRST TRANSITION.

uítçintsin, I see thee
uítçin, I see him
uíkitχlmʊn (or *uíkatχlamen*), I see you
uíitçin (or *uītçin*), I see them

SECOND TRANSITION.

kowítçintuχ, thou seest me
uítçintuχ, thou seest him
kaewítçitχlp, thou seest us
uíitçintuχ, thou seest them

THIRD TRANSITION.

kowítçis, he sees me
uítçitʊmʊs, he sees thee
uítçis, he sees him
kaewítçitχlis, he sees us
(?)
uíitçis, he sees them

FOURTH TRANSITION.

uítçinst, we see thee
kaewítçintʊm, we see him
uítçitχlamʊt, we see you
kaewíitçintʊm, we see them

FIFTH TRANSITION.

kotsuítçintuχ, ye see me
kaetsuítçitχlp, ye see us, &c.

SIXTH TRANSITION.

kotsuitçintʊm, they see me *kaetsuitçitχlis*, they see us, &c.

RECIPROCAL FORM.

kacūtçitawăχu, we see one another
pūtçitawūχu, ye see one another
ūtçitawăχu, they see one another

Verbs, like nouns and adjectives, sometimes have a plural entirely different from their singular; thus, *ăintsūt*, to laugh, has in the plural, *χwaχwaai; táçiliç*, to stand, has *tʊpip*.

13. The imperative terminates in the singular in *iç*, in the plural in *wi;* as, *sustiç*, drink thou; *sustiwi*, drink ye.

14. There are some particles in frequent use, the exact meaning of which it is difficult to define:

Tχlu, perhaps from the demonstrative *itχlu*, that, seems to be used as a kind of article. It is prefixed to both substantives and adjectives; as, *tçăn tχlū lʊáus tχlū Tsăn?* where is the father of John? *Tχlu χaest tχlu skʊltamixo*, the man is good.

Eptχl (or before a word beginning with *s*, *eps*) has a possessive signification; as, *eptχl nóχonoχ*, having a wife; *eptχl nintçamin*, having a knife; *eps sχailui*, having a husband. Joined with the pronominal prefixes of the word it changes them to possessive pronouns; as, *paipitχl* (for *pŭ-eptχl*) *lʊlʊáu*, your fathers, *paips stitχlam*, your canoe.

In or *n* is a preposition signifying *to*, *at*, *in*. Prefixed to pronouns (and perhaps to nouns) it supplies the place of a dative case; as, *kivkskwʊlokwáeltiç nănʊwi*, I wish to talk to thee; *kwʊkskwʊlokwáeltiç nkoiăá*, thou wishest to talk to me.

Ses is an adverb which expresses present and continued existence; as, *tiipais*, it rains; *spistsétχlt ŭ-tiipais*, it rained yesterday; *spistsétχlt u-ses-tiipais*, it rained yesterday and is still raining.

15. A noun, pronoun, or adverb which commences a sentence, frequently has *t* or *tŭ* prefixed to it, apparently for emphasis; as, *tMeri ukólintʊm u aintsútiç*, Mary caused him to laugh; *tsuĕt ŏpólistʊm?* who killed him? *tkoiăá ŏpólistʊm*, I killed him; *tŭtçăn tχlu kwʊkχuiç?* where art thou going?

16. Almost any word may become a verb with very little variation. Thus, from *χaest*, good, we have *kinχaest*, I am good, *kwʊχaest*, thou art good, *χaest*, he is good, &c.; *namkinχaest*, I will be good; *kaksχaestiç*, we wish to be good; *kaesaitsχaestiç*, we ought to be good, &c.

From *çaii*, that, or so, we have *taçaiiç*, it is not so.

From *esĕlexu*, two houses, are formed, *kinesĕlexu*, I have two houses; *kwʊesĕlexu*, thou hast two houses, &c.

A termination in *álisiç*, signifies to desire an object; as,

inoχonoχwálisiç, to want a wife, from *noχonoχ*
inikwitχlχumálisiç, to want a house, from *suiătχlχu*
kinʊminuχwálisiç, to want tobacco, from *sʊmănχu*

Other parts of speech, also, may be formed from verbs; as, from *iitç*, to sleep, we have *siitsʊm*, a blanket, and *sʊniitistʊn*, a bed.

One noun may be formed from another; as,

from *sʊmánχu*, tobacco, is formed *sʊmánχutŏn*, pipe
from *sáwitχlkwʊ*, water, *suáuwitχl*, a fish, or any animal that lives in the water
from *Mitχau*, the name of a place, *Sʊmítχauiç*, the people of Mitχau.

17. The Selish, like other Indian languages, possesses in a high degree the power of composition, or, as it has been called, agglutination, by which one or two syllables are taken from different words, and combined to form a new term. Thus, from *poχpoχōt*, old, and *tçesūs*, ugly, is made the word *pōiūs*, meaning "ugly from age;" from *sits*, new, and *suiátχleχu*, house, is made *sítsleχu*, new house. The same word for house, combined with the numerals *esél*, two, *ketχlés*, three, makes *eséleχu*, two houses, *ketχléleχu*, three houses. From *kwʊtūnt*, great, and *spōos*, heart, is derived *kutespōos*, a brave man, a warrior; from *sintçitχlsaskāχa*, a horse, and *lχlotχlōōsʊm*, to look for any thing, is formed the verb *tχlaskáχa*, to look for horses, which is regularly varied,—as, *kakstχlaskāχatχlip*, we mean to look for our horses; *mʊkinʊaustχláχa*, I shall go to look for my horse.

These observations, though necessarily imperfect, will serve to give some idea of the character of the Selish language, and of the others which belong to this family. Some notes, of a similar kind, which were made on the Shushwap, Tsihailish, and Nsietshawus, are omitted, as they show no peculiarities differing, in any important point, from the foregoing.

4. SAHAPTIN FAMILY.

(M. *Saháptin*. N. *Walawala* [i. *Pelūs;* j. *Iāākema;* k. *Tχlō katat*]).

These vocabularies are from various sources,—but we are principally indebted for them to the assistance of Dr. M. Whitman, Missionary of the American Board, at Waiilatpu, through whose mediation we were enabled to obtain the words from the natives with greater accuracy than would otherwise have been possible. To the same gentleman, who has been six years a resident at that station, we owe much valuable information on various subjects connected with the character and customs of the natives.

We had also the good fortune to meet at Astoria the Rev. A. B. Smith, who had resided three years in the same tribe, near the Kooskooskee River. During that time he had applied himself, with singular success, to the study of their language, and the elucidation of its very peculiar and complex structure. We are indebted to him for a copy of his grammar, or, as he has modestly entitled it, "Remarks on the Peculiarities" of this language, together with many additional explanations on the same subject. In the summary which follows, the only changes that have been made are the omission of unimportant details, and some alteration in the arrangement. As the words given in our vocabulary will be found to differ somewhat in orthography from those contained in this grammar, it will be proper to explain the cause of the discrepancy.

To the vowels *e*, *i*, *o*, *u*, the missionaries give the same sounds as they have in our system; but they employ the *a* to represent, besides the sounds heard in *father* and *man*, those of the *a* in *hall* and *what*, and the *u* in *but*. In our vocabulary, these sounds are written with peculiar characters, *ȧ* and *ʊ*. The propriety of separating these elements is

evident from the fact that two of the modifications of the verb differ only in the sounds *a* and *ạ*, which distinction the missionaries are obliged to leave unmarked. In some words it appeared to us that the *a* of the missionaries might be better represented by *ea*, as *wéatwç*, land, for *wátwç;* but this may have been a dialectical difference, as the Indians near Waiilatpu speak a patois varying a little from that of the bands about the Kooskooskee.

The consonants used in the grammar are nine, viz.: *h*, *k*, *l*, *m*, *n*, *p*, *s*, *t*, *w*. No distinction is there made between *k* and *q;* in fact, the latter differs from the former only in a more guttural, or hollow utterance, and has by no means the aspirated roughness of the same letter in the Tshinuk. The proper English *h* does not exist in the language; where employed, both in the vocabulary and the grammar, it should have the same sound as the χ.

A difference of opinion exists among the missionaries with regard to the proper mode of writing certain words, in which some hear only the sound of *s*, while others distinguish a preceding *t*. The words usually offered as a test are *tahs*, good, and *kuskus*, small. The question is, whether they are to be pronounced, as here written, or rather *tăts* and *kŭtskuts*. The *h* in *tahs* is intended, as we were told, to represent a sort of hiatus, or indistinct breathing after the vowel *a*. After hearing these two words pronounced perhaps a hundred times by several natives, we were still in doubt as to the best mode of writing them. The Sahaptin Indians about Waiilatpu, and those of other tribes who had learned to speak their language (such as the Cayuse and Wallawallas), pronounced the *ts* very distinctly, while the natives from the interior touched so lightly upon the *t* as to leave it hardly, if at all, audible. On the whole, we were inclined to believe that the full orthography of *ts* was the most correct. This opinion rests chiefly on the fact tha' those who reject the *t* do so only when the sound in question occurs at the beginning or end of words,—as in *silákt* (or *tsilákŭt*), body, *sihsih* (*tsíχtsiχ*), grass, *hamólis* (*χamólits*), handsome; but in the middle of words all agree in writing it, as in *matsaiu*, ear, *hitsiu*, star, &c. The hiatus above mentioned, represented by *h* in *tahs*, is merely the shor ŭ, which sound frequently occurs before the *ts;* we have therefore written *tăŭts*, good, *kŭŭtskŭŭts*, small, *miáŭts* (for *mias*), child, etc.

The soft *s* and the ç are frequently confounded in this language, as are the *l* and *n;* the latter, however, is rather a dialectical difference.

The general sound of the language is very pleasing to the ear,—clear, smooth, and sonorous,—more resembling, in its general quality and intonations, the Spanish, than any other of the European languages which we have heard spoken.

The following is an abstract of Mr. Smith's grammar of the Sahaptin language:

1. The number of letters necessarily used to express the sounds of this language is fourteen,—five vowels and nine consonants. Seven other consonants are occasionally employed in foreign words introduced by the missionaries in their translations.

2. The following is the arrangement of the alphabet:

A pronounced as *a* in *father*
E " " *a* in *hate*
I " " *i* in *machine*
O " " *o* in *note*
U " " *oo* in *moon*

H, k, l, m, n, p, s, t, w, are pronounced as in English. *B, d, f, g, r, v, z*, are used only in words of foreign origin.

3. The vowels have sometimes other sounds besides those given above. *A* is used with the most latitude, and represents also the sound of *a* in *fall* (*ā*), of *a* in *what* (*ă*), and *u* in *hut* (*ŭ*). *E* has also the sound of *e* in *met; i* that of *i* in *pin*, and of *y* in *you*.

4. The most common diphthongs are *ai*, pronounced like *i* in *pine*, *au*, like *ou* in *south*, and *iu*, like *ew* in *new*.

5, 6. The combinations of consonants are many of them different from those which occu in European languages, and render it difficult for foreigners to acquire the exact pronunciation of the words. Some of the combinations are—*tk*, as in *atk*, *kt*, as in *silakt*, *lh* (*lχ*), as in *kokalh*, *hl* (*χl*), as in *hlaphlap*, *sht* (*ςt*), as in *pisht*, *th* (*tχ*), as in *sith* (the *h* not combining with the *t* as in English, but used only as an aspirate), *mh*, as in *shamh*, *nm* as in *titokanm*, *ksh*, as in *taksh*, *hsh* (*χς*), as in *nuhsh*, *shl*, as in *kashl*, *mth* (*mtχ*), as in *kumth*, &c.

7. *N* and *l* are frequently used interchangeably. *L* is more common among some bands of Nez-Percés than others. The women and children almost invariably use *l* instead of *n*.

8. There are other changes of letters made for the sake of euphony; as, *h* becomes *k* before a word or affixed syllable commencing with a vowel; *k* is changed to *h* before a syllable commencing with *n*.

OF THE FORMATION OF WORDS.

9. The radical forms of words consist usually of one, two, or three syllables, but rarely more than that. To these radical forms syllables may be prefixed and suffixed to almost any extent, varying the signification, and lengthening the word to nine, and sometimes even to twelve or more syllables. Words are compounded almost indefinitely. The various circumstances or modes of an action are in general not expressed by separate particles or qualifying words, as in most European languages, but almost every thing of the kind is brought into the verb itself, and makes a part of the word. For instance, *tamaunin* is an adjective termination, signifying intensity; as, *tahstamaunin*, very good. This particle is compounded with the verb, and gives it the same additional signification; as, *hiwakatamausa*, it rains very much. Several circumstances are thus sometimes brought into the same word; as, for example, in *hi-tau-tu-al-a-wih-nan-kau-na*, which will be found, on analysis, to be compounded of two verbal roots, preceded by two inseparable particles, each of which adds to its signification, besides a prefix which determines the number and person, and a suffix which determines the mode, tense, and direction. *Hi* is the prefix of the third person singular number; *tau* has reference to any thing done in the night,—*tuala* to an action performed in the rain. These two are never used alone, and are not derived, so far as is known, from any verbal root. *Wihnan* is from the simple verb *wihnasa*, to travel on foot. The verbal noun, which is the simplest form of the root, is *wihna*. The last *n* seems to be added for the sake of euphony. *Kau* is from the verb *kokauna*, root *kokaun*, to pass by. *Na* is the suffix of the indicative mode, aorist tense, direction from the speaker. The whole word signifies, "he travelled by in a rainy night."

10. To this other particles may be prefixed and suffixed, lengthening the word and

changing its meaning,—as, *hi-shap-a-tau-tu-al-a-wih-nan-kau-nim-a*. Here the *shap* gives a causative signification like the Hebrew Hiphil; the *a* which follows it is merely for euphony. The suffix *nima* is of the same mode and tense as the preceding, but changes the direction towards the speaker.

11. As in other languages, there are frequently words of different signification whose orthography must be the same. In conversation, however, these words are usually distinguished by a variation in pronunciation perceptible to the ear, but incapable of being expressed by the alphabet. [A more complete alphabet than that adopted by the missionaries, (or one in which the vowels *a* and *u* were employed,) would in many cases enable them to make the necessary distinction in the orthography. See the remarks on the Vocabulary.]

12. Few generic terms are found in the language, but specific terms are extremely numerous.

OF THE PARTS OF SPEECH.

13. The parts of speech are the noun, adjective, pronoun, and verb, declinable; the adverb, conjunction, and interjection, indeclinable. To these may be added another, which seems to be a distinct part of speech. It is used in connexion with verbs, but has usually some properties of the conjunction. To distinguish it, it will be called the *declinable conjunction*.

14. Properly speaking, there are no prepositions in the language. Prepositions are only suffixes to the nouns, forming a part of the word itself, and perhaps these suffix forms may be more properly termed cases.

OF THE NOUN.

15. Nouns are varied for number and case, but seldom for person. There is sometimes a variation for the second person in words designating relationship,—as, *askap*, younger brother, *aska*, second person, or form of address. This form, however, in many cases, is an entirely different word,—as, *pisht*, father, *tota*, second person, or form of address.

16. The numbers are two, singular and plural. The plural is usually formed from the singular by a reduplication of the first syllable; as, *pitin*, girl, pl. *pipitin*.

17. When the noun commences with a vowel, instead of a consonant, the vowel is sometimes doubled; as, *atwai*, an old woman, pl. *aatwai*.

18. To this mode of forming the plural there is an exception of one whole class of words, which in this language is uncommonly full,—viz., those expressing the various family relations. In this class the plural is formed by suffixing *ma* to the singular,—as, *pika*, mother, pl. *pikama*. When the singular ends in *p*, this letter is dropped,—as, *askap*, pl. *askama*.

19. The gender of nouns is to some extent distinguished,—only, however, by a distinct name for each sex, and never by a variation of the same word; as, *haswal*, boy, *pitin*, girl; *wawokia*, male elk, *taship*, female elk. Whenever there are not distinct names for the two sexes, the words *hama*, male, and *aiat*, female, are used.

20. Nouns are declined by a change in their termination, or by suffixing prepositions which become a part of the word itself, changing sometimes the orthography, and fre-

quently throwing the accent upon a different syllable. Hence the number of cases must be numerous, if, indeed, it is proper to call all these suffix forms cases.

21. The noun *init*, a house, is thus declined:

Nom. *init*, house
Gen. *ininm*, of a house
Acc. *inina*, house
1st Dat. *initph*, to or for a house
2d Dat. *initpa*, in, on, or upon a house
1st Abl. *initki*, with a house (instrument)
2d Abl. *initpkinih*, from a house
3d Abl. *initain*, for the purpose of a house

(The pronunciation does not show clearly that there is a different form of this word for the plural; it would properly be *iinit*.)

There are other suffixes which may be considered adjective or adverbial, as:

initash, the place of a house
initpama, belonging to a house
ininot, without (or destitute of) a house
initin, having a house
initiih, like a house
initsim, only a house

22. Nouns ending in *a*, *i*, *o*, and *u*, make the genitive by adding *nm*; as *hama*, *hamanm*; *hatsu*, *hatsunm*. Those ending in *ai*, *k*, *m*, and *s*, by adding *nim*, as, *tahai*, *tahainim*; *witk*, *witihinm* (see § 8); *shikam*, *shikamnim*. Those ending in *l* and *n*, except it be in *in*, by adding *m*, as *haswal*, *haswalm*; *titokan*, *titokanm*. Those ending in *in* change the *n* to *shnim*, as, *himin*, *himishnim*. Those in *p* add *im*, as, *piap*, *piapim*. Those in *at* add *um*, as *miohat*, *miohatum*. Those in *it* change the *t* to *nm*, as, *iskit*, *iskinm*. Those in *kt* drop the *t* and take *nm* with a vowel preceding, as, *taulikt*, *taulikinm*; *nukt*, *nukunm*.

23. The accusative is formed from the genitive by dropping the *m* (and *i* when it precedes it) and adding *a*; or if the *m* is not preceded by *n*, by adding *na*, as, *iskinm*, *iskina*; *witihnim*, *witihna*; *miohatum*, *miohatna*.

OF THE ADJECTIVE.

24. The adjective is declined in the same way as the noun: as—

	SING.	PLUR.
Nom.	*tahs* [*täŭ ts*] good	*titahs*
Gen.	*tahsnim*	*titahsnim*
Acc.	*tahsna*	*titahsna*
1st Dat.	*tahsph*	*titahsph*
2d Dat.	*tahspa*	*titahspa*
1st Abl.	*tahski*	*titahski*
2d Abl.	*tahspkinih*	*titahspkinih*
3d Abl.	*tahsain*	*titahsain*

25. The degrees of comparison are thus expressed:

Positive, *tahs*, good
Comparative, *tahs kanmakanm*, better
Superlative, *tahsni*, best.

There are other modes of expressing the superlative degree, as *tahstamaunin*, very good, &c.

26. There is also a mode of expressing any thing that is progressing towards a superlative point, which is by doubling a syllable or part of a syllable; as, *lauit*, clear, plain; *lauauit*, increasingly clear.

OF PRONOUNS.

27. Pronouns may be divided into personal, adjective, and interrogative. The personal pronouns are *in*, I, *im*, thou; *ipi*, he or she; *nun*, we; *ima*, ye; *imma*, they.

[The pronouns of the second and third persons plural are distinguished in writing for the sake of perspicuity; but in pronunciation no difference whatsoever can be discerned between them. Both are sounded *imă*, with the accent on the last syllable.]

28. Pronouns are declined in the same way as nouns and adjectives. *In* makes in the genitive *inim*, acc. *ina; im* makes *imim*, *imana; ipi*, *ipnim*, *ipna; nun*, *nunim*, *nuna*, *ima*, *imam*, *imuna*, *imma*, *immam*, *immuna*.

29. The personal pronouns are variously compounded, or receive various suffixes which change their signification: as—

innih, I myself;	*imnih*, thou thyself;	*ipinih*, he himself
insiwat, I alone;	*imsiwat*, thou alone;	*ipsiwat*, he alone
inka, I also;	*imka*, *ipimka*	
inku, *imku*, *ipinku*.		

This termination (*ku*) is used to signify assent. It is suffixed not only to pronouns, but to verbs and often to other words in giving an affirmative answer.

inkos, I first	*imkos*, *ipimkos*
innihnakos, I myself first	*imnihnakos*, &c.
inhwai, I instead of another	*imhwai; ipinhwai*
intit, I the same	*imtit*, *ipintit*

All these are declined like the simple forms.

30. The genitive case of personal pronouns is often compounded with nouns, forming one contracted word instead of two; as, *iniatwa*, instead of *inim wiatwa*, my companion; *illautiwa* for *inim lautiwa*, my friend; *numlautiwa* for *nunim lautiwa*, &c.

31. There are only two adjective pronouns, and these are demonstrative, viz.: *ki*, this, pl. *kima; ioh*, that, pl. *iokoma*.

32. *Ki* makes in the genitive *kinm*, acc. *kinia; kima* makes *kinimam*, *kinimana;*

ioh has for its genitive singular, *kunim*, acc. *kunia;* and in the plural *kunimam*, *kunimana.*

33. Besides the ordinary suffix or case-forms there is one much used with these two pronouns, viz.: *kiniin*, sing., and *kinimanin*, pl.; *kuniin* and *kunimanin*,—signifying *with*, *in company with*, this or that. The same suffix (*in*) is often attached to proper names, and sometimes to common ones. Whenever this form is used, the verb in connexion with it is always plural, though its nominative be singular; as, *kuniin kushish*, I am going with that one (lit. with that one we go).

The adjective pronouns are compounded like the personal.

34. There are three interrogative pronouns, viz.:

ishi, who? pl. *ishima*, relating to persons only
itú, what? pl. *ituma*, relating only to things, and
ma, which? used of both persons and things

Ishi has, in the genitive singular, *ishinm*, acc. *ishina;* gen. pl. *ishimam*, acc. *ishimana.* *Itú* has, in the genitive singular, *itunm*, acc. *ituna;* pl. *itumam*, *itumana.* *Ma* makes in gen. *minm*, acc. *minia.*

Ishinin, *itunin*, *itupama*, *miniin*, *miniapama*, &c., are forms in frequent use.

35. There are properly no relative pronouns in this language; but a combination is used which answers the purpose. It is formed by using a personal or adjective pronoun in connexion with *kah*, a particle belonging to the class called declinable conjunctions.

The uses of this particle are various. It is employed with a particular form of the verb, which perhaps may be called a distinct mode, when it has the signification of *that*, *in order that*, *that I may*, &c. With the same form also, but not dependent on a previous indicative mood, as in the former case, it has the sense of *let;* as, *kah kush*, let me go.

When used in conjunction with a personal or adjective pronoun, to supply the place of a relative, if it relates to persons, the pronoun follows the particle; if to things, the pronoun precedes; as, *naks hikutatasha ka ipi wapsu hiwash*, one is about to go who is skilful. *Ioh kah tsekaku ikuin hiwash*, that which I have spoken is true.

OF DECLINABLE CONJUNCTIONS.

36. The class of words called, for the sake of distinction, declinable conjunctions, have usually some properties of conjunctions, yet they are not simple connectives. Some of them have merely an intensive force, while others serve as connectives between sentences.

37. This class is varied according to number and person; thus—

SINGULAR.	PLURAL.
1st person, *kah*, that	*hah* or *kanm*
2d person, *kam*	*kapam*
3d person, *ka*	*ka*

Kuh, if, perhaps, (used with a supposition.)

SINGULAR.	PLURAL.
1st person, *kuh*	*kuh* or *kunanm*
2d person, *kum*	*kupam*
3d person, *ku*	*ku*

38. In the first person plural of both these words there are two forms, which are used under different circumstances. When the speaker, his associates, and the person or persons addressed are all included, the latter form, *kanm* or *kunanm*, is used. If the speaker and his associates only are included, and not those addressed, the other form is used, *kah* or *kuh*.

39. When this class of words is used in connexion with an active transitive verb, which has for its object a second person singular or plural, there is still another variation; as—

Sing. or Plu.	(Object. 2d person sing.)
1st person, *kumah*	
3d person, *kum*	
	(Object. 2d person plural.)
1st person, *kupamah*	
3d person, *kupam*	

Other words of this class are *atah*, *kainah*, *iakah*, *tokah*, &c., all varied in the same manner.

OF THE VERB.

40. In the verb consists emphatically the power of the Sahaptin language. The various particles and auxiliaries which help to form other languages, and render the variations of the verb more simple and concise, are, to a great extent, wanting in this. Hence the variations of the verb are extremely numerous, and they may be increased to an almost indefinite extent by composition.

41. Verbs may be divided into three classes,—neuter, active intransitive, and active transitive.

42. There are two neuter verbs, *wash*, to be, signifying simple existence, and *witsasha*, to become. The former is wanting in all the future tenses, or, if they exist, they are the same with those of *witsasha*, and formed from it.

43. The active intransitive verbs are those which do not admit an accusative after them. They are similar in their variations to the neuter verbs.

44. Both these classes present a striking peculiarity in one respect. There is one form of the verb to agree with the nominative, and another to agree with the genitive when possession is implied. In the first and second persons, however, the form is the same in each; thus,—

WITH THE NOMINATIVE.

Singular.	Plural.
1st person, *in wash*	*nun washih*
2d person, *im awash*	*ima athwashih*
3d person, *ipi hiwash*	*imma hiushih*

WITH THE GENITIVE.

Singular.	Plural.
1st person, *inim wash*	*nunim washih*
2d person, *imim awash*	*imam athwashih*
3d person, *ipnim ush*	*immam aushih*

These forms of the verb are so definite that often it is not necessary to use the pronoun, and in conversation it is frequently omitted. For instance, if I ask whose a thing is which belongs to the people, the answer will be "*aushih*," the plural form of the verb implying possession, (meaning, "it is theirs.")

45. The active intransitive has one form to agree with the nominative, and another to agree with the genitive, the same as the neuter. For instance, a Sahaptin will say, *Ipnim miahs atnuhna*, instead of *ipnim miahs hitnuhna*, his child died.

46. The active transitive verb presents a much more striking peculiarity. This is always capable of taking an accusative after it, but perhaps as frequently takes a nominative after it as its object as an accusative. When a person performs an action for himself, the object of the verb is usually in the nominative, and is preceded by a nominative expressed or implied in all cases.* The form of the verb, too, is different from that when followed by an accusative. If one speaks of an action which is performed, without any intimation for whom it is performed, the verb takes an accusative after it,—in which case, if it be in the third person it takes a genitive before it instead of a nominative. When the verb takes an accusative after it, the verb is varied throughout its whole declension, according to the number and person of the accusative. Hence there are six variations of the verb according to the number and person of its object. [These variations are what are now termed by grammarians *transitions*,—a word first employed by the Spanish missionaries, and introduced into general use by Mr. Duponceau.]

47. If an action is performed for another, the verb, instead of being varied in declension to denote it, assumes a new groundform, or is thrown into another conjugation, whose declension is very similar to that of the simple form, and equally full. This form governs two cases, the accusative of a person and nominative of a thing. *Hakisa* is the simple form, and *hahnansha* or *hahnaisha*, according to the dialect, is the form signifying the performance of the action for another.

To this may be added two other conjugations derived immediately from the preceding, —the one signifying the going to perform an action at a distance, and the other the going to perform an action for another, as *haktasa*, to go to see any thing at a distance, and *hahnantasa* (or *hahnaitasa*), to go to see for another.

These are all declined, in general, like the simple form, with some few differences in some of the modes and tenses.

48. As yet no passive form of the verb has been discovered, and we are led to conclude that it does not exist. The verbal adjective or participle ending in *in*, which is frequently used with the verb of existence, has rather the signification of a mere adjective, or of the present participle in English, than of the past participle which forms the passive in our language. It may, however, in some cases, have a passive signification. An

* This sentence is rather obscure, and it is to be regretted that no example is given in the grammar to illustrate the peculiarity in question.

impersonal form of expression is also used, similar to the English "they say," for "it is said."

49. A large number of verbs are contracted after the manner of the Greek contracts. This contraction, however, occurs only in the third person singular and plural throughout all the moods and tenses; as, *hiutsasha* for *hiwitsasha*.

50. Verbs are varied according to location, direction, mode, tense, number, and person.

51. As regards location, when the action originates from the place where the speaker is, the usual form of the verb is used; but when the action originates from a place at a distance from the speaker, a different form is used; as, *hahna*, aorist tense, common form, *hahnakikika*, the same tense, when the action originates at a distance. In the form signifying direction towards the speaker, if no intermediate point or place is spoken of in the progress of the action, the common form is used; but when the action in progress is spoken of as coming from that intermediate place, the other form is used.

52. *Direction.* Every verb is varied according as the action or affection, or even being, have a direction towards or from the speaker,—as, *hakisa*, when the action is *from* the speaker, and *haksam*, when it is *towards;* and in the form signifying an action originating at a distance, *haksanki*, *from*, and *haksankikim*, *towards*. It is difficult to conceive of direction in the verb expressing simple existence, but here the two forms are in common use; as, *hiwash*, from, and *hiwam*, towards.

53. The *modes* are more numerous than usual in other languages. There are at least six distinct modes, and perhaps one more ought to be reckoned. They are as follows:

(1.) *Indicative*, having the same signification as in English.

(2.) *Usitative*, signifying an action that is customary or habitual; as, *in tseknakana*, I used to say.

(3.) *Suppositive*, implying a condition or doubt.

(4.) *Subjunctive*, signifying an action which depends on a previous supposition; as, *ka kina hiwatah*, *kaua in aksanah*, if he were here, then I should see him.

(5.) *Imperative*, as in other languages. When prohibition is expressed, the future form of the verb is used, instead of the imperative, with the negative *watmet* prefixed.

(6.) *Infinitive*, signifying the purpose for which an action is performed; as, *hahnash kuma*, I have come to see.

The other form of expression, hinted at as being an additional mode, is similar in its signification to the infinitive. It follows a verb in one of the other modes in the same manner as the infinitive, and is preceded by the particle *kah* in the sense of *that*. This form of the verb is varied according to number and person, but is not varied according to time; as, *hatsu inpantam kah aliksh*, bring me some wood, that I may make a fire.

54. The tenses as well as modes are uncommonly numerous. There are no less than nine, though they are not all used in any but the indicative mode.

(1.) Present, signifying an action which is passing at the time the assertion is made; as, *in timasa*, I am writing.

(2.) Perfect, denoting an action just completed; as, *in hakin*, I have just seen.

(3.) Reeent Past, representing an action which took place within a recent period,—it may be, in the early part of the same day, or within a few days ; as, *haksaka*, have seen.

(4.) Remote Past, denoting that the action took place at a more remote period, usually a long time ago ; as, *haksana*, I saw.

(5.) Aorist, or Past Indefinite, representing an action as past, without reference to the precise time ; it may be recent or remote ; as, *hahna*.

(6.) Present Future, representing an action which is about to take place; as, *haktatasha*, about to see.

(7.) Future, representing an action which will take place at any future time; as, *hahna*, will see.

(8.) Recent Past Future—an action which was about to take place at a recent period ; as, *haktatashaka*, have been about to be seen.

(9.) Remote Past Future,—an action which was about to take place at a remote period ; as, *haktatashana*, was about to see.

55. Each verb has usually two verbal adjectives or participles. Though their properties are somewhat different from those of participles in other languages. One is affirmative, and the other negative ; as, *hahnin*, the affirmative participle of *hakisa*, and *hahnai*, the negative.

56. There are also three verbal nouns from each verb, having different significations ; as, *hakin*, having a signification similar to the Latin gerund ; *hakinash*, which has reference to the object or purpose to which a thing is applied. The names given to tools or instruments previously unknown to the people are in this form. The other noun signifies the doer of an action ; as, *haniawat*, maker, from *hanisha*, to make.

57. There is, also, in some cases, an adverbial form, used in connexion with other words expressing the manner of an aetion ; as, *hakmaiih hikusha*, he goes seeing.

58. In the active intransitive verb there is often a different form still. It is the simplest form of the word, the root itself, and is used in connexion with *kusha*, to go; as, *tau hikush*, it has gone dry, or, it has dried up, as a fountain or stream of water.

59. If conjugation is defined, as in Hebrew, as having reference to different forms of the same verb, there may be said to be many conjugations in this language. The active intransitive and the active transitive, while they differ widely in their declensions, have also different conjugations. The form terminating in *osha* or *usha* belongs exclusively to the former, while the reflective belongs exclusively to the latter.

60. The three forms mentioned in § 47 as conjugations are derived immediately from the ground-form *hakisa ;* and each of the conjugations to be mentioned are similar to the original ground-form, inasmuch as they each have these three forms derived from them in the same manner.

61. The conjugations are as follows :

OF THE ACTIVE INTRANSITIVE CLASS.

Hisamsa, is the ground-form, which means, to be angry; from this is formed,

Hisamnosha, to be angry towards or at,—which is aetive transitive, and may govern an accusative.

OF THE ACTIVE TRANSITIVE CLASS.

Hakisa, is the ground-form, from which we have the following:

Pihaksih (plu.) reciprocal;—to see each other. This form is frequently used in the singular, strange as it may seem. It is of most frequent occurrence in the word *inisha*, to give, and those of a similar meaning, and seems to recognise a principle of action among the people, which is always to expect a return when they give any thing. They know of giving in no other sense. When one speaks to another about any thing which he has given him, it is, *ioh kam pimina*, instead of *aimina*, "that which you gave me."

Inaksa, reflective; I see myself. This form is made by prefixing the personal pronouns,—as:

	SING.	PLU.
1st person,	*inaksa*	*numaksih*
2d person,	*imaksa*	*imamaksih*
3d person,	*ipnaksa*	*immamaksih*

Shapaksa, causative;—to cause to see, to show.

Wiaksa, successive;—to see in succession, or one thing after another.

Tukaksa, to see suddenly, or for a short time.

62. There is another form which some words are capable of taking, which is also causative, but it always has reference to an effect produced by language,—as, *sukuasa*, *to know* (the ground-form); *tasukuasa*, to cause to know by *talking* to, &c.

63. There are some other prefixes which are attached to some verbs in the same way, and also some suffixes,—as, *hahnipaswisha*, to desire to see. But most of the suffixes are fragments of other verbs, which are suffixed to form compounds almost without number.

64. There is one striking peculiarity in respect to the change of the verb, and other words also, in giving an affirmative answer to a question. Instead of using an affirmative particle, it is usual to repeat the verb belonging to the question in a different form, which makes a form of assent throughout the whole declension of the verb; or, should the word repeated be a noun, pronoun, or other part of speech, it also receives the same variation. It is merely a change in the termination, or a syllable suffixed, the terminating vowel being always *u*. For instance, to the question, *wat akutatasha?* are you not about to go? the affirmative answer will be, *kutatashu;* so, *wat akiu?* ans. *kiuku.*

65. Almost any noun or adjective may become a verb by changing its form or adding a verbal suffix; as, *mishat*, a chief, *ipnomiohatoksha*, he makes himself a chief, or conducts himself like a chief. *Himakash*, great,—*himakashwisha*, to be great, &c.

66. A paradigm of the verb is given, from which an idea may be formed of the extent of its variations. Most of the conjugations are declined in the same manner as the one given. Some of them, especially the reciprocal and reflective, differ in some respects.

OF THE ADVERB.

67. Adverbs are not numerous in this language. The manner of the action is so frequently expressed by the verb itself, that it supersedes the necessity of the frequent use of the adverb.

68. One class of adverbs is derived directly from verbs, and when this adverb is used, it is dependent on a verb, and expresses the manner of the action; as if I ask a native, "*minmaiih akuma?*" "in what way did you come?" he will answer, "*wihnanih kuma,*" "I came on foot." *Wihnanih* is from the verb *wihnasa*, to walk.

69. There are also adverbs of time, as, *wako*, now; *wakepa*, long ago;—of place, as, *kina*, here; *kuna*, there, and many others.

70. There are also those which are used as interrogatives, and these all have the peculiarity of commencing with *m*, probably from the interrogative pronoun *ma;* as, *maua*, when? *mina*, where? *mas*, how much? *malaham*, how many times? *mahal*, how long? *maloshus*, how many hundreds? &c.

OF CONJUNCTIONS.

71. The simple conjunctions are few in number. *Wah*, and, is used only to connect words together, usually nouns. *Kaua* is used to connect sentences, but seems also to have reference to time, or order of events, in the sense of "then," "and then." It receives also some adjective terminations, as do also some of the adverbs,—as, *kauama*, belonging to that time; *kaualit*, at that same time.

Other conjunctions are, *met*, *kimet*, but; *ku* or *tsalawi*, if; *inah*, *inaki*, though, although; *sauin*, notwithstanding, &c.

OF INTERJECTIONS.

72. As in all barbarous languages, interjections are numerous, and frequently used to express strong and sudden emotion. *I-ia-a-a-iah* is an expression of despondency or despair, &c. &c.

SYNTAX.

73. The following are a few of the most important rules, concisely stated:

(1.) Adjectives agree with their nouns in number and case.

(2.) Verbs agree with their nominatives in number and person.

(3.) Neuter and active intransitive verbs, when possession is implied, take before them a genitive instead of a nominative.

(4.) Active transitive verbs, when followed by an accusative, always take a genitive before them in the third person, instead of a nominative.

(5.) The conjugation which signifies to perform an action for another, or in reference to another, always takes after it an accusative of a person with a nominative of a thing.

(6.) As to the relative position of words in a sentence, no very precise rules can be given. The language admits of greater latitude in transposition than the English. The form of words is so definite that the grammatical construction is easily determined without reference to the relative position.

(7.) The adjective usually precedes the noun, and the verb is usually thrown into the

latter part of the sentence, having the accusative before it. Sometimes the nominative is last in the sentence.

"The foregoing remarks (says Mr. S.) are sufficient to give some idea of the language of the Nez Percés. It cannot be expected that a full grammar of it should be given. As yet our knowledge of it is limited, and respecting some of the forms there is still some doubt. That other forms exist of which we are ignorant there is almost a certainty."

Mr. Smith gives a paradigm of the simple verb *hakisa*, to see, conjugated through all the modes and tenses, as well as in the directive and locative forms. Some idea may be formed of the extent of the variations, and of the labour required in educing them, from the fact that they occupy, in his essay, no less than forty-six pages of manuscript. And it is to be recollected that neither the six derived conjugations, nor the three forms mentioned in § 47, of which they are all susceptible, are included in this paradigm. A few of the variations will be given, to illustrate the preceding remarks; they have been thrown into an order somewhat different from that adopted in the original, in order to show more distinctly the system of transitions, or the mode in which the pronouns are combined with the verb, both as subjects and objects of the action.

The following paradigm of the substantive verb was written out by Mr. S. at my request, as likely to be a subject of some interest. It is in frequent use, with precisely the force of the English "to be," as is evident from the example given in another part of the grammar—*ioh kah tsekaku ikuin* HIWASH,—that which I have said *is* true. In the third person, singular and plural, two forms are given, the latter of which is used with the genitive of possession (see § 44).

DIRECTION TOWARDS.	DIRECTION FROM.	
	in wash	I am
im a wam*	*im a* wash*	thou art
ipi hiwam	*ipi hiwash; ipnim ush*	he is; it is his
	nun washih	we are
ima ath washinm*	*ima ath* washih*	you are
imma hiushinm	*imma hiushih; immam aushih*	they are; it is theirs
	RECENT PAST TENSE.	
wamka	*waka* (pro. *wȧka*)†	I have just been
a wamka	*a waka*	thou hast, &c. &c.
hiwamka	*hiwaka; awaka*	
washinmka	*washeka*	
ath washinmka	*ath washeka*	
hiushinmka	*hiusheka; ausheka*	
	REMOTE PAST TENSE.	
wama	*waka* (pro. *wȧka*)†	I was

* The particles *a* and *ath* (or *atk*), which are the signs of the second person, singular and plural, are here given separate from the verb, as in fact, instances occur where other words are introduced between them and the verb.

† These words will illustrate what has been said (§ 11) of the advisability of introducing other vowel signs into the alphabet.

DIRECTION TOWARDS.	DIRECTION FROM.
	REMOTE PAST TENSE.
a wama	*a waka*
hiwama	*hiwaka ; awaka*
washinma	*washina*
ath washinma	*ath washina*
hiushinma	*hiushina ; aushina*
	LOCATIVE FORM. (See § 51.)
	PRESENT TENSE.
	waki
awakam	*awaki*
hiwakam	*hiwaki*
	washinki
	ath washinki
	hiushinki
	RECENT PAST TENSE.
	wakaka (pron. *wakaka*)
	a wakaka
	hiwakaka
	washinkaka
	ath washinkaka
	hiushinkaka
	REMOTE PAST TENSE.
	wakika
	a wakika
	hiwakika
	washinkika
	ath washinkika
	hiushinkika

The substantive verb is defective in the other tenses and modes, and they are supplied from the verb *witsasha*, signifying to become, which is inflected as follows:

Witsasha, to become.

DIRECTION TOWARDS.	DIRECTION FROM.	
	PRESENT TENSE.	
	witsasha	I become
a witsasham	*a witsasha*	thou becomest, &c.
hiutsasham	*hiutsasha ; autsasha*	
	witsashih	
ath witsashinm	*ath witsashih*	
hiutsashinm	*hiutsashih ; auts—*	

DIRECTION TOWARDS.	DIRECTION FROM.	
	PERFECT TENSE.	
	witsash	I have become, or been
	a witsash	
	hiwitsash	
	pawitsash	
	ath pawitsash	
	hipawitsash	
	RECENT PAST TENSE.	
witsashamka	*witsashaka*	I have just become
a witsashamka	*awitsashaka*	
hiutsashamka	*hiutsashaka*	
witsashinmka	*witsasheka*	
ath witsashinmka	*ath witsasheka*	
hiutsashinmka	*hiutsasheka*	
	REMOTE PAST TENSE.	
witsashama	*witsashana*	I did become
witsashinma	*witsashina*	we did become
	AORIST.	
witsama	*witsaia*	I became or was
pautsama	*pautsaia*	we became or were
	FUTURE INDEFINITE.	
witsaiukum	*witsaiu*	I shall become, or be
pautsaiukum	*pautsaiu*	we shall become, or be
	PRESENT FUTURE.	
witsatatasham	*witsatatasha*	I am about to become
witsatatashinm	*witsatatashih*	we are about to become
	RECENT PAST FUTURE.	
witsatatashamka	*witsatatashaka*	I was just about to become
witsatatashinmka	*witsatatasheka*	we were just about to become
	REMOTE PAST FUTURE.	
witsatatashama	*witsatatashana*	I was about to become
witsatatashinma	*witsatatashina*	we were about to become

Paradigm of the verb *hahnash*, to see.

DIRECTION TOWARDS.	DIRECTION FROM.	
	PRESENT TENSE.	
	First Transition.	
	in a hakisa imana	I see thee
	in akisa ipna	I see him
	in ath hakisa imuna	I see you
	in anashaksa immuna	I see them
	Second Transition.	
im a haksam ina		thou seest me
im a aksam ipna	*im a akisa ipna*	thou seest him
im anashaksam nuna		thou seest us
im anashaksam immuna	*im a anashaksa immuna*	thou seest them
	Third Transition.	
ipnim haksam ina		he sees me
ipnim a haksam imana	*ipnim a hakisa imana*	he sees thee
ipnim paksam ipna	*ipnim paksa ipna*	he sees him
ipnim hinashaksam nuna		he sees us
ipnim ath haksam imuna	*ipnim ath hakisa imuna*	he sees you
ipnim hinashaksam immuna	*ipnim hinashaksa immuna*	he sees them
	Fourth Transition.	
	nun a haksih imana	we see thee
	nun aksih ipna	we see him
	nun ath haksih imuna	we see you
	nun aksih immuna	we see them
	Fifth Transition.	
ima ath haksinm ina		ye see me
ima atk aksinm ipna	*ima atk aksih ipna*	ye see him
ima ath nashaksinm nuna		ye see us
ima atk aksinm immuna	*ima atk aksih immuna*	ye see them
	Sixth Transition.	
immam haksinm ina		they see me
immam a haksinm imana	*immam a haksih imana*	they see thee
immam paksinm ipna	*immam paksih ipna*	they see him
immam hinashaksinm nuna		they see us
immam ath haksinm imuna	*immam ath haksih imuna*	they see you
immam paksinm immuna	*immam paksih immuna*	they see them

DIRECTION TOWARDS.	DIRECTION FROM.	
	PERFECT TENSE.	
in a hahnim imana	*in a hakin imana*	I have seen thee
in ahnim ipna	*in ahakin ipna*	I have seen him
in anashahnim immuna	*in anashakin immuna*	I have seen them, &c.
	RECENT PAST TENSE.	
a haksamka	*a haksaka*	I have just seen thee
aksamka	*aksaka*	I have just seen him
anashaksamka	*anashaksaka*	I have just seen them
	REMOTE PAST TENSE.	
a haksama	*a haksana*	I did see thee
aksama	*aksana*	I did see him
anashaksama	*anashaksana*	I did see them
	AORIST TENSE.	
a hahnima	*a hahna*	I saw thee
ahnima	*ahahna*	I saw him
anashnima	*anashahna*	I saw them
	PRESENT FUTURE TENSE.	
a haktatasham	*a haktatasha*	I am about to see thee
aktatasham	*aktatasha*	I am about to see him
anashaktatasham	*anashaktatasha*	I am about to see them
	FUTURE TENSE.	
a hahnukum	*a hahnu*	I shall see thee
ahnukum	*ahnu*	I shall see him
anashahnukum	*anashahnu*	I shall see them
	RECENT PAST FUTURE.	
a haktatashamka	*a haktatashaka*	I was just about to see thee
aktatashamka	*aktatashaka*	I was just about to see him
anashahtatashamka	*anashahtatashaka*	I was just about to see them
	REMOTE PAST FUTURE.	
a haktatashama	*a haktatashana*	I was about to see thee
aktatashama	*aktatashana*	I was about to see him
anashaktatashama	*anashaktatashana*	I was about to see them
	LOCATIVE FORM.	
in aksankikim ipna	*in aksanki ipna*	I see him (yonder?)
ahnakikim	*ahnaki*	I have seen him
aksankikimka	*aksankaka*	I have just seen him

DIRECTION TOWARDS.	DIRECTION FROM.	
aksankikima	*aksankika*	I did see him
ahnakikikima	*ahnakikika*	I saw him
aktatashankikim	*aktatashanki*	I am about to see him
	(NO GENERAL FUTURE TENSE.)	
aktatashankikimka	*aktatashankaka*	I was just about to see him
aktatashankikima	*aktatashankika*	I was about to see him
	USITATIVE MODE.	
in ahnakam ipna	*ahnah*	I am wont to see him
ahnakamka	*ahnakaka*	I have lately been wont to see him
ahnakama	*ahnakana*	I was formerly wont to see him
ahnakanukum	*ahnakanu*	I shall see him occasionally
	USITATIVE MODE, LOCATIVE FORM.	
ahnakankikim	*ahnakanki*	I am wont to see him yonder
ahnakankikimka	*ahnakankaka*	I have lately, &c.
ahnakankikima	*ahnakankika*	I was formerly, &c.
	SUPPOSITIVE MODE.	
kuk in akinamh ipna	*kuk in akinah ipna*	if I see him
kum im akinamh	*akinah*	if thou seest him
ku ipnim pakinamh	*pakinah*	if he sees him
kuh nun apakinamh	*apakakinah*	if we see him
kupam ima apakinamh	*apakinah*	if ye see him
ku imma paksanamh	*paksanah*	if they see him
kumak in hakinamh	*hakinah*	if I see thee
kum ipna "	"	if he sees thee
kupamak in "	"	if I see you
kupam ipnim "	"	if he sees you, &c. &c.
	AORIST TENSE.	
kuk in ahnokunka ipna	*ahnoka*	if I saw him
	SUBJUNCTIVE MODE.	
kuk in aksanamh ipna	*aksanah*	I might or should see him
kum im aksanamh	*aksanah*	thou mightest see him
ku ipnim paksanamh	*paksanah*	he might see him
kuh nun aksinamh	*aksinah*	we might see him
kupam ima aksinamh	*aksinah*	ye might see him
ku imma paksinamh	*paksinah*	they might see him
	AORIST.	
aksanokumka	*aksanoka*	I might have seen him

DIRECTION TOWARDS.	DIRECTION FROM.	
	PRESENT FUTURE.	
aktatashanamh	*aktatashanah*	I may soon see him
	PAST FUTURE.	
aktatashanokumka	*aktatashanoka*	I might have seen him
	LOCATIVE FORM.	
aksaktanamh	*aksaktana*	I might see him yonder
aksaktanokumka	*aksaktanoka*	(Aorist)
aktatashaktanamh	*aktatashaktanah*	(Present Future)
aktatashaktanokumka	*aktatashaktanoka*	(Past Future)
	IMPERATIVE MODE.	
hahnim ina		look (thou) at me
hahnimth ina		look (ye) at me
nashahnim nuna		look (thou) at us
nashahnimth nuna		look (ye) at us
ahnim ipnim	*ahakim ipna*	look (thou) at him
ahnimth ipna	*akith ipna*	look (ye) at him
	INFINITIVE MODE.	
	hahnash	to see

5. THE WAIILATPU FAMILY.

(O. *Waiilatpu*. P. *Molêle*.)

The first of these vocabularies was taken under the supervision of Dr. Whitman, and is undoubtedly correct; the second was obtained from a native during a single interview, and possibly contains some errors.

From the long and close companionship of this tribe with the Nez-Percés, some words of the Sahaptin language appear to have been adopted into their own. This may, perhaps, account for the similarity which will be observed in the numerals and the pronouns, while in all other respects the languages seem to be perfectly distinct. We had no time to obtain any particular information respecting the structure of the Waiilatpu, but were assured that it differed radically from that of the Sahaptin. The following examples of plural adjectives are given in the vocabulary:

yáumua, great	pl. *yiyímu*
suáiu, good	pl. *sasuaíu*
luástu, bad	pl. *laluástu*

There is also a dual of the second person, *nkímiç*, which does not exist in the Sahaptin.

6. THE TSHINUK FAMILY.

(Q. *Watχlála* [l. *Watχlala;* m. *Niχaloitiχ*]. R. *Tχinúk*, [n. *Tcinúk;* o. *Tχlatsap;* p. *Wakaikvm.*])

The numerous variations in these vocabularies, besides those which spring from dialectical differences, must be ascribed, in part, to the extreme indistinctness in the pronunciation, in which *ç* and *s*, *k* and *g*, *d* and *t*, and even *m* and *b*, are constantly confounded, and in part to grammatical changes in the form of words, indicating some difference of meaning, as in *inkçíχat*, mouth, *itçkúçχat*, my mouth, &c.

So extremely difficult is the pronunciation of many of the sounds and combinations of elements in this language, that foreigners seldom attempt to acquire it. Notwithstanding the close intercourse which has been maintained with this people by traders and settlers for more than thirty years, only one instance is known of a white man having learned to speak the language with fluency. This man was a Canadian, who went to the country in Mr. Astor's first expedition, and has remained there ever since. In the course of a long illness, during which he was nursed by the natives, he chose to occupy himself in acquiring a knowledge of their tongue, and by so doing obtained no little celebrity among both foreigners and Indians. The extreme difficulty of learning this speech has probably been one of the causes which have given rise to the curious "jargon," which has for many years formed the usual medium of communication between the traders and the natives, and of which an account is given in another place.

The consonant sounds in the language are *ç* (or *s*), *k* (or *g*), *χ*, *l*, *m* (or *b*), *n*, *p*, *q*, *t*, and *w*.

So far as our knowledge extends, the Tshinuk seems to be still more remarkable for the variety of its forms than either the Selish or the Sahaptin. In the pronouns, for example, it has not only the dual, but also, in the first person, both of the dual and the plural, a twofold form, one excluding, and the other including, the party addressed. We find also, in one dialect (if not in all), two pronouns of the third person singular, masculine and feminine, a distinction which is not made in many of the Indian tongues.

The following are the personal pronouns in the language of the Upper Chinooks, or Watlalas.

SINGULAR.	DUAL.	PLURAL.
naika, I	*ndaika*, we two (ex.)	*ntçaika*, we (exc.)
	tχaika, we two (inc.)	*ulχaika*, we (inc.)
maika, thou	*mdaika*, ye two	*mçaika*, ye
iaχka, he	*içtaχka*, they two	*tχlaitçka*, they

The possessive pronouns are, as in Selish, particles joined to the nouns. They are the same, except for the first person, as the two or three first letters of the personal pronouns. With *itúkŭtχle* or *itúkwŭtχle*, house, they make—

SINGULAR.	DUAL.	PLURAL.
kūkwŭtχl or *kūkwŭtχl*, my house	*ndākwitχl*	*ntçākwitχl*, our house (exc.)

SINGULAR.	DUAL.	PLURAL.
	tχākwitχl	*ʊlχākwitχl*, our house (inc.)
mĕŏkwitχl, thy house	*mdākwitχl*	*mçākwitχl*, your house
iākwitχl, his house	*içtākwitχl*	*tχlākwitχl*, their house

The first person is sometimes expressed by *itç*, and the second by *imi;* as, *itçgitç*, my nose, *imigitç*, thy nose, *iāgitç*, his nose, &c.

In the same way verbs and verbal adjectives take these prefixes, to form the various inflections for number and person. Thus from *tçis*, cold, with *keāχ*, which seems to be used as an auxiliary, or perhaps a substantive verb, are formed—

PRESENT.

Sing.

naika tçinʊχkeāχ, I am cold
maika tçiçʊmkeāχ, thou art cold
iāχka tçikeāχ, he is cold

Dual.	Plural.
ndaika tçiçʊntkeāχ	*ntçaika tçiçʊntçkeāχ*, we are cold (exc.)
tχaika tçiçtkeāχ	*ʊlχaika tçilʊkeāχ*, we are cold (inc.)
mdaika tçimʊkeāχ	*mçaika tçiçʊmçkeāχ*, ye are cold
içtaχka tçiçtkeāχ	*tχlaitçka tçiçʊtχlkeāχ*, they are cold

PAST.

tākŏtχl naika tçinʊtkeāχ, yesterday I was cold
takʊtχl ntçaika tçiçʊntçtkeāχ, yesterday we were cold (exc.)
takʊtχl ʊlχaika tçibʊtkeāχ, yesterday we were cold (inc.)

(It will be seen that this tense differs from the present merely in the insertion of a *t* before *keāχ*.)

FUTURE.

atχlkē naika tçiçʊnχátka, by and bye I shall be cold
atχlkē ndaika tçiçʊndχátka, by and bye we two shall be cold (exc.)
atχlkē tχaika tçiçʊtχátka, by and bye we two shall be cold (inc.)
atχlkē mdaika tçiçʊmχátka, by and bye ye two will be cold
atχlkē mçaika tçiçʊmçχatka, by and bye ye (pl.) will be cold
atχlkē tχlaitçka tçiçʊtχlχatka, by and bye they will be cold

In all the preceding words, the *tçiç* may be separated and placed at the end; as, *naika ʊnçχatka tçiç*, I shall be cold, etc.

The transitive inflections are as distinct in this language as in the Selish, and more numerous, inasmuch as they comprise the dual, and the double plural of the first person. The following examples will suffice to show the existence of these forms:

aminowágua, I kill thee
tçinowágua, I kill him
umtkinowágua, I kill you two
uçtkinowágua, I kill them two
umçkinowágua, I kill you (pl.)
utχlkinowágua, I kill them
umçkiwágua, ye kill him
utχlkiwagua, ye kill them.

The Lower or proper Tshinuk seems to differ from the Upper (or Watlala) rather in words than in grammatical peculiarities. In the dialect of Wakaikum, the pronouns are nearly the same as in that of Watlala. For *he*, however, was given *iāχē*, and for *she*, *wāχē*.

Of many of the nouns no plural form could be discovered. Some of the names of living beings had a plural termination in *uks* or *ukç*, but this was not universal:

tχlikāla, man, (vir)	pl. *tχlikālāwuks*
kiutan, horse	*kiutánukç*
tχlkámoks, dog	*tkamōksuks*

Some of the plurals were altogether irregular: as—

kotχlēlikum, man (homo)	pl. *tílekum*
tχlákel, woman	*tānŭmsiks*
tχlkāskus, boy	*tkasōsinŭks*

7. S. KALAPŪYA.

This vocabulary was obtained from two natives of the tribe, one of whom was a youth educated by the missionaries at the Wallammet station. The language is soft and harmonious. The *q* and χ occur, but not very often, and the latter is frequently softened to an *h*. The other consonants are ç (or *s*), *f*, *j*, *k*, *l*, *m*, *n*, *y*, *p* (or *b*), *t* or *d*, and *w*.

The Kalapuya is chiefly remarkable for the great changes which its words undergo in their grammatical variations,—leaving often very little trace of the root or ground-form. This is seen, in some degree, in the noun, but more particularly in the verb, the forms of which appear to be not less numerous than in the Sahaptin.

The dual and double plural do not exist in this tongue. The personal pronouns are—

tçi or *tçii*, I	*soto*, we
maha or *maa*, thou	*miti*, ye
koka or *kak*, he	*kinuk*, they

The following examples will show the possessive adjuncts, and the manner in which they are combined with the noun:

tçi çimna, my father
maha kāham, thy father
kok inīfam, his father

soto tūfam, our father
mīti tīfam, your father
kinuk inīfam, their father

tçi çinni, my mother
maha kānni, thy mother
kok ininnim, his mother

soto tūnnim
miti tinnim
kinuk ininnim

tçi takwálak, my eye
maha pukwálak, thy eye
kok intakwálak, his eye

soton tikwálak, our eyes
mitin tikwálak, your eyes
kinuk inikwalak, their eyes

tçi tō mmai or *tāmmai*, my house
maha púmmai, thy house
kok inimmai, his house

soto túmmai, our house
miti tímmai, your house
kinuk inimmai, their house

No inflection or sign to indicate plurality could be discovered either in the noun or the adjective.

The following is the conjugation of the neuter verb *ilfátin*, to be sick:

PRESENT.

tçi ilfátin, I am sick
intçi ilfátin, thou art sick
ilfátin, he is sick

tçiti ílfaf, we are sick
intçip ílfaf, ye are sick
kinuk in ílfaf, they are sick

PAST.

ilfátin tçi kūyi, I was sick yesterday
imku ilfátin, thou wast sick
hu ilfátin, he was sick

hiti ílfaf, we were sick
imkup ilfaf, ye were sick
kun ílfaf, they were sick

FUTURE.

midji tāílfit tçii, to-morrow I shall be sick
" *tāílfit maha*, " thou wilt be sick
" *kāílfit*, " he will be sick

títi ílfit, we shall be sick
tapu ílfit, ye will be sick
kinuk in ilfit, they will be sick

NEGATIVE.

wayk tçik ilfátit, I am not sick
wayk māyk ilfátit, thou art not sick
" *ilfátin kok*, he is not sick

wayk sotok hilfaf, we are not sick
wayk mitiyk pūílfaf, ye are not sick
" *kinuk inīílfaf*, they are not sick

Akwīi, rain, has the following variations:

kwītit, it rains
eykwītit, does it rain?
wayk kwítit, it does not rain
hakwítit kitatçíkim, it rained last night
tíis kikúnkwit, presently it will rain
wayk tíis kumyākwit, it will not rain soon
tíis kihēkwiúntit, presently it will cease raining

The following examples will give some idea of the system of transitions in this language, and of the extraordinary changes which the words undergo. It certainly would not be supposed, without such evidence, that *himkuníti* and *tatétat* were merely inflections of the same verb.

tçitāpatçitūp maha, I love thee
tçitapintçuō kōk, I love him
himtāpintçiwáta tçii kak, he loves me
hintçitapintçiwata tçii, dost thou love me?

tçihōtatçop tçii, I see thee
chōton tçii, I see him
himkuhōton kōk, dost thou see him?
himkuhutotçófon tçii, dost thou see me?
himkuhōton kínuk, dost thou see them?
kinuk himkunhōton, do they see thee?

sīt kok, give him
çitēto soto, give us
çinéti kīnuk, give them
éia putētip maha kuska kéutan? who gave thee that horse?
çimma wala kotétat tçii, my father gave it to me
medji tikūmti, to-morrow I will give it to him
" *takúmti çimma*, thou wilt give it to my father
kitétat he will give it to me
tatétat thou wilt give it to me
titētip I will give thee
kitétŭp he will give thee
éia himkuníti, to whom didst thou give it?
himti çimma, I gave it to my father
wayk tçii keek timyēti, I do not wish to give it to thee?

Of the remaining vocabularies little can be said beyond what may be gathered from the vocabularies. In the languages of Kĭj and Netēla a few examples of plural and pronominal forms were obtained, which may be worth preserving.

KĬJ.

worōit, man	pl. *wororōt*	*tokór*, woman	pl. *totókor*
kītç, house	pl. *kīkitç*	*paítχuar*, bow	pl. *papaítχuar*
haiχ, mountain	pl. *hahaiχ*	*wasi*, dog	pl. *wausi* (qu. *wáwasi?*)
içot, wolf	pl. *içiçot*		
tihórwait, good	pl. *tiríwait*	*mohai*, bad	pl. *momohai*
tçínui, small	pl. *tçitçínui*	*arawātai*, white	pl. *rawānut*
yupīχa, black	pl. *yupīnut*	*kwauōχa*, red	pl. *kwauχōnut*

ninak, my father *ayōinak*, our father

mōnak, thy father	*asōinak*, your father
anak, his father	?
nikīn, my house	*eyōkya*, our house
mukīn, thy house	*asokya* (?), your house
akīya, his house	*pomokya*, their house

NETĒLA.

sūol, star	pl. *sūlum*

The following words appear to be also in the plural, with the possessive *my* prefixed; *nopūlum*, eyes (my); *nanakum*, ears; *nikiwalum*, cheeks; *natakalom*, hands; *netēmelum*, knees.

nikī, my house	*tçomkī*, our house
om akī, thy house	*omom omkī*, your house
pokī, his house	*ompomkī*, their house
nōχ, my boat	*tçomīχ*, our boat
om omīχ, thy boat	*omom omīχ*, your boat
ompomīχ (qu. *pomīχ*), his boat	*ompomīχ*, their boat

The similarity which exists between many words in these two languages, and in the Shoshoni, is evident enough from a comparison of the vocabularies. The resemblance is too great to be attributed to mere casual intercourse; but it is doubtful whether the evidence which it affords will justify us in classing them together as branches of the same family. The fact that the Comanches of Texas speak a language closely allied to, if not identical with that of the Shoshonees, is supported by testimony from so many sources, that it can hardly be doubted.

REMARKS ON THE VOCABULARIES.

The list of words was intended to be the same as that adopted by Mr. Gallatin, in his Synopsis of the Indian Tribes of North America; but some omissions and variations have been made for different reasons. Among others, the words for God and Evil Spirit have been omitted, because it was found that these languages (at least, the first ten of which vocabularies were made) possessed no proper indigenous terms for these ideas. Since they have been taught by the whites to speak of a good and evil principle, they designate them by compound terms, drawn usually from the relative situations which they have learned to assign to them,—in the heavens above and in the infernal regions. Thus, in the Selish language, God is expressed by *Nuiste-poχpoχōt*, or "the Old Man above," and the evil spirit by *taia niçōt*, the "bad below." In the Sahaptin they have, in like manner, *akōm-kinikō* and *inimkinikō*, meaning, the one above, and the one below.

As has been before remarked, all the vocabularies are not to be regarded as equally authentic and accurate. Those of the Selish, Skitsuish, Piskwaus, Sahaptin, Walawala, and Waiilatpu, may be looked upon as correct, having been taken down with the assistance

of the missionaries. The Tsihailish, Nsietshawus, Tshinuk, and Kalapuya may also, we think, be depended upon. The others were mostly received from single individuals of the several tribes, or from interpreters, and have not therefore had those advantages of comparison and revisal which alone insure perfect accuracy. But the great mass of words in all has probably been rightly understood and written.

There are certain words, however, in all the vocabularies, which are not exact translations of the English words under which they stand. This is especially the case with all generic denominations. The words given for *tree*, *snake*, *bird*, *fish*, signify in most cases merely some species belonging to these classes,—as, *pine*, *rattlesnake*, *pigeon*, *salmon*, &c. In many instances, where the natives were made to understand the meaning of the English word, they declared that there was no corresponding term in their own dialects. The word given in the Selish vocabulary for fish, viz., *suâuwitχl*, comprehends all animals which inhabit the water, being derived from *sâwĭtχlwŏ*, which means water. *Waiu-'tiliken*, the Sahaptin word for *bird*, means properly "the winged animal." The terms *town*, *warrior*, *friend*, must also be reckoned among those whose vague or generic character makes it difficult to obtain an exact translation into the Indian languages.

If, as sometimes happens, there exist two terms for man (answering to *vir* and *homo*), they will usually be found, the former under *man* or *husband*, and the latter under "Indian, native." In general, however, there was no means of ascertaining with precision the existence of this distinction.

For the words *father*, *mother*, *sister*, *brother*, there will be observed a profusion of corresponding terms in the Indian languages. This arises from three circumstances well known to philologists:—firstly, the fact that the sexes use different terms to designate these relations; secondly, that the vocative, or the word used in addressing a relation, is often entirely different from that employed on other occasions; and, thirdly, that the Indians are accustomed to designate the elder brother and sister by different terms from those used for the younger.

The words given for *spring*, *summer*, *autumn*, *winter*, do not often correspond exactly with the English terms. They are sometimes properly the names of certain months in those seasons; in other cases, they signify merely *warm* and *cold*. *Morning* and *evening* have in every language, as in English (morning, daybreak, dawn, sunrise), so many corresponding expressions of slightly different meanings, that in general it was a matter of chance if exactly the same translation was obtained in any two allied dialects. The same may be said of *valley*, the Indian words for which signify *river-bottom*, *ravine*, *dell*, and sometimes *dry water-course*.

The distinction of *old*, as *aged* and as *not new*, is generally made in the Indian languages, and is sometimes pointed out in the vocabularies. But for *young*, in many cases, no word was found but that signifying *small*. This was the case in the Sahaptin, where, had any such word existed, it would unquestionably have been known to the missionaries.

It is remarkable that, in several of the languages, the same word is employed to signify both *yesterday* and *to-morrow*. The meaning is determined by the construction, usually by the tense of the verb.

The third personal pronoun was, in general, difficult to obtain, and the word by which it is rendered in some of the vocabularies, probably means rather *that* or *this*.

The numbers above five could not, in several instances, be obtained with certainty, and in some not at all. This was the case in many of the southern dialects.

SYNOPSIS.

FAMILIES.		LANGUAGES.	DIALECTS.
1. Tahkali-Umkwa		A. Tahkali (Carriers)	
		B. Tlatskanai	a. Tlatskanai b. Kwalhioqua
		C. Umkwa (Umpqua)	
2. Kitunaha		D. Kitunaha (Coutanies, Flat-bows)	
3. Tsihaili-Selish	Northern Branch	E. Shushwapumsh (Shushwaps, Atnahs)	
		F. Selish (Flatheads)	c. Kullespelm (Ponderays) d. Tsakaitsitlin (Spokan In e. Soaiatlpi (Kettle-falls, &
		G. Skitsuish (Cœur d'alène)	
		H. Piskwaus (Piscous)	
	Middle Branch	I. Skwale (Nasqually)	
	Western Branch	J. Tsihailish (Chickailis, Chilts)	f. Tsihailish g. Kwaiantl h. Kwenaiwitl
		K. Kawelitsk (Cowelits)	
	Southern Branch	L. Nsietshawus (Killamuks)	
4. Sahaptin		M. Sahaptin (Nez-Perçés)	
		N. Walawala (Wallawallas)	i. Pelus (Pelooses) j. Jaakema (Yakemas) k. Tlakatat (Klikatats)
5. Waiilatpu		O. Waiilatpu (Willetpoos, Cayuse)	
		P. Molele	
6. Tshinuk		Q. Watlala (Upper Chinooks)	l. Watlala (Cascade Inds.) m. Nihaloitih (Echeloots)
		R. Tshinuk (Chinooks)	n. Tshinuk o. Tlatsap (Clatsops) p. Wakaikam (Wahkyecu
7. Kalapuya		S. Kalapuya	q. Kalapuya r. Tuhwalati (Follaties)
8. Iakon		T. Iakon (Lower Killamuks)	
9. Lutuami		U. Lutuami (Tlamatl, Clamets)	
10. Saste		V. Saste (Shasties)	
11. Palaihnih		W. Palaihnih (Palaiks)	
12. Shoshoni		X. Shoshoni (Shoshonees, Snakes)	
		Y. Wihinasht (Western Shoshonees)	
13. Satsikaa		Z. Satsikaa (Blackfeet)	
14. Nootka		Kwoneatshatka (Newittee)	
15. ?		San Raphael	
16. Kizh		San Gabriel	
17. Netela		San Juan Capestrano	

	MAN.	WOMAN.	BOY.
1. A.	*dĭni (ţennee)*	*tçéko (çhaça)*	*dínias*
B.	*χanáne; taiítsen*	*tséʊ̈keia;* (b.) *oát,* (a) *tséake*	*laiin;* (b) *skiyé;* (a) *açt-kwa-tíitsin*
C.	*títsʊn; tʊne*	*éxe*	*sχaíexe*
2. D.	*títqaet; noqén*	*pétχlki*	*ʊnçtatχlnána*
3. E.	*kʊlmūχ; skaelemuχ*	*sʊmôtχlitçk*	*tuuwéwut; χʊtuwítin*
F.	*skaltaméχo; skʊltamíχo*	*sʊmaăm;* (e) *tʊkʊtχli-mélixu*	*skokoséa; tetoít*
G.	*skaíltemuχ*	*sʊmíem*	*kokwăăsʊ*
H.	*skaltamíχo*	*sʊmaém*	*tetuít*
I.	*stumç*	*stχládai*	*stútubç*
J.	*stäíχu; stĕéχu*	*skaíqlentχl;* (h) *stakse*	*χaáq*
K.	*nawétχlamaχ; sítχlamaχ*	*kŏwitχl*	*kwañtχl*
L.	*taiílaho; taiĭélχóχ*	*suitχláts; tsuitχláts*	*tasíka-kŏnʊwin; ʊnsti-has-síitχl*
4. M.	*háma*	*áiat*	*háswal*
N.	*wenç; wínç;*	*tílaki;* (k) *aíat*	*taχnútçamut;* (k) *áswan; áswal*
5. O.	*yúant*	*pintχlkaíu; watχlóa*	*láutlay*
P.	*iái, iái*	*lʊyitχlai*	*maiats, kúçʊyʊı*
6. Q.	*tχlekála, tχlkála*	*tχlkakílak*	*tχlkaskʊs; iátχlkʊ*
R.	*tχlekála; kotχlélikʊm*	*tχlákél*	*tχlkáskʊs;* (o) *lkaskʊs*
7. S.	*atçáygo*	*pummaíke*	*aduítim*
8. T.	*kalt*	*tχlaks*	*tχlŏmχato*
9. U.	*hiçuátsʊs*	*çnáwats*	*kitskániço*
10. V.	*awatíkoa*	*tarítsi*	*atokwéaχ*
11. W.	*yáliŭ*	*ʊmtéwitsen*	*ialiútsin, yauítsa*
12. X.	*táka*	*kwóʊ*	*nátsi, tuwítsi*
Y.	*naná; náĭ*	*moyóni, luqáqa*	*nátsi*
13. Z.	*nináo*	*akíua*	*pokáo*
14.	*tχletçʊχwonéak*		
15.	*lamantĭya*	*kulaiç*	
16.	*worŏit*	*tokór*	*kwitĭ*
17.	*yiits*	*suywāl*	*amaítekela*

	GIRL.	INFANT; CHILD.	FATHER.
1. A.	*tçékias*	*béye* (*çhutun*)	*apá* (*appâ*)
B.	*tsekésle; itéit;* (b) *skiyéte*	*astóqwe*	*mama;* (b) *stáa;* (a) *wʊtá* or *ta*
C.	*éti*	*kaio; mʊçxe*	*stanli; nta;* *çtanli*
2. D.	*nauknána*	*tsʊkonánitxl-kʊmo*	*titúnis;* my — *katíto*
3. E.	*xʊxaxótʊm*	*tsoktxlmíla*	*katsa, katça*
F.	*çáutʊm;* *çéçutʊm;* (e) *steiqiaméx*	*áxtʊlt;* *óxtelt;* (e) *oaxtílt*	*lʊ̈áus* (by men); *măstʊmʊs* (by women)
G.	*çiutʊm*	*oáxtelt* or *axtʊlt;*	*pípʊs;* *mastʊ̈mʊs*
H.	*kiaána*	*waxtelt*	*lăaus;* *inmeéçtʊm*
I.	*stxlatxládai*	*sxaqétxl*	*baa*
J.	*xaáq*	*sqanaítxl*	*káxtens;* (h) *teälis*
K.	*tskwaïitxl;* *tçitskwaïitxl*	*kwaiaïitxl*	*komá;* *tamánawe*
L.	*sika kʊ́nʊwin;* *itqálalx*	*keiwáis, keawáis*	*ʊlʊ̈á* (by men); *ntçóïï* (by women); *tawowás*
4. M.	*pitín*	*miáʊ̈ts;* *miapkáuip*	*piçt;* *natót*
N.	*tóxanet;* (k) *pʊtíniks*	*miánʊç;* *waptai*	*pçit;* (k) *tútʊs;* *natúta*
5. O.	*staítxlʊŋ;* *staítlaŋ*	*skútxla*	*pintét;* *títça*
P.	*kwʊ́nasa*	*kʊlákʊla;* *kuçása*	*pʊtátiça;* *tʊtʊ́ç*
6. Q.	*wáleq*	*txlabuládikç*	*txlʊxlám;* *winam;* (m) *tçʊmáma;* *winámie*
R.	*txlálèq;* (o) *okóskʊs;* (p) *akáskas*	*etçanúks;* (p) *skaxakeikóx*	*txliamáma;* (p) *emam*
7. S.	*apínna*	*awépe, awăpe*	*sima;* *káham* (thy)
8. T.	*txlaáksawa*	*mʊhaíte*	*sʊntá*
9. U.	*kitskániçnawats*	*kístka*	*kauktiçap*
10. V.	*taŕítsik*	*tuxeax*	
11. W.	*umtaiáltsin;* *numaüitsa*	*tsilʊkálu*	*waïï, katsuaïï* (my)
12. X.	*naintsʊts;* *naía*	*wa*	*ápui*
Y.	*tsiá*	*ohá*	*uná*
13. Z.	*kókwa*	*enaksttsipokao*	*niná* (my)
14.			
15.		*yokéko*	*api*
16.	*taxai*		*anăk*
17.	*nawitmal*		*naná*

		MOTHER.	HUSBAND.	WIFE.
1.	A.	(*unnungcool*)	(*eki*)	*báat* (*ayeye*)
	B.	*naa*; (b) *snána*; (a) *wunán*	*sikskun*; (b) *itítsine*; (a) *óχkuun*	*síkutes-át*; (a) *uút*
	C.	*unlá*; *çkáka*	*çháya*; *sχun*	*ç'at*; *ç'ak* (?)
2.	D.	*manis*; *kama*	*kanuitχlákna*	*katitχlnámu*
3.	E.	*kéχa*	*sχálue*	*simáäm*; *sumáäm*
	F.	*skúis* (by men); *túmus* (by women)	*sχailui*	*máχonaχ*; (e) *náχonoχ*
	G.	*áskwus*; *timika*	*sχailikwa*	*náχonaχo*
	H.	*çkúi*	*çχálui*	*nóχonoχo*
	I.	*soqó*	*stçéstexu*	*tsukwuç*
	J.	*kaχs*	*çinéis*; (h) *tistqwenópus*	*çinéis*
	K.	*kotá*, *stánawe*	*sχun*	*kówitχl* or *kowitχl*
	L.	*ulüa*; *tχluntçóias*; *tχlatawás*	*tunsuóna*; *ntsuón*	*tχlunsikas*, *tçugús*; *ntçikás*
4.	M.	*pika*; *näis*; *itsa*	*hama*; my — *inum-ám*	*iwäpna*
	N.	*pitçá*; (k) *itχla*; *näitχlas*	*am*	*áçam*
5.	O.	*penín*; *ninça*	*ináiu*	*intχlkaio*
	P.	*quks*; *na*	*iátχlum*	*lugitχlai*
6.	Q.	*waiak*; *ákχo*; (m) *wánakç*	*itçikékal*	*kakílak*; *ukukekal*
	R.	*tχlianáa*; (p) *wámákχ*	*itsaχékal*; *qwáp*; (p) *akukékal*	*uiaχékal*
7.	S.	*sinni*; *kanni* (thy)	*téël*	*pul*
8.	T.	*tχla*	*sunsít*	*sintχláks* (my)
9.	U.	*ankompkisup*		
10.	V.	*milátχi*		
11.	W.	*tatíi*	*ituiáui*, *katsuiáui* (my?)	*lume*, *katsulúme*
12.	X.	*pía*	*kúma*	*uépui*
	Y.	*pía*	*ikumá*	*norikwe*
13.	Z.	*nikistsa*	*nímmi* (my)	*nituχkiman*
14.				
15.		*una*		
16.		*äök*		
17.		*noyō*		

	SON.	DAUGHTER.	BROTHER.
1. A.	(*eyaze*)	(*eâcha*)	(*echill*)
B.	*sikʊte-teintsónʊsla*; (b) *yaase*; (a) *sée*	*sikʊ-tsʊkaisla*; (b) *tzée* (a) *stsée*	*sʊskáetex*; (b) *déetze*; *sloáne* (a) *sonaka*
C.	*çáçai*; *çiye* or *çie*	*éte*; *çie*	*itlétle*; *çitxle*
2. D.	*axkátxltis*	*kásue* (my)	*katáti* (my)
3. E.	*skusää*	*stʊmkäält*	*katçki*; *çintça* (younger)
F.	*skokoséa*; *skokosäält*	*stʊmtçäält*; (e) *stumkaält*	*kátçki* (elder); *síntsʊ* (younger)
G.	*askosää*	*stímkaä*	*kʊkaítski*; *isʊsíntsʊʊ*
H.	*áçkusas*	*stʊmkas*, *kiaxána*	*katçki*; *çintça*
I.	*nimʊda*; *nibada*	*nibáda*	*tska*; *naálalç*
J.	*kutón*; *tʊnʊmát*; (h) *taténiç*	*txlátstʊnʊmát*; *komeítxl*	*tónʊtç*; *ntçétç*; (h) *antçi*
K.	*nʊmán*	*tsʊnʊmán*	*nʊsk*
L.	*tʊnuwón*; *tntaákatxl*	*txlʊnuwón*; *txlnʊwóna*	*tʊnsóqe*; *ʊnçtékits* (elder)
4. M.	*haswalámiats*; *miátʊts*	*pitinímiats*; *ísta*	*piap*; *óskʊp* (younger)
N.	*táta*; (k) *tóta*; *ímiçt*	*íça*; (k) *pʊtíniks*; *ʊçá*	*nípa*; *nika*; *ósxʊp*
5. O.	*wái*	*wái*	*pnákʊn*; *pʊnátay*
P.	*waíu*; *gúçaywi*	*puéna*; *péna*	*punáka*; *punát*
6. Q.	*itçixán*; *imíxán*; (m) *itçxán*	*ʊkʊxán*; (m) *ʊkxán*	*itçoxáix*; *emamáxix*; (m) *aui*; *ápxu*
R.	*etsóxa*; *etçóxa*; (p) *itsʊxán*	*okwóxa*; *asa*; (p) *okʊxán*	*kapxu*; *au*; *txlkáwax* (p) *itsoxwéx*
7. S.	*tawáqai*	*tçitapínna*	*çipi*; *çut* (younger)
8. T.	*sinmáäts* (my)		*sʊnʊkʊtími* (my)
9. U.			*kautápiʊp*
10. V.			*yapátsi*
11. W.	*yaúitsa*	*lumaúitsa*	*apawi*, *katçu-atúnwi*
12. X.	*natsi*	*nanai*, *naiʊ*	*tamye*; *tsakai*
Y.	*ítué*	*tauáxki*	*tsalamátkwait* (?)
13. Z.	*noxkóa*	*ntáni*	*nisá*
14.			
15.	*ai*	*ai*	
16.	*äíkok*	*aiárok*	*nipēēts*
17.	*nakám*	*nasuám*	*napás*

	SISTER.	INDIAN; PEOPLE.	HEAD.
1. A.	(*etaze*)	*táχkile, táχkŭli*	*bĭtsa* (*pitsa*)
B.	*nʊkskáetsʊχ*; (b) *déetse*; (a) *sʊltsóstse*	*χanáne*	*χostóma*; (b) *nɪn*; (a) *stsie*
C.	*stétçe*	*tʊne*; *máhane*	*sʊɣa*; *si*
2. D.	*kŏtsa*	*ákitχl-tsʊmákanik*	*aklám*
3. E.	*kiχ*; *tçótçʊ*	*skailekelĕm*	*skápqʊn*
F.	*tχlkikee*; *tχltsitsuópʊs*	*skaílixu*	*spitχlʊkáin*
G.	*yukwa*; *tsʊtsia*	*skint*	*qómʊkan*
H.	*kʊχ*; *tsaiaáus*; *sintuχus*	*çkint*	*qúmukʊn*, *qómʊkʊn*
I.	*tska*; *tsókwa*	*atsitχl-tílmeχo*	*sχaius*
J.	*kopŏs*	*nuχtálmiç*	*máat*
K.	*pŏsʊn*	*nawítχlamʊχ*; *élamaχ*	*qómʊt*
L.	*tχlʊnsóqe*	*kʊstíwat*; *tχlaawéwe*	*taqén*; *nχálχal*
4. M.	*kănis*; *pêhet*; *ʊsip*; *nani*	*titókʊn*	*hŭçus*; *hŭçuç*
N.	*ats*; *pet*; *isíp*; (k) *ats*; *nitçá*	*natítaiti*; (k) *tínma*; *tánen*	*tílpi*; (k) *pátχlka*; *tχlámtʊχ*
5. O.	*pʊnátiaɣ*; *pʊnwaíʊq*		*talç*; *táʊlç*
P.	*pukaiai*	*witsp*; *witçp*	*láwi*
6. Q.	*ʊkótχiχ*; *ememátχiχ*; *atçi*	*natítanoe*; *tílexam*	*káqstaq*; *kákstʊq*
R.	*tχliáu*; *ats*	*tŏlexam*	*tχlikhŭkatŭka*; (o) *ebékataka*; (p) *tχlkákstak*
7. S.	*çtítç*	*ménami*	*támʊtχl*
8. T.		*kétslʊm*	*tχlókia*
9. U.	*tobákçip*		*nus*
10. V.			*úiak*
11. W.	*wapíçwi*; *wenúnwi* (younger)	*iç* or *is*	*lah*, *lahe*
12. X.	*namei*; *patsi*		*pampi*; *pămpi*
Y.	*sam* (?)	*tʊkʊmúikwas* (?)	*tsopíɣ*
13. Z.	*niskŏn*	*matŏpewak*	*ótʊkán*
14.			*toχotset*
15.			*mŏlu*
16.	*nipīits*		*apoān*
17.	*nekeis*		*nuyū*

		HAIR.	FACE.	FOREHEAD.
1.	A.	(*otezega*)		
	B.	*χotsṓsea*; (b) *soaχtlané*; (a) *stsṓse*	*χonéntsunu*	*χostumaíe*; (b) *konasé*; (a) *snēn*
	C.	*zuya*; *sala*	*çníi*	*téko*; *enimale*
2.	D.	*aqoklám*	*akukunés*	
3.	E.	*qáuitun*	*squtχlós*	*niqamós*
	F.	*qómkan*; (e) *qómukun*	*squtχlós*; (e) *squutχlós*	*skitχlkimáscin*
	G.	*kipukain*	*stχlósomin*	*skitχltçimélisçin*
	H.	*sqiáukun*	*stχlósomun*	*nkatkamélç*
	I.	*sqátso*	*qálom*	
	J.	*tχlikoát*; *stçus*; (h) *siláte*	*móos*	*sítχltos*
	K.	*kṓskus*	*ntsumós*	*tχlóχos*; *tχlaχóse*
	L.	*tχluaqén*; *wakkén*	*tχlawós*; *tχlinawós*	*sunuálus*; *tχluntsinäälts*
4.	M.	*kúkuχ*	*mṓçtai*	*çiwa*
	N.	*tútaniki*	(k) *átças*	*çuá*
5.	O.	*tχlókomot*	*léequkç*	*penátχliç*
	P.	*tátχlim*	*logónui*	*tákai*
6.	Q.	*ukuççu*; (m) *natχlχát*	*amíχ*; *wámiχ*; (m) *wakχ*	*amíçqṓ*; *wálχaχ*; (m) *ukegwó*
	R.	*tχlikhŭkso*; *tχliŭkso*; (o) *tχl-uç*; (p) *tχlkṓso*	*siáχos*	*obétspoχ*; (o) *obéχ*; (p) *ebéχ*
7.	S.	*ámutχl*		*támpan*
8.	T.	*sinutχlósin* (my)	*háens*	*kwóli*
9.	U.	*lak*	*táliç*	*laqé*
10.	V.	*ínaχ*	*oí*	*tsaruχ* (D)
11.	W.	*tiyí*	*ásu*	*ul*
12.	X.	*tupía*; *tsupía*	*kuwṓ*	*motṓka*
	Y.	*ikuó*	*kouá* or *kobá*	*ĭá*
13.	Z.	*oási*	*ostukís*	
14.		*apsaíup*		
15.				
16.				
17.				

		EAR.	EYE.	NOSE.
1.	A.	*ótso* (*oçho*)	*béni* (*onow*, pl.)	(*paninçhis*)
	B.	*χótsχe*; (b) *χonáde*; (a) *stsáχai*	*χonáχai*; *náχai*, *sunáɣai* (my)	*χointsus*; (b) *dalainstçétçe*
	C.	*tçíɣe*; *tçuɣe*	*náɣe*	*mintçeç*; *çiç*
2.	D.	*pakwaná*; *akúkuat*	*akukléχl*	*akúnikak*
3.	E.	*tχlánu*	*χukuqlóstan*	*spusáks*
	F.	*tána*	*skikuqlóstan*; (e) *stçuqwuqlóstan*	*spusáks*
	G.	*téna*	*sintχlósomin*	*stítçámetüks*
	H.	*tana*	*sinatχlóçomun*	*mŭksin*
	I.	*qoláne*	*qálom*	*mákusin*
	J.	*qolán*; (h) *qwelán*	*móos* or *mós*; (h) *χoálokwa*	*mákus*; *mŭkus*; (h) *mŭkusin*
	K.	*qoalán*	*mos*	*mŭkusun*; *máksun*
	L.	*tuné*; (pl.) *ntuntŭne*	*tasqatχl*; *stχlŭqatχl*	*tiwáqisun*; *tunuwáqsun*; *nuwáksun*
4.	M.	*mutsaíu*	*çílu*	*núçnu*
	N.	*mitsiúχ*; (k) *miçiúh*	*étçiç*; (k) *atçás*	*níçnu*; (k) *núçnu*
5.	O.	*takç*	*hăkamuç*	*pitχlóken*
	P.	*taops*	*tunts*	*pitχlts*
6.	Q.	*amémtça*; (m) *amtχlóχe*	*iáχot*; *ilχáχot*; *sméχos* (m) *siáχos*	*imíktçi*; (m) *ígitç*; *elχágutç*
	R.	*béutsaks*; *méutsaks*; (o) *tebéutçaçχ*; (p) *akabutsá*	*siáχos*; (o) *çebéχost*; (p) *skuχós*	*ebeχátsχat*; (o) *ebékátçχ*; (p) *ebékost*
7.	S.	*pókta*	*kwálakχ*	*unán*, *tanón*
8.	T.	*kwólkwutsa*	*skíkisu*	*tusína*
9.	U.	*mumóŭtç*	*lólup*	*pçíç*
10.	V.	*isak*	*oi*, *ui* (D)	*éri*, *eit* (D)
11.	W.	*kumumúats*; *íçut*	*asu*	*iamí*
12.	X.	*nŏŋkawa*	*pui*	*mui*
	Y.	*inaká*	*puí*	*mosí*
13.	Z.	*oχtókis*	*oáps*	*woksís*
14.		*papĕĕsis*	*kadĕĕsis*	*tçowítχltam*
15.		*aloχ*	*çuta*	*hŭkĕ*
16.		*anāna*, *nājas*	*atçōtçon*, *tsōtson*	*amēpin*, *mūpin*
17.		*nanākum*	*nopūlum*	*nomūsum*

		MOUTH.	TONGUE.	TEETH.
1.	A.		(*tsoolâ*)	(*ohgoo*, pl.)
	B.	*χokwaitçaále ; wʊnaɣá*	*χotçṓtχltçitχltsáha ;* (b) *uʊtáa ;* (a) *seqinákal*	*χotsiakatátχltsin ;* (b) *kóute*
	C.	*ta*	*lásom ; sántχlo*	*uó ; cuɣú*
2.	D.	*akṓtχlma*	*watχlúnek*	*akunánis*
3.	E.	*spʊlútsin*	*tiχwátsk*	*χaláχu*
	F.	*spilímʊtsʊn*	*tíχutski*	*χaléχu*
	G.	*stitçámʊtsin*	*tíχutski*	*χáeleχu*
	H.	*sqʊmtçín ; sqʊmʊtsín*	*mílik*	*χaléχu*
	I.	*kanuχ*	*tχlálab*	*tsṓnis*
	J.	*kániç ; kanós ;* (h) *káneχu*	*teχúχtsutχl*	*yéntnes*
	K.	*kṓniχ*	*téχutsitχl*	*yĕnis*
	L.	*çinʊ̈ótsins ; tsitsínʊ̈*	*tíχitsas ; tʊnʊwʊliá ; nwúlia*	*tχlasáwin ; tiiçṓn*
4.	M.	*hím*	*páwiç*	*tít*
	N.	*ĭm ;* (k) *ăm ; ʊm*	*mlăç ;* (k) *mleiç ; melăç*	*itíti ;* (k) *etét ; ĕtĕtĕ*
5.	O.	*sʊmqakç*	*puç*	*tenif*
	P.	*símilk*		*ténuf ; ténuχ*
6.	Q.	*emékuçχat ;* (m) *iukçíχat ; itçkuçχát*	*manχutkónuma ;* (m) *malúχtkwálumat*	*tχlbekátç ;* (m) *tχlχakátç*
	R.	*ebésqʊtχl ;* (p) *ebékusχa*	*emēmankónŭba ;* (o) *ebébankónuva ;* (p) *ebébanχutkwánuba*	*tχlbeátsχ ;* (p) *tχlebékats*
7.	S.	*mandi, tant*	*mámtçʊtχl*	*púti ; tanti*
8.	T.	*qai*	*tʊléla*	*steliéliki*
9.	U.	*çum*	*páwʊs*	*tut*
10.	V.	*au, aof* (D)	*ehéna*	*itsau*
11.	W.	*ap*	*ipilí*	*ítsa*
12.	X.	*timpa*	*aku*	*táŋwa*
	Y.	*tupá*	*eɣó*	*tamá*
13.	Z.	*oaí*	*matsinésti*	*oχpíkin*
14.			*tçaupée*	*tçitçitçée*
15.		*lakūm*	*laímtip*	*kūt*
16.		*atóŋin*	*anóŋin*	*atátʊm*
17.				*notó*

		BEARD.	NECK.	ARM.
1.	A.			
	B.	*χotamaχáie ; stamayaíe*	*χotesaíe ;* (b) *uníngwus ;* (a) *qóus*	*χoláa ;* (b) *káane,* (a) *sulatχa*
	C.	*çétawa ; çetáya*	*kwaç ; çusoátχl*	*kwán ; kane*
2.	D.	*akuat*	*okakaki*	*aχtχlák*
3.	E.	*suóputçin*	*χukwaiápstin*	*skoáχan*
	F.	*söóputsin ; supăpast*	*tçóspín ;* (d) *kuspín ;* (e) *tçispín*	*stçoáχan*
	G.	*sigwáputsin*	*tçóspin*	*stsiakist*
	H.	*çüüptsín*	*kóçpin*	*kălix*
	I.	*sχutábinus*	*tçuspin*	*tçálaç*
	J.	*tsapótskus,* (h) *stçepötskus*	*tçisp, tçesp ;* (h) *tçéspan*	*χóömutç*
	K.	*tçiépakus*	*kóspun*	*kaleχ*
	L.	*konótsins ; kwanótsin*	*tχlutçáso ; stutçasáwus*	*tçalás*
4.	M.	*himtóh*	*iăhat*	*átim*
	N.	*çüú ;* (k) *çúō*	*tánuŭnt ;* (k) *tănŭáte*	*epáp*
5.	O.	*çimkémuç*	*yet*	*tiélaq*
	P.	*puskaúnts*	*ietpup*	*háyluqs*
6.	Q.	*tememéukço ; temëukço*	*ebétokχ ; emétokχ ;* (m) *itçtóq ; etókw*	*eméχo ; eχó ;* (m) *átçχó* (my)
	R.	*tebebeökso ; temékso*	*betokχ ; ebétok*	*bepotétuk ;* (p) *ebéχo*
7.	S.	*múndi*	*mámbuki*	*pútukwi, tántukwi*
8.	T.		*tsóχa*	*paksailústa*
9.	U.	*smok*	*náoknáoks*	*wak*
10.	V.	*ahotsótsok*	*hukaka-iruma*	*hátsut*
11.	W.	*leakó*	*wáputi*	*lápan*
12.	X.	*múntçu*	*kuró*	*púiró*
	Y.	*musúi*	*kutá*	*iputá* or *putá*
13.	Z.	*okwéis*	*okókini*	*okónistsis*
14.		*apaksam*		*nōnūpi*
15.		*ōjua*	*alākē*	*tălik*
16.		*aóŋ, péhen*	*aŋén, paχon*	*amān, mān*
17.		*numūs*	*napaínkonom*	*namā*

		HAND.	FINGERS.	NAILS.
1.	A.	*la;* my — *sla;* thy — *nla*		(*elâki*)
	B.	*χolâa; slâ*	*tχlaχaχatésa;* (b) *tça-kankâne*	*χoaisvltsôtle;* (b) *tçiléo*
	C.	*çlâa; çilâ*	*çlátsvne*	*çkándiok; kwiniú*
2.	D.	*aki*	*aki*	*akokpais*
3.	E.	*laχaléakst*	*laχaléakst*	*kāχkainikst*
	F.	*kéliç; käliç;* (e) *kéliχ*	*stsaäkainikst; kéliχ*	*kaχkainikst*
	G.	*stsiakist*	*stáoakist*	*kwaχkainikst*
	H.	*käliχ*	*käliχ*	*tsvlpaákst*
	I.	*tçálaç*	*tçálaç*	*qoχqen*
	J.	*χöömvtç*	*silχáadjits, sqwaχóohvtç*	*tauaχátç; papaítç*
	K.	*laχaíaka; staléka*	*laχaíaka; staléka*	*papaíaka; staléka*
	L.	*tçalás*	*kvkvtsátças*	*qvχátçi*
4.	M.	*ipçuç*	*ípçuç*	*ăçia*
	N.	*epáp;* (k) *apáp; âtχlá*	*epáp*	*asós;* (k) *âsá; asó*
5.	O.	*épip*	*épip*	*çíŋiç*
	P.	*tes*	*tafaítoks*	*suks*
6.	Q.	*tvmékçi;* (m) *itχlkvçin*	*tvmekçi;* (m) *itχlkvçin*	*alχwate;* (m) *χoχwalag-wádit*
	R.	*tebéksiga; temékso;* (o) *tebékçéa*	*tebéksiga*	*tχlbétχloχotétvk;* (p) *tebé-tχlχwate*
7.	S.	*tlákwa*	*alakwa*	*mantía*
8.	T.		*kwotχl*	*kíhi*
9.	U.	*nap*	*kopó*	*staks*
10.	V.	*apka*	*aχasik* (D)	*eraχa*
11.	W.	*il*	*il*	*ilitsá*
12.	X.		*maçó*	*máçitu*
	Y.	*imái* or *mai*	*mai*	*çirú*
13.	Z.	*utçistçis*	*utçistçis*	*okutçíç*
14.			*kakâtsiduk*	*tçatχátçi*
15.		*ākue*		
16.		*amān*		
17.		*natākalom*	*wátçkvt*	

	BODY.	LEG.	FOOT.
1. A.		*kéitçin* (*oçaçhin*, pl.)	(*oça*)
B.	*χonʊstéa*; (b) *onʊste*; (a) *sʊnʊste*	*χoqwaïetχa*; (b) *stsáte*; (a) *stsétχa*	*χoaχástlsʊkai*, *nʊkatχ*
C.	*çnō ste*	*tsʊne*; *stse*	*çχe*
2. D.			
3. E.	*suwaniχu*	*squáχ*	*léaχin*
F.	*skailtʊtçi*; (d) *skailtiki*; *skaíltʊkʊ*	*stsóoçin*; (e) *tsóoχin*	*stsóoçin*
G.	*skáiltiki*	*stsúuçin*	*stsúuçin*
H.	*skaíltikʊ*	*stsoohin*	*stsoohin*
I.	*tsatsílχ-tʊlʊmíχo*	*tsō çin*	*tsō çin*
J.	*nauts*	*tsóotχl*	*tsiqóçʊm*; *stálsç*
K.	*náwitχltse*	*tsoōtχl*	*tsótχl*; *staláçin*
L.	*tasōóstiwát*; *ntsōós*	*tχliçō n*, *çisō ns*; *ntsakétχl*	*niχeïçʊns*; *sʊnakeïçin*
4. M.	*silákt*; *tsilákʊt*	*wăiu*	*áχua*
N.	*waúnakçuç*	*woχá*; (k) *waχá*	*woχá*; (k) *waχá*
5. O.	*çilămʊç*	*maúwʊt*	*tiç*
P.	*pitχliin*	*mauit*	*taílʊks*
6. Q.	*emétχlqa*; (m) *welχátχlk*	*tebéqoét*; *emékwʊt*; (m) *tχlχákwait*; *ékwait*	*tʊmépç*; (m) *idilχápç*; *tχlpō ç*
R.	*ebétχl-á*; (p) *ebétχlka*	*tiáwe*; (o) *tebeáuwe*; (p) *ebékwait*	*tχlekhŏps*; (o) *tʊmbaípç*; (p) *tχlʊbépç*
7. S.	*tʊkapia*	*pulówin*, *alówi*	*püüf*
8. T.		*siá*	
9. U.		*tsoks*	*pats*
10. V.		*halawaí*, *hatiç* (D)	*akwés*
11. W.	*haúlatse*	*atetewá*	*tsíko*
12. X.	*çilámʊç*	*yún*	*nampa*
Y.	*iniwiá*	*säï*	*kuki*
13. Z.		*omakuōki*	
14.		*tχliïçtçiná*	
15.		*hōwal*	*kōio*
16.		*anēf*, *nēnev*	
17.		*neé*	*neé*

		TOES.	BONE.	HEART.
1.	A.			*bitsi* (*ogee*)
	B.	*χoaχátχltçʊne ; nʊkatχ*	*χotsṓne ;* (b) *tçámʊçho ;* (a) *tsṓne*	*χotχlnaínʊksʊte;* (b) *stséie*
	C.	*çχétsʊne*	*çɣáni ; kog*	*çtçi*
2.	D.			*akétχlʊi*
3.	E.		*kwokwōwitχl*	*pósimin*
	F.	*istúmçin ;* (e) *stúmχin*	*stsăm ; stŏm ;* (e) *stsam*	*spoös ; spuüs*
	G.	*çitamúçin*	*stám*	*spúüs*
	H.	*stsotsóöhin* (pl.)	*çtsám*	*skait ; stçʊpóös*
	I.		*çao*	*χatç*
	J.	*sqwaχónoïs; sqwahóöhʊtç*	*téeq*	*skwálʊm*
	K.	*laχaïisχin ; papáiçin*	*çáwʊ*	*skwálʊm*
	L.	*nʊsqakitsʊçʊn*	*tsʊwela, tsawíla*	*tiyinʊkás ; tiinkás*
4.	M.	*aχwatálʊm*	*pips, pípç*	*timíná*
	N.	*woχá ;* (k) *waχatχlátχla ; watikawás*	*pípç ;* (k) *pipç ; qōtχl*	*timnĕh ;* (k) *tʊmná tamalp*
5.	O.	*tiyʊyáu*	*pápʊt*	
	P.	*tχlakχwaítotχl*	*púpt*	*ilímp*
6.	Q.	*tʊmépç ; idilχápç*	*eqótço ;* (m) *χaqwátço*	*eléwan ;* (m) *gwámʊnitχl*
	R.	*tχlekhŏps*	*iaótso ;* (p) *tʊkótso*	*tbeléwan ;* (p) *ebébaχst*
7.	S.	*puüf*	*pótsi*	*pumhúüpin*
8.	T.		*qwai*	*hiáltsu*
9.	U.	*kopó*	*kagó*	*stainas*
10.	V.		*ak*	*hiwasóri*
11.	W.	*tsíko*	*álat*	*etaínaç*
12.	X.	*taçṓ*	*húʊ*	*píʊ*
	Y.	*kukí*	*aohó*	*píwe*
13.	Z.			*óskitsi*
14.		*papāïtç*		*teteitçāo*
15.			*kūlom*	*wiskī*
16.			*aént, ēan*	*ahúŋ, sūn*
17.			*nohūksēn*	*nosūn*

	BLOOD.	TOWN; VILLAGE.	CHIEF.
1. A.	*skai* (*sko*)		*miūti* (*meutee*)
B.	*tʊtχl*; (b) *otṓle*	(b) *kwʊnhṓntχkot*	*kṓskai*; (b) *skʊske*; (a) *kóské*
C.	*çtṓle*	*mamásan*; *tχlane*	*χṓçχe*
2. D.	*ʊánʊmo*	*akiklúis*	*nasṓṓkin*
3. E.	*metiqéa*		*kókupé*; *kókpe*
F.	*sʊneχóul*; *sʊnʊχúl*; (e) *mitχlkía*	*iápʊkçit*; *satsqaíiç*	*ilimíχom*; (e) *ilʊmíχom*
G.	*mítitçana*		*ilʊmíχom*
H.	*mitχllkaía*		*ilimíχom*
I.	*stúlikwan*	*istχlátχlil*	*siám*
J.	*skṓ̈itχl*; *skwaítχl*	*státχlʊnç*	*stoliáq*; *als* or *álʊ̈s*
K.	*skwaitχl*	*aūtkt-χáχ*	*ális*
L.	*skiuó*	*tastaçináwin*; *nʊstʊçináwʊn*	*taçátsʊn*; *çátsin*
4. M.	*kikĕt*	*piúçamókin*	*mióχʊt*
N.	*ilúk*; (k) *tuniwán*	*çkókea*; (k) *tχlaknít*	*mióχ*; (k) *mióχ*; *miáwaχ*
5. O.	*tiwétʊ̈ç*		*iatóiaŋ*
P.	*átχlp*		*iakánt*
6. Q.	*tχlkáwʊlkt*; (m) *kawṓlikit*		*tχlkákamána*; *içtámγ*
R.	*tχláwʊlkt*; (p) *tχlkáwʊlkt*	*iliχam*; (p) *elexam*	*tχlkákamánan*; (p) *tχlkakabána*
7. S.	*méënu*	*suihámih*	*atçṓmpʊki*
8. T.	*póuts*	*ítsáis*	*kiáwitsa*
9. U.	*poits*		*lake*
10. V.	*íme*		*awatíkiwa*
11. W.	*áhati*	*winíaki*	*wihélu*
12. X.	*páʊpe*	*kúʊ*	*taúwa*
Y.	*apʊí*	*nosíwe*	*nimʊimohíniwitχ* (our elder brother)
13. Z.		*aketʊpíwa*	*nináoa*
14.	*tχlalχlāwākabʊs*		*tçabāta*
15.	*kītçō*		*hoipūs*
16.	*aχain*		*tomēr*, *tomiár*
17.	*nṓṓ*		*nōt*

		WARRIOR.	FRIEND.	HOUSE.
1.	A.			*kuχ (yoçk)*
	B.	(b) *χoatséite*; (a) *lʊkatṓtkṓsse*	*tχlhoé*; *nsone-kanáne*	*kóntʊχ*; (b) *kótaχ*
	C.	*tχlχaíç*; *kwetayṓlne*	*çtṓtai*; *tçʊnṓçle*	*ma, mʊn*
2.	D.	*kastsumakakáin*	*kásuo*	*akitçʊtχlánʊm, akitχlănis*
3.	E.	*χʊkisétχltsa*	*nóquai*	*tçítuχ*
	F.	*kutespóōs*; *likilíkit*; (e) *ilikilákit*	*istsákai*; *intémtɪn*; *timălis*	*tsítuχ*; *suiátχlχu*
	G.	*latçilítçit*	*istím*	*tsátuχ*
	H.	*ngṓçiliwáç*	*içíntça* (?)	*stuhúl*
	I.	*tusiélaχ*	*χatχltumítsin*	*álʊtχl*
	J.	*mṓtnʊt*	*toχus*	*naχtçútχu*; *χaç*
	K.	*χatχlékwʊn*	*toχus*; *aiyalinóʊt*	*χaχ*
	L.	*tʊχaχá*; *nʊsiaχăχă*	*nikastχlátana*; *tʊçkás*	*tasnenáwin; nasinenáwin*
4.	M.	*piwapsiáunat*; *hawáliç*	*çíkçtiwa*	*init*
	N.	*pitχliauíxtχlam*; (k) *tçátawē*	*ialípt*; (k) *siáχ-tʊmnâ*	*init*
5.	O.	*lotéwa*	*enlápoit*	*niçt*
	P.	*kilʊkʊlaí*		*hélim*
6.	Q.	*itóχweál*	*çíkç*	*tkwṓtχlé*; *itukwṓtχle*
	R.	*atχlákaukau*	*tuánaχa*	*tōotχl*; (p) *tχlkwṓtχle*
7.	S.	*tçetχliáqa*	*tánkwu*	*hámméih* (— fire)
8.	T.		*sinʊkináχait*	*tsitsaískia*
9.	U.		*sawálinás*	*latsṓç*
10.	V.			*ṓma*
11.	W.	*itúyi*	*tokám*	*tilúts*
12.	X.	*top*	*páoi*	*uinkán*
	Y.	*natṓi*	*iweá*	*nʊsí*
13.	Z.	*konatápʊsu*	*nitṓkawau*	*nápiwis*
14.				*mbäṓs*
15.				*koitōya*
16.				*kītç, kīn*
17.				*nikī*

	KETTLE.	BOW.	ARROW.
1. A.	*oça*	(*altung*)	(*kâ*)
B.	(b) *tsʊkʊnátskʊs*	*tótχltohwa*; (b) *tsʊtlté*; (a) *sapamóne*	*sʊpʊmón*; *tʊχltáywe* (?)
C.	*natχlmévʊχa*; *natχlmeχátsa*	*átlχi*; *ʊtχlki*	*aχʊs*
2. D.	*eitskémi*	*tawo*; *tavóis*	*áku*
3. E.	*çibʊkwán*	*tçikwénak*	*çitçikwél*
F.	*tχltçeép*; (d) *tχlkeép*	*tskwentç*; *tskwintç*; (e) *tçʊkwinik*	*tápumin*; (e) *tapmín*
G.	*tχltçip*	*atsíkin*	*tápumin*
H.	*tχlkáp*	*hatsíkin*	*tsqaílin*
I.	*siátχlt*		*tésʊn*
J.	*tsóktsʊktʊ*	*takwátχlen*	*qotaíks*
K.	*tsákstʊktin*	*stʊqu*; *stĭqʊ*	*sitχl*
L.	*sqaán*; *nʊçtitskaiisin*	*tχlaχiétsʊn*; *tχlaχítçin*	*tχlalótsi*; *ʊlótse*
4. M.	*hikai*	*timúni*	*tsap*
N.	*tkusei*; (k) *qʊpótχl*	*túinbʊç*; (k) *túinpaç*	*waχanátat*; (k) *kaíasu*; *wiálpas*
5. O.	*tχlípaniç*	*hífoit*	*lalχ*
P.	*iáqʊt*; *tiqái*	*wátχlak*	*watχl*
6. Q.	*téwat*	*atχláχet*	*tkámatçχ*
R.	*kalkótχlelt*; (p) *akaikótχlcle*	*optχléke*; *optχléke*; (o) *oχlaχaítk*; (p) *atχáχai*	*tkalaitánam*; (o) *obátsχr*; (p) *tkábats*
7. S.	*atéwati*	*opăsqe*; *opóçqʊ*	*enúk*
8. T.	*ŏóia*	*mókwʊtsʊm*	*tsítsikia*
9. U.	*pokó*	*taiç*	*kais*
10. V.	*iapóko*	*imákidi*, *ahan* (D)	*ákidi*
11. W.	*papúka*	*intés*	*leçtsák*
12. X.	*uítua*	*atçʊ*	*wʊná*
Y.	*tsidá*	*ati*	*poyós*
13. Z.	*hiska*	*námai*	*ápsu*
14.	*opāsiak*	*mostōtç*	*tsexátç*
15.		*kono*	*lata*
16.		*paítχʊar*, *paítōχ*	*tçūar*, *nihún*
17.		*kūtupç*	*hul*

		AXE; HATCHET.	KNIFE.	CANOE; BOAT.
1.	A.	(*çhaçhill*)	*téiç* (*çlestay*)	*tsi*; (wooden) *tsintsi*
	B.	*kátstʊn*; (b) *kʊsétχlmaiu*	*téχe*; (b) *tçʊhó*	*tse* or *tsei*
	C.	*sénʊtl*; *seχʊtl*	*natlmi*	*tçi*
2.	D.	*ákotatχl*	*akʊtsámatχl*	*iaksómit*
3.	E.	*tχlʊmén*	*χutχlákst*	*tsakáwitχl*
	F.	*çilmén*; *çilʊmín*; (e) *χilmín*	*nintçamʊn*; (e) *ninkʊmin*	*tχlia* or *tχliyé* (bark); *stitχlam* (wood); (e) *stătχlam*
	G.	*çălumin*	*wulwulém*	*tăda*
	H.	*qawésqan*	*niqamʊn*	*stŏtχlam*
	I.	*qamatn*	*snoq*; *tχlqáχan*	*tχlai*
	J.	*tχlʊaítçeptʊ*	*χoaítχl*	*wetχl*; *gwitχl*
	K.	*qŏstn*, *weqŏstin*	*kwaχómʊn*	*wétχl*
	L.	*tχlakátstʊn*; *naqátsten*	*tʊχaíotχl*; *taχóktʊn*; *χaiótχl*	*atsákitχl*; *tsatsákitχl*
4.	M.	*wauwiánaç*	*wals*, *wálits*	*liaç*; *lieç*
	N.	*watsókte*; (k) *qáistʊn*	*χápitχlmi*	*wásʊs*; (k) *wásas*
5.	O.	*yeŋgókinç*	*çekt*	*tχláap*
	P.	*iutχlwákains*	*tχlkómla*	*tχlap*
6.	Q.	*qŏestʊn*	*qawéqe*	*ekánēm*
	R.	*ekaisétχlebá*; (p) *ekástan*	*óputsâχ*; *akewékχai*	*ekánem*; *ekabóleból*
7.	S.	*qŏeçtan*	*hekémistăh*	*hʊmpó*, *hampau*
8.	T.	*páχtiu*	*kiái*	*hoi*
9.	U.	*lakótkiç*	*wate*	*wontç*
10.	V.	*aníakidi*	*atsírai*	*íkhui*
11.	W.	*çlakótkis*	*çátiχ*	*çápi*
12.	X.	*huhúhwan*	*hwihi*	*çake*
	Y.	*wuwiáni*	*wihi*	*saki*
13.	Z.	*kʊksákin*	*istoán*	*aχsáts*
14.		*isīak*	*kakaíʊk*	*tçapóts*
15.				*sʊkă*
16.				*traínχe*, *nikín*
17.				*waχét*

	SHOES.	PIPE.	TOBACCO.
1. A.	*késkut*	*tékatsi* (*dakâtesay*)	*teka* (*daçá*)
B.	*ke*; (b) *natsiaí*	*wekatsatsaliwa*; (b) *tsapakus*	*tutçáne*
C.	*χe*; *tχlsus*	*atçe*; *utlçá*	*setχlió*
2. D.	*tχlánis*	*kus* or *kos*	*iákait*
3. E.	*çitχltsó*; *sitχlsóχ*	*tçuqóatun*	*sumănix*
F.	*qaiçín*, *qaiuçín*; (e) *qaiuχén*	*sunumănχuten*; *sinimănχuten*, (e) *sinuminχutun*	*sumănχu*; (e) *suminχu*
G.	*sqaíçin*	*siniménixun*	*sumélexu*
H.	*sqaíuhin*	*çhitχltaqáin*	*çemánχu*
I.	*iálçin*	*tçiátχla*	*smádaç*
J.	*tsatχlç*	*kousqóχut*	*stχlusóqwa*
K.	*tsótχlçin*	*takális*	*kwalémutχlin*
L.	*nuçinasótun*; *tχlanuçátun*, *nahçáten*	*ntçiishotχlélewin*	*suχóötχlil*; *tsotχlétχl*
4. M.	*ilápkut*	*kelémut*, *kalămet*	*toh* or *toχ*
N.	*tχliqám*	*tçelámut*; (k) *tçalámut*	*tóχ*; (k) *táwaχ*
5. O.	*tăitχlo*	*iptnχlónç*	*hanç*
P.	*pulkánç*	*wébukç*; *wéabikç*	*fiénup*
6. Q.	*tkaítχlpa*	*kalámut*	*kainutχl*
R.	*tukaítχlba*	*tçelámut*; (p) *akalába*	*kainotχl*; (p) *kusχálotótuk*
7. S.	*ulumóf*, *alúmauf*	*ant*; *utómpç* (?)	*kainutχl*
8. T.	*skanaiksealiústa*	*tχlkwáne*	*kímisa*
9. U.	*wakçna*	*paks*	*katskal*
10. V.	*átsuχ*, *hatsaχ* (D)	*hopíri*	*hopíriki*
11. W.	*kelala*	*skot*	*up*
12. X.	*patsa*	*púu*	*pamu*
Y.	*mokó*	*toíça*	*pāmū* or *pahmúh*
13. Z.	*atsikín*	*uχkwenimán*	*pustákan*
14.	*aāts-tsótχliak*	*koiçīukçuk*	*koiçā*
15.			
16.			
17.		*nuhūkop*	*pivot*

	SKY; HEAVEN.	SUN.	MOON.
1. A.		*tsa* (*sâ*)	*tsa* (*çhâolçussâ*)
B.	*iá*	*täṓse*; (b) *sçláχalaχa*	*taṓse*
C.*	*içtçi*; *iáŋ*	*ça*; *χaŋçe*	*iɣaltçi*; *ṓɣʊlʊçe*
2. D.	*akitχlmóiat*	*natanik*; *natánika*	*tçitχlmoiat-natánik*
3. E.	*stχléaqʊt*	*skwokwäʊ̈s*	*maχen*
F.	*stçitçʊmaskait*; *stçitçʊmép*; (e) *skikʊmăsqʊt*	*spáqanē*; *spṓkane*; (e) *χaiátχlnaχ*	(c) *skokoéts-spáqane*; (d) *soqáam*; (e) *skokwaăts-χaiátχlnaχ*
G.	*stitçimáskait*	*ʊtχldáraniqi*	*ʊtχldáraniqi*
H.	*qʊmomtásqʊt*	*qóçʊm*, *kóösʊm*	*suaqáam*
I.		*tχlúqatχl*	*stχlúkwalʊm*
J.	*sqátql*	*skwalṓs*	*tʊnéʊ̈m*
K.	*tχltálaχu*	*tχlóqwatχl*	*tχloqwatχl*
L.	*tasqṓχʊn*; *tχltátçeχu*; *ʊltátçk*	*tatáʊ̈χtʊn*, *χaχaí*; *natóχltʊn*	*tʊqōçṓtʊn*; *kwoçítan*
4. M.	*haikăt*	*halχpáma híçamtuks*	*sikaitpama-híçamtuks*
N.	*pástçit* (clouds); (k) *suátaç*	*an*	*alχaíχ*
5. O.	*ndjă lawaía*; *tíŋpap*	*huéwiç*	*hátχltóp*
P.	*tafánʊp*; *húcilp*	*was*	*háʊ̈tχl*
6. Q.	*kóçaχ*	*kátχlāχ*	*ʊktχlṓmen*; *ʊkʊktχlʊmén*
R.	*kósaχ*	*öótχlaχ*; (p) *akátχaχ*	*ōkutχlamén*; (p) *akáyim*
7. S.	*āmiánk*	*ámpiʊ̈n*; *ṓmpiʊ̈n*	*ʊ̈táp*; *ʊtóp*
8. T.	*laa*	*pítskom*	*óχon*
9. U.	*paíçiç*	*sápas*	*wokáukoç*
10. V.	*wṓkwē*	*tsóare*	*apχátsu*
11. W.	*ʊsehelá*	*tsul*	*tsul*
12. X.	*tukum*	*tava* or *taba*	*muŋá*
Y.	*patăskia*	*tavá* or *tawá* or *tabá*	*muçhá*
13. Z.	*kʊseistsṓkui*	*natósu*	*kokwína tósin*
14.	*tχlesēʊ̈kak*	*opátχlʊk*	*ndakéak*
15.		*hī*	*pululūk*
16.		*tāmet*	*mōár*
17.		*temét*	*möíl*

		STAR.	DAY.	NIGHT.
1.	A.	(*ɕlum*, pl.)	(*janess*)	(*alɕheese*)
	B.		*χaiitχlkánte*	*kléakʊt*; *qleakáte*
	C.	*χátlatɕe*	*ɕaiitlti*; *yestχlχá*	*χǒtli*; *kléak*
2.	D.	*akitχl-nahos*	*kalimúiat*; *kiokiĕit*	*tɕitχlmǔit*
3.	E.	*sukóɕint*	*paχiáuit*	*χʊtɕitɕǒi*
	F.	*kukusʊm*; (d) *skukúsʊnt*	*sχalχált*	*sqoqoéts*, *skukwäăts*
	G.	*stikitsíχontsʊt*	*sítʊkat*	*sinʊkwiits*
	H.	*puqpuqaiáuit*	*sχólχʊlt*	*ɕtsówi*
	I.	*stɕíɕus*	*sχlaχel*	*tχlaχ*
	J.	*sχuákχua*	*sqöötχl*	*stʊχqóits*; *spátakχo*
	K.	*kase*; *tχlatɕílis*	*sqaieχ*; *sqeχ*	*kwaíeq*
	L.	*nʊχíχiaiχia*, *ntɕsʊkr*	*hónʊwʊs*; *hanawós*	*hʊltǒl*; *hantǒl*
4.	M.	*χaitsaíu*	*haláχp*	*síkaít*; *síkét*
	N.	*χaslú*; (k) *χasχlú*	*pátɕue*; (k) *tχlíkwe*; *tχlkwí*	*ɕtsát*; (k) *tsat*; *sátpa*
5.	O.	*tχlítχliɕ*	*ewéiʊ*	*ftalp*
	P.	*kaki*	*wasná*; *tχláka*	*iskái*; *múka*
6.	Q.	*tχlqeχánama*	*iotɕóktíɣ*; (m) *itɕokdídiχ*	*aiikáp*; (m) *χábiχ*
	R.	*qekánap*; (p) *eyekánap-póχka*	*etsóktet*; *eketsokte*	*nopónʊm*; (p) *χapéχ*
7.	S.	*atuíninank*	*ómpiʊn*; *ómpiʊn*	*atitɕíkim*
8.	T.	*tχlalt*		*kaehe*
9.	U.	*tɕol*		*pɕin*
10.	V.			*apχa*
11.	W.	*tsamíχ*	*matíχtsi*	*mahéktsa*
12.	X.	*putsíhwa*	*taɕǒn*	*tukwǒn* or *tuguǒn*
	Y.	*patuzúva*	*tavíno*	*tokáno*
13.	Z.	*kʊkatósiu*	*kíɕestsakói*	*kokói*
14.			*tχlisĭakakʊk*, *tasǒtɕʊtɕa*	*atχétɕidʊk*, *hʊntǒla*
15.		*hĭtiɕ*	*hĭ*	*walayūta*
16.		*suōt*	*oróya*	*yauket*
17.		*suol*	*temé*	*tükmʊt*

	LIGHT.	DARKNESS.	MORNING.
1. A.	*húτχlin*	*tsáholkʊs*	(*punetâ*)
B.			*kaíawʊχ ; iawaχ*
C.			*amántʊ ; χásmutχltʊn*
2. D.		*tçitχlmúiatni*	*witχluam*
3. E.	*kʊlpaχiáuit*		*χŭŏnʊvʊn*
F.	*χal*	*itçém ; ntçʊmpétχlsa ;* (e) *qem*	*sqwékuste ; tχlkokwăst*
G.	*oχól*	*otçăm*	*láăχo*
H.	*páahu*	*iqṓm*	*ikukwást*
I.			*tχlóχlpa*
J.	*tsióχwʊtχl*	*pátakχo*	*tχláăχwitχl*
K.	*skeχéwan*	*sqwéχʊltʊn ; skwĭsawan*	*kwéχaiŏχu*
L.	*hʊntsiháls, neçkaúo*	*kaiotsína*	*hʊntōnátʊç ; ntónʊts*
4. M.	*lakaúit*	*çáktit*	*măiŭi ; maími*
N.	*laχaíeχin*	*itsát*	*sqwépa ;* (k) *maítski ; χaíaiχ*
5. O.	*notawásim*	*çilimtiyk*	*tétχlpʊna*
P.			*pákast*
6. Q.			*kawŏ́χ ;* (m) *kadúχ*
R.	*waχ ;* (p) *waχeχ*	*nopónʊm*	*kawéχ*
7. S.			*hálutʊ̈n*
8. T.			*kahínʊk*
9. U.			
10. V.			
11. W.	*wimékaiki*	*intsʊméha*	*matíktsa*
12. X.			*ítçuku*
Y.	*kutávič́ó*	*tokáno*	*awámŭŏçu*
13. Z.		*piçkinátsi*	*apnakus*
14.			
15.			
16.			
17.			*temék*

	EVENING	SPRING.	SUMMER.
1. A.		*olte ; (last)— olta*	*tsínte ; tsinta* (past)
B.	*yiṓχ ; iṓχʊt*	*tánlet ; iátskē*	*séntʊt*
C.	*χʊïɣínaa*	*iɣa-tçago-hṓltsʊ*	*çintʊ*
2. D.	*wetχlkawaíit*		
3. E.	*χastikokwáuks*	*çikápʊts*	*skálkʊltʊm*
F.	*skăikal ; tçelúχ ;* (e) *kaksis*	*sképʊtsʊ* or *skáepʊtsʊ*	*säántχlke ;* (e) *ququína*
G.	*pʊlák*	*sítʊkaps*	*iálʊstk*
H.	*hătχltχl ; pūtʊkaís*	*paníktpʊs*	*pastsáqoa*
I.	*tóotkʊp*	*lhádʊboχ*	*s'hádʊb*
J.	*oléis*	*pāntχlʊkám*	*pānkwám ; panʊmoláq*
K.	*skwŏsawʊn*	*tχlakám*	*pʊnemṓtχlqʊ*
L.	*ntaχtχlónaχu ; hʊniaíkitχl*	*hʊntχlatçéwʊs, hantχlatçéus*	*hʊnqáahóüs, nkahóus*
4. M.	*kuláwit ; kuléwit*	*wawáχp*	*taíʊm ; hilṓm*
N.	*quiláwit*	*wawaχam*	*tiyṓm ; tïiám ; çátim ;* (k) *χmām*
5. O.	*wʊχaía*	*çuatoluŋátntiŋ ; kiátim*	*çqáätim*
P.	*naδamp*	*talímk*	*wásam*
6. Q.	*lawéska ;* (m) *tçúyuçtiχ*	*kawáχʊmtiɣ*	*tçákwai ; tsagwaíiχ*
R.	*tsolióste ; tsóióste ;* (p) *iṓχeχ*	*tsáëpai ;* (p) *kawaχṓmtek*	*tsákóie ;* (p) *tçákwaíχ*
7. S.	*húih*	*niçnálkʊt*	*niçnálkʊt, mékwu*
8. T.	*kaitsχa*		*paeskomískia*
9. U.			*pātá*
10. V.			*atáhi*
11. W.	*wintsṓmeha*	*kaítui*	*álui*
12. X.	*wuçipar*		*tátsʊ*
Y.	*íoŋóna*	*yiváno* or *yibáno*	*tazá ; muíju*
13. Z.	*tçistákus*		*atáhi*
14.	*atχētçitχl*	*tχlopéitχadṓk*	*tχlopéitçχa*
15.			*walawílu*
16.			*orōriʊe*
17.			*nānat*

		AUTUMN.	WINTER.	WIND.
1.	A.	*tákete; táketa*	*χéiti; χéita*	
	B.	*tçitáχat; χlókwʊ*	*χaítʊt*	*nāstsehi; nastsíe*
	C.	*χainoyáltsa*	*χaítʊ, χíntat*	*tçi; náçtçe*
2.	D.			*aχkómi*
3.	E.	*tχluailitstʊn*	*çiistikʊ*	
	F.	*stçëëi; tçëëi;* (e) *qāāi* or *sqāāi*	*siistʊtçi;* (e) *çistʊkilix*	*sʊnáuwit;* (e) *niwit*
	G.	*stçëëd*	*sítsitʊku*	*sʊnéwʊt*
	H.	*paslómp*	*panîçtkwa*	*çiçumúç; stχlapátχlkwʊ*
	I.	*pʊntétsʊl*	*póntas*	*çéχom*
	J.	*panalowánuχ; panalogónuχ*	*pansótʊtçi*	*stχlóχ*
	K.	*pʊneáχsoman*	*pantolos*	*sχuχ* or *sχoχ*
	L.	*kistao-kistáqa; hanakalo*	*hʊnsótʊtçi, hansótʊtçi*	*sigó; çigó; çikū*
4.	M.	*çaχnim*	*enim; anim*	*hátia*
	N.	*spam;* (k) *tiám*	*ánʊm;* (k) *ánm*	*χulí;* (k) *ksōt*
5.	O.	*tʊŋ*	*wit*	*húntilχp*
	P.	*naíʊmp*	*fit*	*hátχlkʊçp*
6.	Q.	*tçámatχliχ*	*tçagólʊχtχliχ*	*ikχála*
	R.	*tsábatχl;* (p) *tçábatχliχ*	*tsaχólʊktχle;* (p) *tçaχólʊkliχ*	*itsχáχ;* (p) *ikχála*
7.	S.	*qop*	*kompiós; kompíaus*	*awéip; yánan*
8.	T.		*gwut-taháu*	*çiwét*
9.	U.		*lóltam*	*slawís*
10.	V.		*wakwi*	*áska*
11.	W.	*iwámaχ*	*astsúi*	*wehumá*
12.	X.		*tumu*	*nūūr*
	Y.		*tomó*	*hikwă*
13.	Z.		*wákwi*	*sapúi*
14.		*kaítχlχatχl*		*wēʊksēan*
15.			*walasilúmka*	*walahéua*
16.			*otçōtçiʊe*	*ahīkain, ahōken*
17.			*soʊōut*	*húyol*

		THUNDER.	LIGHTNING.	RAIN.
1.	A.	*tṓtnik*		(*nâoton*)
	B.	*tçʊtnaíka*	*χltáne-wiyítsʊ*	*nátkaχ; wʊtsolkaíte*
	C.	*etni; itṓtne*	*niŋgai-ílʊkŏç; χwaŋa*	*nátχlhika; χltçá*
2.	D.			*wasókokwʊtχl*
3.	E.	*sχulχwulákwʊm*	*tχléakstʊm*	*klakstam; tsitsisalúsint*
	F.	*stʊltʊláam;* (d) *sturtʊráam;* (e) *stsʊqʊtsʊqám*	*skumkuméutsin*	*steipéis* or *steipăis;* (e) *sqait*
	G.	*sturtʊréem*	*tsuítχlχu*	*sqópʊt*
	H.	*çtṓpʊm*	*çianumúçʊm*	*stáu*
	I.	*χwékwade*		*sqálʊm*
	J.	*sχanés*	*stçupáχ*	*stolχs* or *stólŏs*
	K.	*stóqu*	*stoqu*	*sókwʊ*
	L.	*stilátχlχan; nʊχíχō no*	*tχlátsuwʊl, tχlatsuálo*	*tχlăsilótχl*
4.	M.	*hinimăt*	*itkasaióhos*	*wákʊt; wéaket*
	N.	*nawinátχla*	(k) *atia; anúwa*	*çχawitiça;* (k) *tóχtoχ*
5.	O.	*tiŋtulululéçin*	*çniktawiŋtiŋ*	*tiçtkitχlmítiŋ*
	P.	*timiʊn*	*tʊtχltitkost*	*kwauwʊst; kiuwaçm*
6.	Q.	*kanawākçómaχ;* (m) *kanawōχçiwaχ*	*wátotχl*	*içkétχlti*
	R.	*ekánawaksóba*	*ekélikst*	*seχlχátçst; stʊkwétχlte*
7.	S.	*ómpʊkwi*	*ómpʊkwi*	*ʊkwĭi*
8.	T.			*tχlahos*
9.	U.			*kʊtótça s*
10.	V.			*útçik*
11.	W.	*til*	*watalómtsi*	*enwaetsá*
12.	X.	*tunuínt*	*panakuça*	*uwór*
	Y.	*niniáva*	*atsāwiziáho*	*tomóa*
13.	Z.			*sóta*
14.		*tutūtç*	*ndaktçādaktçiátχl*	*bitχlāad*
15.				*walaŭpa*
16.				*akwākit, wakóro*
17.				*kwāst*

	SNOW.	HAIL.	FIRE.
1. A.	*yiés (yath)*		*kwʊn (kone)*
B.	*yaχs ; iōχʊs*	*tsʊtsén*	*tχlkáne ; χtáne*
C.	*tátχliyitχl ; iás*	*ʊnláusʊ ; ilóose, ílo*	*χoŋ, χwʊŋ*
2. D.	*áχtχlu*		*akinakóko*
3. E.	*máqa*	*çuoíyin ; kiχiaúma*	*tēékwu ; teékwu*
F.	*sʊmaíqwot ; sʊmʊχóp ; (e) sʊmʊkwákwʊ*	*sáluse ; tsʊsilúsa ; (e) stsitsʊsilúsa*	(c) *salçítsta ;* (d) *sareçítsta,* (e) *sarésilpa*
G.	*smíqot*	*tsʊsilúsa*	*stkwaílakʊp*
H.	*çmáqʊt*	*tsʊsʊlúsa*	*çtçiátkʊp*
I.	*maqo*		*hot*
J.	*sχláqu*	*stχlélaχo*	*mṓtçʊp*
K.	*sχláqwʊ*	*tχléχailaχs*	*móksip*
L.	*tχlasqṓnʊn*	*tχlastçṓt ; tχlawólχ*	*tχlasχóq, tχlasóqua*
4. M.	*măka ; méaka*	*támul ; támuil*	*ála*
N.	*puūi ;* (k) *poi ; tuanána*	*tōmyu ;* (k) *tʊmkwíkwi*	*ilúkça*
5. O.	*pói*	*puŋiós*	*tetç*
P.	*peŋ*	*patχliwás ; patliwás*	*tats*
6. Q.	*tχltʊká ;* (m) *ilχltiká*	*watsoptsóp ;* (m) *atsupʊtsóp*	*wātótχl*
R.	*tχlkápa ;* (p) *tχltʊká*	*tχlkakχwél ;* (p) *ákotχl*	*olpítski ;* (p) *átotχl*
7. S.	*nukpéik, alúpaik*	*atáiu*	*hamméih* or *hámai*
8. T.	*kimís*		*kilíta*
9. U.	*kais*		*lóloks*
10. V.	*qae*		*imá*
11. W.	*ti*	*tahalí*	*malís*
12. X.	*niwṓwi*	*pāúŋp*	*kuna*
Y.	*niwáwi*	*pazíʊonoát*	*kosó*
13. Z.	*kónis*		*içtçi*
14.		*katsōbud*	*adāk*
15.	*yámim*		*waik*
16.	*yoīt, toīit*		*tçāwot, tōina*
17.	*yúit*		*muyāt*

	WATER.	ICE.	EARTH; LAND.
1. A.	*tu* (*too*)	*tʊn* (*ɕlʊm* or *ton*)	*kéia* (*oteluss*)
B.	*to*	*kwʊló*; *iŏχʊs*	*neé*
C.	*tχo* or *to*	*hwáthaŋ*	*nánee*; *nŭé*
2. D.	*wôö*, *ôö*	*akoʊit*; *ákiwit*	*amak*
3. E.	*çăwitχllkwʊ*	*χçúlt*	*tχlokalûχ*
F.	*săwitχlkwi*; *séutχlkwi*; (e) *siwitχlkwʊ*	(c) *sχûiʊmt*; (d) *sχûiʊnt*; (e) *sχûiʊmtekwʊ*	*stólexu*; (e) *tʊmʊχúlexu*
G.	*síkwʊ*	*sχúdint*	*tʊmiχutlimuχ*
H.	*çâuitχllkwa*	*sχúintk*	*ʊmaúmit*
I.	*qo*	*sqaho*	*suatiŭχtin*
J.	*káhlŭ*, *kal*	*stçió*	*tŏmpniç*
K.	*kal*	*tolŏtçʊn*	*tŏmʊχ*
L.	*tχlaqŏ́*, *tχlaqó*	*nistçŏ́tʊt*, *tχlastçŏ́t*	*tawéχ*
4. M.	*kuç*	*tăhaç*	*wătʊç*
N.	*tçuç*; (k) *tçáwaç*	*takáuk*; (k) *toχ*	*títçʊm*
5. O.	*içkáiniç*	*tók*	*liŋç*
P.	*okónits*	*tχlʊs*	*laŋks*
6. Q.	*tχltçókwa*	*kápa*; (m) *ikába*	*welχ*; *wílíχ*
R.	*tχltsókwa*; (o) *ltçŏ́ke*, *ltçŏ́ko*	*ikápa*	*eleë*; (p) *élcχ*
7. S.	*mampʊka*; *ómpke*	*andis*	*hŏ́nqalŏp*, *áno*
8. T.	*kilŏ́*	*kimsénhan*	*onítstʊh*
9. U.	*ámpo*	*wʊs*	*kaela*
10. V.	*átsa*		*tárak*
11. W.	*as*	*láqats*	*kéla*
12. X.	*pa*	*pāhikŏ́p*	*tiwíp*
Y.	*pa*	*patsíyop*	*tĭíp*
13. Z.	*oχkī*	*kokwŏ́taia*	*sáχkwi*
14.	*tçäŏ́k*	*koχŏ*	
15.	*kĭĭk*	*pōtoi*	*yōwa*
16.	*bar*, *akwāken*		*touáŋa*
17.	*pāl*		

		SEA.	RIVER.	LAKE.
1.	A.	(eâpaçk)	*ákoχ*	*pŏɣkat;* (frozen) — *tŏɣkat*
	B.	*noquéakʊt*	*taséke; natowáka*	*mŏnkat*
	C.	*sisχámi*	*χáneë; χónʊë*	*mŏɣkʊk*
2.	D.	*akŏsuok*	*akin-mitok*	*akwókwʊnes*
3.	E.	*paisitχlkwʊ*	*tçuaχ; çitátkwʊ*	*paisilkwʊ*
	F.	*skilpitχlemáteku;* (e) *skilpitχlʊmítʊkwʊ*	*nçiátekwŭ; nçiátk;* (e) *inχiítʊkwʊ*	*stχlχátekwʊ; tçitχlqalé* (pond); (e) *tiqut*
	G.	*sketpŭtʊm*	*çíkwa; ntsăχut*	*kiatqăla*
	H.	*skatótska*	*npukwatkwi*	*taúqut*
	I.	*hoailtç*	*stúlakwʊ*	*tsálatχl*
	J.	*tʊpʊtán*	*náwitχltçi*	*tsäŭtχl* or *tsáhlixe*
	K.	*skaíwitχlko*	*skéwitχlko*	*tselχ*
	L.	*ntsíntçi*	*nisatíntçi, lasχáχ*	*tχltsalátχli, tsalátχl*
4.	M.	*iteákʊç*	*píkun; wéla*	*hiwătum*
	N.	*atátçuç*	*wána;* (k) *χawíç*	*watám*
5.	O.	*yamué-içkaíniç*	*luçmi*	*fuɣç*
	P.		*tels*	*kilaíp*
6.	Q.	*tŏmatχl*	*tχloχonét; wématχl*	*itχlála*
	R.	*wekʊwă;* (p) *tʊmatχl*	*wébatχl; ématχl*	*ikákoχlétχ;* (p) *itχlála*
7.	S.	*milaq*	*mántsal; anhwño*	*mʊmpáhle; mʊmpatχl*
8.	T.		*haíu*	
9.	U.		*kókai*	*áwʊs*
10.	V.		*asuraháua*	*ipχána*
11.	W.	*ʊmpokáni*	*atsúma*	*néwaks*
12.	X.	*ewípa*	*piopa*	*pikáu*
	Y.	*panínatχ*	*anahúkwa*	*patsún*
13.	Z.	*omaχkwíuki*	*nihítʊhtá*	*omʊksikími*
14.		*tŏpʊtχl*		
15.		*liwa*		
16.				
17.				

	VALLEY.	HILL; MOUNTAIN.	ISLAND.
1. A.		(*çhell*)	
B.	*taɣʊkiltsṓte*	*sʊs; sʊstaχ*	*noquaíkʊtχ*
C.	*tlómi; nʊnṓntaç*	*nántsa; náatsaŋ*	*nôhilawaχ; klog*
2. D.	*akitstatχléti*	*akivotχlē*	*niskʊkán*
3. E.	*çikáwi*	*tçkóm*	*tçisúnekwʊm*
F.	*etsʊntaqólexʊ*; (e) *etsilatăus*	*etsimóqwa; χutsót*; (e) *táχʊmp*	*tçisúnekwʊ*; (e) *kisúnekwʊ*
G.	*etsilṓatiwis*	*etsiliç*	*etsketʊqoítʊkwʊ*
H.	*atçáq*	*haíaút*	*kçúnuk*
I.		*skátʊtç*	*stʊtçí*
J.	*sláχatçi*	*smáanitç; kais*	*spʊteitç*
K.	*tχlapélis*	*smoχ; smaχo*	*statçié*
L.	*tχlʊsátχlo; niçtχlá; qolókt*	*tχláastʊtç; stʊtáçina*	*tçinītçínáks*
4. M.	*póχol*	*háutikʊm; măχçʊm*	*óma*
N.	*poçtéi; χawíç*; (k) *mitiau títçam*	*tápaç; pitáχanuk*; (k) *ntçiták*	*ʊmá, imá*; (k) *ʊmáui*
5. O.	*paniákp*	*téit*	*liŋtkaíli*
P.	*iákʊp*	*yó ŋint*	
6. Q.	*iaqómet*	*tpokôχumaχ; ibákal*	*akaχetk*; (m) *agóptχlχwaiaχ*
R.	*naíaqē*	*ipákχál; tχlpakálama*; (p) *natspókeiχ*	*tχloχ*; (p) *kokwóluk*
7. S.	*tiékwei*	*améfo*	*atóŋkei*
8. T.		*kwots*	
9. U.		*iaína*	*awálowʊs*
10. V.		*wákwē*	
11. W.	*íkāĭ*	*ágo*	*itsiçta*
12. X.	*páun*	*tuiáwi*	*pahárnur*
Y.	*tiɣáɣa*	*káiva* or *káiba*	*padéwa*
13. Z.	*aksítskoi*	*mastáki*	*mené*
14.		*ndotçē*	*opótçʊkt*
15.		*tūle*	*paíiç*
16.		*haiχ*	
17.			

	STONE.	SALT.	IRON.
1. A.	*tse (tsay)*		*(ɕlestay)*
B.	*tɕétse*	*nátkawe*	*texe*
C.	*seh ; se*	*tléɕtʊŋ ; ténɕtɕe*	*nátlmi*
2. D.	*nóokie*		*nítχlko*
3. E.	*ɕχănix*	*tɕiltsált*	*ɕulɕululălam*
F.	*sɕenɕ ; sɕiéniɕ ;* (e) *χʊtχlót*	*kitúχtɕint ; itsóra ;* (e) *itsál*	*ololém ; ululím ;* (e) *wulwulim*
G.	*ɕătot*	*utsóra*	*wulwulim*
H.	*χʊtχlót ; ɕtχlót*	*sol*	*ɕtepákin*
I.	*tɕétχla*		*snoq*
J.	*sputáln ; kais*	*quáx*	*χwaitχl*
K.	*tʊkális*	*qwáx*	*saχotsótχlin*
L.	*taɕónɕ ; taɕénɕ ; tχlaɕănɕ*	*niɕilóɕ*	*tkʊlkólo*
4. M.	*tíɕai ; piɕwa*	*katuwănaɕ*	*kisui*
N.	*pɕuá*	*katŭatós*	*χaχaíuk ;* (k) *túks*
5. O.	*ápit*	*kamtiɕímpen*	*qauqauítχlíinik*
P.	*kant*		
6. Q.	*qalámʊt ; weqánaɕ*	*tχlupéx*	*kewévʊke ; kewévʊqe*
R.	*iakánaks ;* (p) *ebigán*	*tχlupéx*	*ekewékxe*
7. S.	*ăndi*		*ʊtskwáfunt*
8. T.	*kélih*	*kálus*	*taătikiáwin*
9. U.	*kotaí*		*wáte*
10. V.	*ítsa*		*atɕírahi*
11. W.	*ʊliɕti*	*taplatsái*	*sat ; wulwulím*
12. X.	*timpi*	*wavi* or *wabi*	*tʊmpíu*
Y.	*tipí*	*pimatiɣimwaiákin*	*púiwăiɕ*
13. Z.	*oχkotókia*		*míkskimi*
14.	*tenĕtɕʊk*		
15.	*lupóii*		
16.	*totă*		
17.	*tòt*		

	TREE.	WOOD.	LEAF.
1. A.	(*tuçhin*)	*tsuç*	
B.	*tukō n ; tsotχ*	*tsuts*	*iátske*
C.	*sintçunáta ; sintço*	*χonálçi ; tō γus*	*mō snah*
2. D.	*tsáhatχl ; akokmutχlé*	*tχlókwu*	*akwutχlakupēuk*
3. E.	*tçiγáp*	*çtikatçósum*	*tsqatχlp*
F.	*etsçíta ;* (e) *etsçíip*	*lóqwa ; lúqwu ;* (e) *silípu*	*pitstçitχl ;* (d) *pítskitχl ; tçama*
G.	*etsălsul*	*silípu*	*pătskitχl*
H.	*çuópt ; atspátχla*	*çuláp*	*pítçkil*
I.		*ohod*	*stçótχlça*
J.	*nautsáqaa ; ntçiwáke*	*tsiaχtséitçip*	*pō tstçitχl*
K.	*iámuts*	*tχlutχl*	*kálex*
L.	*tχlaasqá ; tχlaiistçusi*	*tχlasqá*	*tχlastçáqu*
4. M.	*taulíkt*	*hăăsu ; hĕĕtsu*	*pisko ; piçqo*
N.	*atçít ;* (k) *pápç*	*ilukas ; lóqu ;* (k) *wétsχens*	*áptχláptχl ;* (k) *patátoñ*
5. O.	*laúik*	*hútiç*	*qaisós*
P.	*mos* or *mas*	*kuχ*	*ihíkum*
6. Q.	*tkamónak*	*içkán ; ítkámunak*	*akásaχ ;* (m) *tkwáχa*
R.	*ixtebáχustχu*	*ebăásχ ;* (o) *tubçχ*	*tōpso*
7. S.	*hō ntawatχl*	*awátiki*	*hō ykweik*
8. T.		*kuχ*	*ihíkum*
9. U.		*anko*	*páputku*
10. V.		*áwa*	
11. W.	*tsaúaçta*	*hau*	*tsaláhăpī*
12. X.	*çúwi*	*wápi*	*nayka*
Y.		*kuná*	*puhī*
13. Z.	*místsis*	*mistis*	*nipists*
14.			
15.		*tumai*	
16.		*kutā*	

		BARK.	GRASS.	PINE.
1.	A.	*la*	*tχlò* (*çlo*)	
	B.	*tçilatáutsa ; skéitχʊ*	*tχlo ; qluχo*	*taχtsʊltemṓniχ*
	C.	*pṓle ; iláatçe*	*tχlo*	*tʊçináta ; tṓççe*
2.	D.		*tsáhatχl*	*akitsla*
3.	E.	*qʊ sátχlp*	*elqátχlp*	*qáma*
	F.	*tçïïléleχu ;* (e) *qʊ̈ilíleχu*	*sopóleχu; supúlaχu;* (e) *stii*	*saátakwítχlpa ; tskétχlpa*
	G.	*tçiălai*	*tăda*	*siátakwatχl*
	H.	*palán*	*skoiúlamuχ ; stía*	*qoχqoχtçín ; atspátχl*
	I.	*stçúbidʊts*	*sqwékwale*	*stçumtçuménʊts*
	J.	*seilçinákχa*	*pṓtstçitχl*	*skáqomʊtχl*
	K.	*palen*	*χásitχltçin*	*iámʊts*
	L.	*tiçnʊántç*	*tχlastçáqʊ*	*tiasaïitχltasqá*
4.	M.	*păkt ; péakt*	*síχsiχ ; tsíχtsiχ ; pakç*	*laka; papç, kimíla; çaiçai*
	N.	*psăh ;* (k) *waqṓlimʊχ*	*titsqi ; wasqó*	*papç ; kimíla ; ílkwas*
5.	O.	*pétimi*	*tχleft ; qṓïçt*	*laúikç*
	P.		*palʊksṓmχte*	*mas*
6.	Q.	*aiaqăpiteχʊq ; itçqwámílaq*	*ʊtçkité ; watçkʊtíχ*	*itçáokç*
	R.	*okwotátχla*	*tṓpso*	*iakáïtabátʊka*
7.	S.	*atákʊtχle*	*ʊláqa, ʊlóqo*	*hṓntawatχl*
8.	T.		*palʊksṓmχte*	*saikestahṓmke*
9.	U.	*kanáwitse*	*çón*	
10.	V.	*itska*	*χátsiri*	*asuna* (D)
11.	W.	*imúk*	*haçti ; tsalóχte*	*ʊçeú*
12.	X.	*okutsʊŋ* or *ogutsʊŋ*	*núhwa ; hwáwa*	
	Y.	*apoá*	*puhí ; sonáʊa*	*waɣópi*
13.	Z.			
14.		*tsakābʊs*		

		FLESH; MEAT.	DOG.	BUFFALO.
1.	A.	(*utson*)	*tχli* (*çling*)	(*giddy*)
	B.	*tçʊtsṓn*	*tχlin*	
	C.	*isʊŋ; isaŋ*	*tχli; tχliŋe*	
2.	D.	*akótχlak*	*χáatχltsin*	*tχlókʊpó; yétsik*
3.	E.	*tçée*	*skaχa*	
	F.	*skaíltʊtçi*	*χátqltsin; niqóqosʊmíkiʊçin;* (e) *kʊkiwépa*	*stʊmáltiç;* (e) *stʊmáltiχ*
	G.	*skaíltʊki*	*eskike*	*stʊmăltamiç*
	H.	*skaltk*	*χʊχṓtχltçin*	
	I.	*maiats*	*skobaí*	
	J.	*tsʊuáχa; tsauwaχ*	*stχlétsʊmptχl*	*tóiχa, stχlép*
	K.	*kos*	*kaχa*	
	L.	*tatsé*	*tχasqáχea*	*χawisáwis*
4.	M.	*nukt*	*sikámkan*	
	N.	*nikúte;* (k) *nṓkwʊt*	*qusiqúsi*	
5.	O.	*pitχli*	*náapaŋ*	
	P.	*náwit*	*witkui*	
6.	Q.	*ipχaléwa*	*qotqot; qóʊtqóʊt;* (m) *kiutan*	*musmúsqe*
	R.		*tχlkámokuse*	*músmus*
7.	S.	*ʊmhók*	*mántal*	
8.	T.		*tskeχ*	
9.	U.		*watsak*	*yohó*
10.	V.		*hápso*	
11.	W.	*míçuts*	*watsáqa*	
12.	X.	*açíbru, çiʊru*	*çari*	
	Y.	*atukú*	*soɣóʊuk*	
13.	Z.	*eksikúyi*	*imitáo*	*eníwa*
14.			*kaidétχl*	
15.			*tçūtçu*	
16.			*wausī, wasī*	
17.			*aɣwāl*	

		BEAR.	WOLF.	DEER.
1.	A.	*sʊs* (*suss*)	*yes* (large)	*yestʂi*; (reindeer) *χólsi*
	B.	*tʊlsṓnʊ*	*nátχleta*	*tʂésle*
	C.	*ʂtétχlʂʊ* (black); *nundyéʂʊʊ̈* (white)	*intátanʂ*; *seyi* (small)	*intʂi*
2.	D.	*nipkwo* (black); *ktχlá-witχla* (white)	*tχlauó* (large); *skenikots* (small); *kahkin*	*tsipʊka*, *tsópʊkai*
3.	E.	*ʂkʊmχaes* (black); *squlaqʊs* (white)	*sĭnaχóχeluχ*; *malemstχlié*	*ʂχulaχkan*
	F.	*ntχlámka*; *sʊmχaitʂin*; (e) *skʊmχítʂt*	*ntseĭtsin*; *sintʂilép*; (e) *siniqʊlíp*	*tsoólexu*; *sinétʂiltsa*; (e) *tukutúps*
	G.	*ntχlámʊku*; *simʊχaĭikin*	*qaiúlimχu*; *sʊmiyíu*	*tsíyʊ*
	H.	*mixatχl*; *stʊmtámil*	*ntilaua*; *ʂmiau*	*tʂatuilí*
	I.			
	J.	*stʂítχon*	*tálapas*	*χwatáq*
	K.			
	L.	*tatontʂiésho*	*taiisahálo*	*tχlálás*
4.	M.	*iáka*; *háhats* (white)	*hemin*; *tsaiéya*	*tatápai*
	N.	*iáka*; *wapántχla*	*χaliʂ*; *spília*	*tipi*
5.	O.	*liméakʂ*; *nokoláo*	*tχlaíu*; *tsóilaχs*	*aitχléwa*
	P.	*natám*	*kasúli*	*musims*
6.	Q.	*iqwáqwa*	*iskólea*; (m) *iʂkílʊkʂ*	*lalaχ*
	R.	*etsχot*	*iléaqʊm*	*imásʊn*
7.	S.	*alótufan*	*ámeĭint*	*atálim*
8.	T.	*kotiïmamo*	*mʊ̈ílt*	*tχlahétʊ*
9.	U.	*tókʊnks*	*was*	*suái*
10.	V.	*haukidai*	*kuátak*	*aráu*
11.	W.	*lóqoa*; *wʊχ* (white)	*tsimú*; *tsémul* (small)	*tosi*
12.	X.	*uira*; *uítsitsi*	*ʂinṓwi*	*murátsi*
	Y.	*paduá*; *tokákwiát*	*iʂắ*; *izá*	*suχús*
13.	Z.	*kêio*	*makoii*	*hepasto*
14.		*tʂims*	*kwaiṓtsʊk*	*mukŭ́ŏtʂ*
15.		*kulāi*	*omolāi*	*kasūm*
16.		*hūnar*	*īʂot*, *īsot*	*ʂukāt*
17.		*hūnot*	*īsot*	*sūkot*, *sūkmal*

	ELK.	BEAVER.	TORTOISE.
1. A.		*tça* (*çhâ*)	
B.	*tʂʊtsʊ́n*		*tχlokwaítχo*
C.	*inákalak*	*ça*	*ʊnthetχl ; sʊ́χʊs*
2. D.	*kitχlʊkaítχlea*	*sina*	
3. E.	*tiχáts*	*skaláu*	*spʊlqwákʊs*
F.	*sχásilʊks*	*skaláu ;* (e) *stúniχu*	*spʊlʊqwákʊs ;* (e) *aresíkwʊ ; spʊrʊkwákʊs*
G.	*χásiʊks*	*nimūliçéníkʊ*	*spárʊkwʊ́lʊkʊs*
H.	*çinákltça*	*skaláu*	*araçíkwa*
I.			*abʊçék*
J.	*kʊ́elʊt*	*tχláχatχlitʂ*	*wʊtʊ́tçiʊwʊ́tʊtçi*
K.			*wetχláχo*
L.	*tʊlástʊ*	*tatoqwóso*	*niçʊqʊ́n*
4. M.	*taçípχ*	*táχçpul*	*atsíχ*
N.	*taçípka*	*táχçpul*	*alaçík*
5. O.	*yútiyç*	*pĕeká*	*atsík*
P.	*máfii*	*pʊsnásins*	*lkámʊt*
6. Q.	*mólak*	*kánoq*	*etχláχwa*
R.	*imólak*		*etχláχwa*
7. S.	*ántʊqʊ*	*akaípi*	*atákʊtχle*
8. T.	*nunts*	*kaatsíláwa*	
9. U.	*wun*	*pum*	
10. V.	*hatáka*	*tawai*	
11. W.	*pau*	*pum*	*yatami*
12. X.	*parʊ́i*		
Y.	*patít*	*kohí*	
13. Z.	*ponokáo*	*kikstakeiks*	
14.		*teaχaíe*	
15.	*kekaia*	*timís*	
16.			
17.	*pālut*		

		FLY.	MUSQUITO.	SNAKE.
1.	A.	*tsiχ*	*tsiχ*	
	B.	*naiaă*	*tsʊtnakaitçi ; tçiáse*	*nasose*
	C.	*mṓsna ; pṓnçtço*	*pṓnçtχli ; pʊtsélie*	*ʊyáçtço ; tχlawánçtχle*
2.	D.	*oona*	*oona*	
3.	E.	*kwákʊska*	*kwʊnématχl*	*tsatín*
	F.	*χamátχltin ;* (e) *mámila*	*selákʊs ; sasilákʊs ;* (e) *tsasilákʊs*	*estiáç ; χaúlaχu ;* (e) *sqauqawilixu*
	G.	*χamátχltʊm*	*stsasálakʊs*	*χaumemuχ ; atáadiç*
	H.	*matχltemúh*	*stṓsalʊks*	*skinuqu*
	I.		*tsetsʊskʊs*	*mʊtsʊts*
	J.	*pákwalis*	*tequ*	*olq*
	K.	*χwaioχwaío*	*manikalitχlin*	*sekalekaíu*
	L.	*taqoqontséwa*	*tχlatṓqis ; stçikíu*	*tawṓtsai*
4.	M.	*láχliwi*	*wáwa*	*wáχpuç*
	N.	*máχnui ; maχuli ;* (k) *çtṓχani*	*wawá*	*wáχpuç ;* (k) *palçkwai*
5.	O.	*tqaínçiç ; katχlínsay*	*píykii*	*waũmaç*
	P.	*múmus*	*laiʊks*	*kwálai*
6.	Q.	*eqanáχweχwe*	*aponatçṓktçʊk*	*kawelχ ;* (m) *káwilʊχ*
	R.	*oponatsṓktsʊk*	*otanṓkst*	*itsáiau*
7.	S.	*atikaánc*	*tʊmútçʊktçʊk*	*ʊtʊméikwa*
8.	T.		*kakáia*	*kinák*
9.	U.			
10.	V.			
11.	W.	*kalasúa*	*ʊlehá*	*héuta*
12.	X.	*múpu*	*muaʊi*	*túqua*
	Y.	*mipíta*	*mopóy*	*toyókwe*
13.	Z.			*kinéksit*
14.		*mātçkwʊn*		*χēii*

		BIRD.	EGG.	FEATHERS.
1.	A.		(*ogaze*)	*ta*
	B.	*tçéʊse ; tçiáse*	*wʊskaiáke*	*tçtsɑ́s ; tsōtsoqu*
	C.	*naáke*	*iɣɑ́re ; éχa*	*nakéwa*
2.	D.			*akinkoét*
3.	E.	*spióʊ*	*oóça*	*çiχɑ́χpʊlst*
	F.	*etsχwaχwaáç ; etsχwaá*	*oósa ; uúsa*	*spúm*
	G.	*alíit*	*aúsa*	*spum*
	H.	*huhuiúl*	*aúça*	*çputχlt*
	I.	*tχlitχaálkʊm*	*aós*	*tsitsat*
	J.	*smaíko*	*skoχstumaítχl*	*stʊqálʊq*
	K.		*skwoχstumítχl*	*tsótsqu*
	L.	*tχlasqóqa*	*tχlawʊnás ; tχlʊósaltç*	*tχlasqáqa*
4.	M.	*waiūtilíken*	*támʊm*	*kótkot*
	N.	*piúpiú ; paíetut ;* (k) *kákia ; χátχat*	*tamɑ́m ;* (k) *tamám*	*wáptas*
5.	O.	*tianíyiwa*	*lópitχl*	*tiaqaímutχl*
	P.	*teítçā*	*lults*	*heŋ*
6.	Q.	*tkálakalábaχ ; tsíkala*	*tχlkoláwaláwuks*	*tʊpéak*
	R.	*kalakaláma ; tlálaχ*	*tkolawaláwuks*	*tʊpée*
7.	S.	*pōkalfɑ́na, tuítç*	*atámp*	*atuwániwan*
8.	T.	*kʊkʊaía*		*kʊtχlöópiu*
9.	U.	*lálak*	*napál*	*las*
10.	V.	*tararáχ*		*ɑ́ppā*
11.	W.	*lauitsa*	*isá*	*imúh*
12.	X.	*página*	*nupáhwi*	*wʊçía*
	Y.	*kuináa*	*anohó*	*apihí*
13.	Z.	*piksíu*		
14.		*okutōp*		
15.		*kakalís*	*pūlū*	*pala*
16.		*amāçarot*	*ahāχnehe, akākan*	*amāçan, apēhan*
17.		*ehéymat*	*popān*	*pōmʊç*

	WINGS.	DUCK.	PIGEON.
1. A.			
B.	*wiatstʊtkṓse*	*qloχl*	
C.	*tçʊne*	*nakéçtχli*	*maiko*
2. D.		*kiaqʊtχlenéḿa*	
3. E.	*skoáχan*	*séstχlχom*	*sʊmγáwa*
F.	*skapúsilist*; (e) *stʊqʊpéistin*	*séstχlχom*; (e) *sistχlʊχóm*	*χotsχótsʊm*; (e) *χotsʊmχótsʊm*
G.	*kitsugwiiçin*	*χwátχot*	*χótsuχots*
H.	*stʊkʊpăçin*	*sχátχat*	*χotsʊmχótsʊm*
I.	*tçáltçalʊç*	*χátχat*	
J.	*kóp*	*sχlʊkwaíqo*	*çʊméʊ̈m*
K.	*spṓne*	*χátχʊt*	
L.	*sʊχatál, tsatáal*	*tχlaiáχiaχ*	*tχlakokói*
4. M.	*wéaptaç, wăptaç*	*kátkʊt*	*kúinu; witélu*
N.	*láχalaχ*; (k) *ólʊχʊlʊχ*	*χátχat*; (k) *χwaíχwai*	*kakiá*
5. O.	*haŋ*	*ʊçimtχl*	*síuku*
P.	*heŋ*	*nest*	
6. Q.	*tʊwiwiókç*; *tʊwiukç*; (m) *idiapévk*	*okwéχkweχ*	*káχamau*
R.	*aióko*	*okwékwe*	*oómana*
7. S.	*alákwa*	*ómpiŭk*	
8. T.	*tsʊkiwʊtχliʊk*	*opṓstsa*	
9. U.	*wak*	*wéaqʊs*	
10. V.	*atsari*	*kasa*	
11. W.	*tóχe*	*kalá*; *qala*	*tsawépu*
12. X.	*kasa*	*tçiga*	
Y.	*huzíkia*	*pui*	*ihóvi*
13. Z.			
14.	*tχlʊpχasʊpato*	*oksṓp*	

	FISH.	SALMON.	STURGEON.
1. A.	*tχluk (çloolay)*	*talo*	*tχlúitço*
B.		*selókwa ; tχlókwa*	*tχlokwaítço*
C.		*tχlée*	*tχléeltçi ; tχleétço*
2. D.	*qóstit*		
3. E.	*çuáuwitχl*	*skʊlálitʊn*	*mámʊlt*
F.	*suaúwitχl*	*sumtχlítç ;* (e) *ntitíχ*	*tsʊmtús*
G.	*kaíχuliç*	*nimúliçenikʊ*	*sʊmătχlaik*
H.	*naçaúitχlkwa*	*ntitiáχ*	
I.			
J.		*tséitχl*	*spánoguŏtχl*
K.			
L.		*tastχlévʊko*	*tsikátçat*
4. M.	*leáutipç*	*natsóχ*	
N.	*tkwanaítit*	*nósoχ*	
5. O.	*wiaíiç*	*milóqli*	
P.	*waíbalf*	*lóat*	*séphai*
6. Q.		*igunat*	*inaqwón*
R.		*ikwávʊn*	*ináqχon*
7. S.		*alámevʊk*	*ŏmtok*
8. T.		*tsutaíç*	*woqióʊt*
9. U.		*tçiálʊs*	*tçópkʊç*
10. V.		*kitári*	
11. W.	*aliç*	*tsiálas*	
12. X.	*paɣŏtsi* (?)	*akái* or *agái*	
Y.	*aɣaí*	*aɣaí*	
13. Z.	*naméu*		
14.		*ʊkiēʊk*	*χōotʊ*
15.		*kasi*	*koikoíç*
16.	*kwaiiŋ*		
17.	*muɣŭt*		

	NAME.	AFFECTION.	WHITE.
1. A.			*tχlaivl (yell)*
B.	*wóose, wose*	*wánustsun*	*itésina ; tçanástoye*
C.	*órii*	*natχliótχl*	*halukái*
2. D.	*kapsi kakini* (?)		*kumnákwutχlo*
3. E.	*skwést*	*χowátin*	*pévq*
F.	*skwést ;* (e) *skwist*	*χamintçéus ;* (e) *sχamin-kéus*	*ipíaq*
G.	*çkwiçt*	*χamínik*	*upévq*
H.	*stqwuntçót*	*inχamánik*	*paíaq*
I.	*snas*	*sχátχlu*	*χókχuq*
J.	*siákχu*	*sχaántçin ; tsmoqústin*	*tçsχlágo ; takótçit*
K.	*tχlpólamuχ*		*ksqwóχ*
L.	*tçitsásç*	*χisuíni*	*taháqi*
4. M.	*wanikt*	*hatáu*	*χaiχaíχ*
N.	*wanikt*	*tqéq ;* (k) *etqéqsa*	*kóik ; plăç ;* (k) *koiaχ*
5. O.	*peçp*	*atíyp ; tiçktaçewetáupko*	*tχlaktχláko*
P.	*haistok*	*mátχlkust*	*tχlakç*
6. Q.	*iáχaleu*	*tqaíeχ*	*tqóp ; totqóp*
R.	*iáχal*	*tkaíeχ ; qáteneáχut*	*tkóp*
7. S.	*éfali*	*tçukántçop*	*kommóu*
8. T.	*tχláni*		*kwáχalt*
9. U.	*sésus*		*pálpal*
10. V.	*kékwai*		*itaíu*
11. W.	*tiliqátaki*	*tuqútumi*	*tiwítsi*
12. X.	*nuwi*	*nígiwa*	*tuçáui*
Y.	*oniá* (?)	*piyásupíkia*	*tohákwityā*
13. Z.	*onistau*	*takomítsiman*	*apiu*
14.			*tχlisūk*
15.	*taíiç*		*pēkiç*
16.	*toáian*		*ārawātai, χosïeχa*
17.			*hwaíχnot*

	BLACK.	RED.	BLUE.
1. A.	*dʊlkṓs*	*dʊlkṓn*	
B.	*tχlsṓne ; niakts-tʊlʊkṓse*	*tχltsóhwe ; tçʊltséʊke*	*entsṓse*
C.	*hṓldji*	*tʊtχl*	*halso*
2. D.		*kaniskóat*	
3. E.	*kwaioqwaíit*	*tçíʊqwʊ*	*oloó*
F.	*iʊqwín ;* (e) *iʊkwaíu*	*ikwíl*	*iʊkwaí*
G.	*oqwád, oqwarád*	*ukwíl*	*oqwad*
H.	*qwaíi*	*kwíl*	
I.	*χaímetç*	*χaíkwitçlʊ*	*χaitṓts*
J.	*tçsʊnṓqa ; tçsináka*	*tçtséʊq ; tekéχutçʊp*	*tekeχutçʊp*
K.	*ksnṓqʊ ; ksqweχ*	*ʊktséaqʊ*	*kʊqwéχ*
L.	*tsuwʊlṓqi*	*tχlakṓl ; sʊlówʊn*	*tçstṓk ; qláçʊn*
4. M.	*tsimūχtsimúχ*	*ílpílp*	*yuçyúç, iosios*
N.	*tçmúk*	*lutçá*	*lamt ;* (k) *musmusʊmákwitχl*
5. O.	*çkupçkúpu*	*lakaítlakaítu*	*yotsyóts*
P.	*mokimoki*	*tçaktçákwe*	*latilátwe*
6. Q.	*tχlʊl, tʊtχlál*	*tχlpál ; tʊtχlpál*	*ptçiχ ;* (m) *tʊpʊtsáχ*
R.	*tχláluχ*	*tχlpólpʊl*	*spaχ*
7. S.	*maiéʊm*	*tçal*	
8. T.	*kaítçt*	*pahálʊt*	
9. U.	*posposlí*	*taktákali*	
10. V.	*epχotáraχe*	*eáχti*	
11. W.	*hakútçi*	*tāχláqe*	*mesúqati*
12. X.	*tuwít*	*áŋkawit*	*çakwákar*
Y.	*tuhúkwityá*	*atsákwityá*	*ikwítskwityá*
13. Z.	*sikimíu*	*míkio ; asṓn* (red paint)	
14.	*topukōʊ̈s*	*tχlexōʊ̈s*	
15.	*molūta*	*tçupūta*	
16.	*yupīχa, yomāχpe*	*kwauōχa, rāure*	*saçāsça*
17.	*yaʊátχnot*	*koiākuiet*	

	YELLOW.	GREEN.	GREAT.
1. A.	(*datleese*)	*dʊlklŏj*	*tço*
B.	*sowalatsχʊ*	*káse ; sowalátsχʊ*	*wane ; selóokwa*
C.	*séçʊnçtee*	*halso*	*mintçáye*
2. D.			*kʊwitχl-kaane*
3. E.	*kwalt*	*pom*	*χaióm*
F.	*ikwáli ;* (d) *kwaréit ;* (e) *kwaléit*	*iʊχwaiil*	*qwʊtúnt, kutúnt ;* (e) *síliχwa*
G.	*oqwaráʊk*	*oqwád*	*χaiuχaiʊt*
H.	*kuçaiak*	*skwaiitsa*	*kwʊtúnt*
I.		*χwakwáts*	*héqwo*
J.	*tsqwŏtχl ; kléitçtintχl*	*tçskwévka*	*táäwʊtχl ; táägwʊtχl*
K.	*skwéqu*	*kʊqwéχ*	*tʊwŏtχ*
L.	*sqʊlŏqe*	*tçstŏq*	*tχlatán ; tatán*
4. M.	*mŭkçmúkç*	*yuçyúç ; tsiktsikwákuç*	*himăkuç,* pl. *titilu*
N.	*maqŏç ;* (k) *maχŏç ; tkénŏe*	*tsŏktsʊk-wákutχl*	*ntçí ;* (k) *ntsíe ; ntçíe*
5. O.	*qʊçqŏçu*	*yotsyóts*	*yaúmua ;* pl. *yiyímu*
P.	*käskáswe*		*nosa ; nuça*
6. Q.	*ʊçímχ ;* (m) *tʊgáç*	*tʊpʊtçáχ*	*iákaitχl ;* (m) *iágaitχl*
R.	*itakáukauáka*	*pʊtsŏχ*	*iákwaitχl*
7. S.	*tăɣktçim*		*pʊl, pal*
8. T.			*haihaíat*
9. U.			*móönis*
10. V.			*kémpe*
11. W.	*táχtaq*	*mesuqati*	*wawá*
12. X.	*wapit*	*çakwavit*	*piap*
Y.	*ohákwityá*		*pavaíu* or *pawaíu*
13. Z.		*kúmuni* (?)	*omŏksim*
14.			*iĭχwais*
15.			*unūni*
16.	*payŭ-uwi*		*yŏit, warĭajeren*
17.			*obŏloo*

		SMALL.	STRONG.	OLD.
1.	A.	*ʊnsūl*	*ltʊ̆s*	*atá* (long ago)
	B.	*ástekwʊ*	*ntχlʊ́tse*	*tsitχaían ; satánk* (long ago) ; *tsatákote*
	C.	*stsotχlétχle*	*tχlháç*	*mastsáne*
2.	D.	*tsakwʊnénea*	*kaestsumkakáne* (he is)	*ulinakanéa*
3.	E.	*kwaiyíma*	*iɑiɑ́t*	*tçikáwilχ ; çiléleʊ*
	F.	*quqwaióma ; kukuióma*	*iɑiɑ́t ; yauyaút*	*poχpoχóut* (aged) ; *tçaúliç ; itúq ;* (e) *tχlatχlaχáp*
	G.	*kiqiána*	*dɑldɑlqwót*	*dămem ; tīqutiqút*
	H.	*taúma ; taóma*	*kwʊ́tçkwʊtçt*	*yʊ́mem*
	I.	*méiman*	*souláχo*	*lólotχla*
	J.	*χóoquʊ*	*tsʊpʊ́ka*	*sχoχ* (aged) ; *toyó* (not new)
	K.	*χwéle*	*tsʊp*	*tçʊnáwitχl ; maqtl* (not new)
	L.	*tχlχʊ́tʊse ; tsʊ́tʊse*	*tsiʊkʊ́s ; tχaχái*	*sisín*
4.	M.	*kuskus ; kútskuts*	*kʊpskʊps ; kʊpçkupç*	*wakéma ; kéwʊn*
	N.	*wapetaí ;* (k) *iksíks*	*qōltép ; qotχltʊ́p ;* (k) *χatetúχ ; tʊwáte*	*χósanatχ ;* (k) *χósat*
5.	O.	*etsáŋua*	*ntáloa ; naantáloa*	*kuiátsu*
	P.	*kosa ; kuça*	*tχlífoe*	*naíwe*
6.	Q.	*iókwaíts ;* (m) *iʊgaíts*	*tiátχlχewʊ́l ;* (m) *idiatχlwílʊχ*	*iakaiókt ; iqeóqʊt*
	R.	*ianókust ; itχlánukst*	*tiatχlewʊ́l ; toχaíal*	*iakaióqwat ; iutχlbaïit*
7.	S.	*pʊmáliōq ; títçak*	*tʊ́lktako*	*iúhoyu ; yuhaíyim*
8.	T.	*näätohʊt*	*χʊ́lχʊs*	*mahaít*
9.	U.	*kitskán*	*kʊ́lis*	*motçáwitka*
10.	V.	*atoχéaχ*	*kilotsáma*	*yūmaχá*
11.	W.	*tsóktsa*	*ipátse*	*tolíwa*
12.	X.	*títʊtsi*	*çígʊn*	*tçuqúputsi*
	Y.	*tíitsín*	*nazúï*	*moétʊp*
13.	Z.	*pistakwíu* (?)	*punataps*	*apiu*
14.		*kwäánits*	*ndaçūkwʊç*	*ītçʊp*
15.		*yōkai*		
16.		*tçīnūi*	*apūsterot*	*erāχpo*
17.		*olūtăkălă*	*päálwitç*	*maχáumal*

	YOUNG.	GOOD.	BAD.
1. A.		*çu ; sútçon*	*nikahítaχ*
B.	*tçíle ; qánqute* (new) ; *teneuai* (young)	*nusón ; tçuçé*	*latsöte*
C.	*tχlemasχai*	*ço*	*nçχwa*
2. D.		*kisúks-tsumkakane* (he is)	*sahání*
3. E.	*χáuitum*	*láa*	*qest*
F.	*skokoémult ; sits* (new)	*χáest ;* (e) *χast*	*taia ;* (e) *qaest* or *qast*
G.	*skokwäsaä ; aχaäwutχl*	*χaest*	*giaígit*
H.	*waχtalt*	*χuçt*	*kaçt* or *quçt*
I.	*tçátçuç*	*tχlóm*	*qalum* or *qálub*
J.	*ntχlatχlçúuts ; tçáas*	*tχláqu*	*χasáç ; lχwasáχwitχl*
K.	(new) *χwelt ; maiien* (new)	*íye ; áie*	*χuç*
L.	*χótuse-áwus*	*tasχótsun ; taχótsune*	*tçis* or *stçis ; tatál*
4. M.	*kútskuts*	*täös, täöts*	*kapçíç*
N.	*wapetai ;* (k) *ntçíwinç*	*çíiχ ; çéëχ ;* (k) *çíaχ ; tsaílam*	*milá ;* (k) *tçaíluät*
5. O.	*itsáyu*	*suaíu ;* pl. *sasuáiu*	*luastu ;* pl. *laluástu*
P.	*kusáywe*	*báswe, páswi*	*námai ; nöma*
6. Q.	*kwulépχ*	*tokte ; itókute*	*iámula ; maçátçi*
R.	*ikwalás, katsaetχlábutet*	*etókute ; tókte*	*iákatχal*
7. S.	*amúïï*	*tenna*	*kösqe, kaçq*
8. T.		*χëëtχlkuta*	*sánugu*
9. U.		*titse*	*qoïts*
10. V.		*karesá*	*karikwítsi*
11. W.	*tsóktsa*	*tusi*	*lehaúqain*
12. X.	*áiwuntsi*	*tsánti* or *tsaant*	*tup*
Y.	*títsiu*	*pijéyu*	*çitáyu*
13. Z.	*sakompíu*	*hásiu*	*purkáps*
14.		*tχlotχlöö ç*	*weqöseç*
15.		*tauis, tai*	*tiu*
16.	*moriuaits*	*tihörvet, tihörwait*	*mohurái, möhai*
17.	*kehát*	*polöu*	*hätoiguta*

	HANDSOME.	UGLY.	ALIVE.
1. A.	*nzu (nezo)*	*(neçhay)*	*(annâ)*
B.			*natχliále*
C.	*niwáçχe*	*ni-nçχwáŋ*	*ninástsa*
2. D.			*tă-χaki-sók*
3. E.	*laa-kisʊmólitç*	*qest-logalmúχ*	*mukúk*
F.	*χaest; itánis;* (e) *qʊtás*	*tçesús;* (e) *kʊsús*	*χwilʊχwílt;* (e) *χwilʊ-χwélt*
G.	*tsatχu*	*giaigiús*	*astqíntʊm*
H.	*χaçt*	*kaçt*	*atsχwʊtχlχwʊtχlt*
I.	*χatχl*	*qálʊm*	*léhoχ*
J.	*χasχóspitχl*	*χóspitχl*	*pésiχo*
K.	*aie*	*χʊç*	*nétχl*
L.	*tashotstéut*	*stistéut*	*tatsókʊl, kaskʊtsióq*
4. M.	*hamólits*	*çaχpítits*	*wáqʊç*
N.	*çiiχ*		*waqóç*
5. O.	*hapútsu; suaíu*	*huástu*	*wióko*
P.			*kest*
6. Q.	*siqói*	*iámʊla*	*päála; iakwámunitχl*
R.	*katseiékta*	*eiakátχa*	*tχlakanáte; niχtápatχl*
7. S.	*tĭna-tekwálak*	*kaçq takwálak*	*iálei; iálai*
8. T.			*soālʊsχómst*
9. U.			
10. V.			
11. W.	*tusíχtsi*	*ʊlháuqai*	*haváqs*
12. X.	*nasuntʊ*	*tīrkŏ*	*kieu*
Y.	*pijéyu*	*kwatsíyeu*	*torçietsíŋa*
13. Z.			
14.			
15.			*hánaçi*
16.			*yait*

		DEAD.	COLD.	WARM.
1.	A.	*tátsai*	*húŋkaz*	*húnzil*
	B.	*éçisle; ayaíntoie*	*kwatsaχṓtowa; kóskʊtse*	*tχlokwṓne; wʊlá*
	C.	*çtçéenk*	*skais*	*hószʊtχl*
2.	D.	*ipítχlani*	*kukóone*	
3.	E.	*kwutçák*	*tçʊátχl*	*kwaáts*
	F.	*qʊlíl*	*tsalt*; (d) *tsaret*; *kistsétχlçin*; (e) *kinʊqáit*	*kwaáts*; *kukwaáts*; (e) *kinʊqwaats*
	G.	*táχoχ*	*iχumús*	*skwíits*
	H.	*tóχoχ*	*çtçílt*	*skwátç*
	I.	*tóqwaatχl*	*tʊs*	*tʊsquálel*
	J.	*átʊm; sqóotsadjil*	*pamás; stχlʊleχwitχl*	*stχláχatχl; χoláa*
	K.	*máqʊt*	*tχleq*	*χwála*
	L.	*tsaatsχai*	*tatsuwaíi; tatsχaátχli*	*tatskṓlo*
4.	M.	*tiníŭχnin; hetnúkin*	*iáuits*	*lʊóqʊts; iáqʊç*
	N.	*etχleáwiça*; (k) *içiaúna*	*qʊsít*; (k) *tsuaía*	*laχoéχ*; (k) *ilátχlikça*
5.	O.	*úwaa*	*çúŋa*	*lokóia*
	P.	*niaúina; ánint*	*fwaíta; fʊtásʊm*	*pʊlákene; mṓka*
6.	Q.	*tχlmémelust*	*tsómetiɣ*; (m) *itçétçʊq*	*iotçkaítiɣ*; (m) *agátχlaq*
	R.	*tχlómʊkt; tχlmémelust*	*tsʊs; tçʊç*	*noskóit*
7.	S.	*fúŭ, fóŏ*	*páŋkafiti*	*máĭuwin*
8.	T.	*likiáis*	*kwutitʊχṓnu*	*pʊtsʊhṓt*
9.	U.	*spíno*	*kátaks*	*soálkas*
10.	V.	*kiréki*	*isikáto*	*keatsākáma*
11.	W.	*wináĭma*	*ʊstsé*	*ʊstáqai*
12.	X.	*tiyé*	*ʊtçṓin*	*tarúin*
	Y.	*yéi*	*izíts*	*yŏí*
13.	Z.		*istuyeu*	
14.		*kāχeítχl*	*tçitṓsçitχl*	*tχlopátχl*
15.		*maitç*		
16.		*amēya*	*otçō*	*orō*

		I.	THOU.	HE.
1.	A.	*si*	*yin* (*nee* or *ye*)	
	B.	*sik*	*nánuk*	*iánuk ; wtsaie*
	C.	*çi*	*na* or *nay*	*hátake*
2.	D.	*kamín*	*nínko*	*ninkóis*
3.	E.	*ntçátçua ; ntsutsuá*	*anuwí ; ganuí ; yanuí*	*unuwís* or *nuís*
	F.	*koiaă ;* (e) *intçă*	*ánuwi, ónui;* (e) *anuwí*	*tsunítχlts ;* (e) *tsinítχlts*
	G.	*ants*	*ánugwud*	*tsănul*
	H.	*intçá*	*inuí* or *inuwí*	*tsuníl*
	I.	*ótsu*	*dógwe*	*tsónitχl*
	J.	*ónats ; ónts*	*nówa ; nóukwa, nógwu*	*tsuntn ; táün*
	K.	*óntsa*	*nówe*	*tsóne*
	L.	*untsó*	*unaikė ; niké*	*tsunítχl ; táatχla* (that)
4.	M.	*in*	*im*	*ipi*
	N.	*in ;* (k) *ínŭk*	*im ;* (k) *ímŭk*	*pin ; pun ;* (k) *pónŭk*
5.	O.	*iniy*	*nikí*	*nip*
	P.	*ína*	*ki*	*nui*
6.	Q.	*naika*	*maika*	*iáχka ; aχka*
	R.	*naika* or *naikχa*	*maika*	*iáχka ; χeiχeik ;* (p) *iáχé*
7.	S.	*tçíi*	*máha*	*kak, koka*
8.	T.	*kone, kwone*	*niχ*	*kwóutsi*
9.	U.	*no*	*i*	*hot*
10.	V.	*iáa*	*mai*	*hina*
11.	W.	*it*	*piχká*	*piχká*
12.	X.	*kwan*	*emóe*	*ton, tan*
	Y.	*ni*	*i*	*oo, oçe* (?)
13.	Z.	*nistóa*	*kistóa*	*wistói*
14.				*sūwu*
15.		*kani*	*ezemázi*	
16.		*noma*	*oma*	*ahē, paēma*
17.		*no*	*om*	*wanál*

	WE.	YE.	THEY.
1. A.	(*wane*)		
B.	*naiôkwa*	*nóχonek*	*yinêk; koiotô k*
C.	*niyó*	*nóhni*	*aχió*
2. D.	*kamenátχla*	*ninkónam*	*ninkóis*
3. E.	*utχlnuis*	*utχlnuĭʊmp*	*nuĭs*
F.	*káenpilă, kō npila*	*npilăpstʊmp*	*tsʊnŭtχlts*; (e) *tsinŭtχlts*
G.	*kilipust, tçelépust*	*kopilipust; kopelépust*	*lipust; ulitsănal*
H.	*nʊmʊnimil*	*lʊpilápst*	*teintsinil*
I.	*nibatχl*	*kʊlápo*	*tsáditχl*
J.	*ʊnêm*	*ʊláp*	*tsʊnte; gwátʊç*
K.	*enêm*	*elápa*	*tçiniáömʊχ*
L.	*ʊniwatχl*	*kʊlʊkó la*	*tsŭntsʊntç; tχlaäátχla* (those)
4. M.	*nu, nun*	*imă*	*imă*
N.	*nama*; (k) *napínik; nʊmí*	*pʊmă; emă*; (k) *imínik*	*kʊmă*; (k) *kwʊnmi; pínik*
5. O.	*námʊk*	*mkimiç*; (dual) *nkimiç*	*nípik*
P.	*kimt*	*kō mʊŋ; kō mʊ*	*áwi*
6. Q.	*nʊsaíka; alχaíka*; (m) *ntçaíka*	*mʊsaíka*; (m) *mçaíka*	*tχlaítçka*
R.	*nʊsaíka*; (p) *nʊχaíka*	*mʊsaíka*	*tχláska*; (p) *tχlaítska*
7. S.	*sōto; sata; çutót*	*míti*	*kinnuk*
8. T.	*kwonahátχlha*	*níhʊpst*	*kawátʊtχlha*
9. U.	*nat*	*at*	*pat*
10. V.	*iaa*	*miáwʊt*	
11. W.	*ítuiç*	*méo*	*kúmehe*
12. X.			
Y.	*tamí*	*içú* (?)	*imui* (?)
13. Z.	*kestonáno*	*kestuwáwa*	*wistuáwa*
14.	*nēwʊ*		
15.	*maíko*		*nōko*
16.	*ayōhin, eyōmoma*	*asōin, omōma*	*pāmŭmŏe*
17.	*tçam*	*omóm*	*wanalam*

	THIS.	THAT.	ALL.
1. A.		(*intee*)	*tsia* (*cheow*)
B.	*titík ; teté*	*ieié*	*aátχl*
C.	*iáti*	*iáyi*	*táhui*
2. D.	*nasnínʊ*	*ntaχá*	*kápi*
3. E.	*iaána*	*yiayí*	*χwaχwaíit*
F.	*iaá ;* (e) *χai, iaála*	*itχlú, itsi, çaii* or *çéi*	*etsiá* or *etsiáa ;* (e) *atsiáa*
G.	*χwíi*	*tχlú*	*etsiaaíi*
H.	*açă*	*atχlú, itsa*	*iχulút, yayató*
I.	*tsídiçe*	*itχldii*	*mŏqwʊ*
J.	*téʊne, nçi*	*téʊne, tatçiántχltă*	*χoákwa*
K.	*tsʊne ; tçini*		*χwako*
L.	*tólʊ ; tχltsí*	*taŭtχlin*	*wʊtʊwʊtátχl ; χʊlχʊlá-katχl*
4. M.	*ki*	*iŏχ*	*uyikála*
N.	*tçi ;* (k) *ítçi*	*iúk ;* (k) *íkwa*	*tχláχoe ; tχlʊχwék ;* (k) *tlχáχo*
5. O.	*qe* or *qă* or *ke*	*qá* or *ká*	*nayináo*
P.	*níwi*	*kawe*	*náykai*
6. Q.	*taíaχ ;* (m) *dawíaχ*	*iáχka*	*saqu ;* (m) *kanawéa*
R.	*ókok ; χeiχeík ;* (p) *keipá ; iaχé*	*iaχiaχ ; iáχtau ; iáχka*	*kanawé ;* (p) *kanawaíuks*
7. S.	*haska, hʊska, hakápça*	*kóifan*	*pókotfan*
8. T.			*kawá*
9. U.	*hot*		*nanuk*
10. V.	*mii*		*wíwau*
11. W.	*píu*	*piχká*	*tólo*
12. X.			*mamŏntʊç*
Y.	*iá*	*ŏŏ*	*noióna*
13. Z.	*amó*	*amó*	*amoía*
14.			*dŏba*
15.			
16.			*oĕ*
17.	*wanál*	*ono*	*çhōonom*

	MANY (MUCH).	WHO.	NEAR.
1. A.	*tχlai (çlyne)*	*mpêla*	*nilχtuk*
B.	*tχlán*	*tsaíena; ienek*	*χʊnét; pʊkáti*
C.	*zootχlé*	*tónti*	*yoχo-tátχle*
2. D.	*yuinakāni*	*kátχlā*	*akátak*
3. E.	*sisísila*	*suĕt*	*kikătʊ*
F.	*χwaiit, tákotoqwʊt*	*suet; suăt*	*tçítçet;* (d) *kiket*
G.	*aávwe, âalue*	*ságwet*	*kikíta*
H.	*huiit*	*çuát*	*kʊkíta*
I.	*qa* or *ka*	*kwat*	*tçítçʊte*
J.	*káχatχl*	*wat, gwat*	*χwasiátʊ̈tç*
K.	*aíitka*	*wa*	*iákamaχ*
L.	*tχlanítχl*	*tχlaa-ʊtχlin; kató-kiátχl*	*hotsáç*
4. M.	*iláχne*	*içí; ʊçí*	*kimtam*
N.	*iláχ;* (k) *χlak*	*çín;* (k) *çinâwā*	*tsíwes;* (k) *tsápa*
5. O.	*yíphea*	*iç*	*piáfi*
P.	*tam*	*éwi*	*iáuhwe*
6. Q.	*tχliápala;* (m) *adatítχlχʊ*	*çançan;* (m) *tántan*	*qwápiχ; qwábiχ*
R.	*oχowé;* (p) *tχlkápʊlátçks*	*tχláksta;* (p) *tχlan*	*kwapkáti; kwapeiχ*
7. S.	*siúwi, çióoi*	*éia, aia*	*pîinapk*
8. T.	*hol*	*kiáχʊt-iŏ̈tχlχa*	*autχl*
9. U.	*domí*		
10. V.	*okwári*		
11. W.	*kam* or *kʊm*	*kíhi*	*mŏ̈heya*
12. X.	*manuku*		
Y.	*iwaíu*	*íhasa*	*tayí*
13. Z.	*akaíim*	*síká*	*astsí*
14.	*ʊkyíʊk*	*atçakātχl*	*adētsʊtχl*
15.		*manti*	
16.	*ayŏ̈in, aiŏ̈en*	*hakī*	*momoa*
17.	*mūiokom*	*haχs*	

		TO-DAY.	YESTERDAY.	TO-MORROW.
1.	A.	*ántil* (now) (*untit*)	(*kultâ*)	(*puntay*)
	B.	*tiktsén ; noqwáale*	*kantó n*	*tχlokán*
	C.	*títçi*	*ántʊ*	*ahmʊ*
2.	D.	*naosamítkin-kiŭkiăk*	*wetχlkúa*	*kanmŏĕat*
3.	E.	*kiçítqʊt*	*pistsétχlt*	*pʊχiáuit ; tçuχuiúluχ ; χaiaúit*
	F.	*etsiásqʊt; tsinánois;* (e) *çiásqʊt*	*spistsétχlt*	*χalip ;* (e) *putχalip*
	G.	*usququníya*	*ʊspálaq*	*láaχo*
	H.	*iaiáut*	*pilákal*	*aikwást*
	I.	*ateéts-laχét*	*toditχldat*	*dádadu*
	J.	*tetqáistçi ; qŭestʊçi*	*tipótqʊt ; tçéliç*	*éliç*
	K.	*tetsχéχ*	*iás*	*qet*
	L.	*tíkaka ; tʊlkíkʊtç-haháç*	*kawóskʊs ; títitçatχl*	*kawóskʊs*
4.	M.	*taks*	*watíçχ*	*watíçχ*
	N.	*maqé ; ĭχwánes*	*watím*	*meísaχ ; măisχ*
5.	O.	*pámʊŋ*	*iétin*	*tetχlp*
	P.	*nímkawas*	*tátim*	*tátim*
6.	Q.	*tíkotçiχ ;* (m) *çaibáka-tχlaχ*	*tókʊtχl ; tákʊtχl*	*kauχ ;* (m) *itwígwa*
	R.	*aköötχla*	*taántχllkil*	*wεχe ; wʊχe*
7.	S.	*haska mántifo*	*kúyi*	*mĕitç, kŭĭ*
8.	T.	*ŏniki* (?)	*ísis-kʊhínʊk*	*ŏniki* (?)
9.	U.		*onanálka*	*ona*
10.	V.			*kéma*
11.	W.	*pála*	*lóqome*	*nʊmlóqomi*
12.	X.	*ʊɣítçi*	*tuma*	*ítçu*
	Y.	*iɣăsu*	*moa*	*mŏʊs*
13.	Z.	*anuχka tsistsikói*	*matúni*	*apʊnákus*
14.				
15.				
16.		*mitēma*	*poāna*	*hiámte*
17.		*pĭkala*	*tūkof*	*potókwala*

	YES.	NO.	ONE.
1. A.	*ahá ; atχladini*	*aúytu*	*étχla*
B.	*anik*	*laatç*	*tχliê*
C.	*ehe*	*to*	*áitχla*
2. D.	*hintáχa*	*wăha ; măats*	*oke, kóke*
3. E.	*măa*	*taa*	*nqo ; naks*
F.	*onă, hăa*	*ta, tam*	*invqó, inqó ;* (e) *naks*
G.	*ainitχl*	*lot*	*náqwa*
H.	*ă*	*lot*	*nákç*
I.	*é*	*hwē*	*nótço* or *nvdjo*
J.	*a*	*meχlt*	*pau, pagu*
K.	*a, v*	*meχlta*	*ots*
L.	*eiá*	*kas, káeç*	*tvheiké*
4. M.	*a*	*wătu ; wetu*	*naks*
N.	*i ;* (k) *ë*	*wat ;* (k) *tçao*	*naχs ;* (k) *laχs ; nakç*
5. O.	*i*	*téehu*	*na*
P.	*ia*	*píla*	*náyv ; náya*
6. Q.	*a*	*akwáska ;* (m) *kaia*	*iχt*
R.	*ekää ;* (p) *katχo -v*	*ke* or *qe ; nekst ; akwaska ; qa*	*iχt*
7. S.	*hĕ, naue*	*wáyk*	*wáän*
8. T.	*mvhókitskiá*	*îtχla*	*χvm*
9. U.	*kadvk*	*lek*	*nátçik*
10. V.	*ya*	*ma*	*tçiámu*
11. W.	*pálma*	*tséiu*	*ómis*
12. X.	*uç*	*narómoe*	*çímutsi*
Y.	*ahă*	*kaií*	*síywéiu, siywáiu*
13. Z.	*é-mania*	*çá*	*tókskvm*
14.	*ōde*	*wikísi*	*tsakiwāk*
15.			*kĕnai*
16.			*pukū*
17.			*pukū*

	TWO.	THREE.	FOUR.
1. A.	*náykaχ*	*ta, táki*	*tíygi* (*tingkay*)
B.	*nátʊke*	*táqe*	*tǒntçe*
C.	*nákhʊk*	*tak*	*tǒntçik*
2. D.	*as, ásʊn*	*kătsʊ ; kátχlsa*	*kătsă, χáatsa*
3. E.	*sisélŭ*	*ketχlés*	*mos*
F.	*esél, asél ;* (e) *açíl*	*tçétχles ; keetχlés ;* (e) *kaätχlís*	*mos* or *mus*
G.	*ăsel*	*kítχles*	*mus*
H.	*tqáutŭs*	*katχlés*	*múçʊs*
I.	*sale*	*tχlíχo*	*mos*
J.	*sal*	*tçiátχl*	*mos*
K.	*sale*	*kátχle*	*mos*
L.	*tχlasále*	*tçanát*	*tχlawós*
4. M.	*lapit*	*mitát*	*pilăpt*
N.	*nápit ;* (k) *napho ; nept*	*mítat ;* (k) *mitát ; mitáo*	*pínapt ;* (k) *pinēpt ; pinápho*
5. O.	*léplin*	*mátnin*	*pípiŋ*
P.	*lápkʊ*	*mǒtka*	*pípa*
6. Q.	*mákuçt*	*tχlon* or *χlon*	*láket*
R.	*mákust*	*tχlon*	*láket*
7. S.	*kēēm*	*úpçin*	*táope, tap*
8. T.	*tsóχwaχwa*	*pʊsǒntχlχa*	*tsuikiχatsoχwákia*
9. U.	*lapit*	*ntani*	*wonip*
10. V.	*hóka*	*hátski*	*irahaía*
11. W.	*háki, háqi*	*tsǒçti*	*hatáma*
12. X.	*hwat*	*manugit* (?)	*hwátçiwit* (?)
Y.	*wahăiu, wahéyu*	*pahăiu*	*watsíkweyu*
13. Z.	*nátokʊm*	*nihókskʊm*	*nesói* or *nisói*
14.	*atχl*	*wīyu*	*mbō*
15.	*ōza*	*tʊláka*	*wīag*
16.	*wehē*	*pāhe*	*watsā*
17.	*wehē*	*pāhe*	*watsā*

	FIVE.	SIX.	SEVEN.
1. A.	*skúnlai*	*ulkitáke*	*tákalte* (*tekalti*)
B.	*tsukwaláe*	*kwustánahe*	*çöstçita*
C.	*çwulák*	*wusthán̈e*	*hoitahi*
2. D.	*yíχko*	*nmísa*	*wistátχla*
3. E.	*tçélikst*	*taqamákst*	*tçūtsitχlká*
F.	*tsil; tsílitçistu; tsílikistu*	*taqun; táquntçistu; táqunikstu*	*sispul; sispultçe; sispulkia;* (e) *çiçpulku*
G.	*tsílikistu*	*táwiçaikstu*	*tsúnikistum*
H.	*tçílikçt*	*hotçimákst*	*çiçpulq*
I.	*tsiláts*	*tsilátçe*	*tsóoks*
J.	*tsélutçs*	*sétutç*	*tsóopus*
K.	*tçélatç*	*táχam*	*tsóps*
L.	*tsuχós, tχlatsχós*	*tsiilusχátçi*	*tutçóos*
4. M.	*páχat*	*oiláks*	*oinápt*
N.	*páχat;* (k) *páχat; páχnao*	*oiláχs;* (k) *putáχnins*	*oinápt* or *uinápt; tūskās*
5. O.	*táwit*	*nōiná*	*nóilip*
P.	*píka*	*napítka*	*lapítka*
6. Q.	*kwánam*	*táχum*	*sunumákust*
R.	*kwánam*	*táχam*	*sunumákust*
7. S.	*húwan*	*tăf, taf*	*pçínimua*
8. T.	*hólatχlχa*		
9. U.	*tonápni*	*nakskiçuptane*	*tapkiçuptáne*
10. V.	*étça*	*tahaia*	*hokaikínis*
11. W.	*molósi*		
12. X.	*çiumanuç* (?)		
Y.	*napáiu*	*natákskweyu*	
13. Z.	*nisitsi*	*naáo*	*kitsíkum*
14.	*sūtçu*	*núpo*	*ótχlp*
15.	*kénekūs*	*pátirak*	*semláwi*
16.			
17.	*mahár*	*pauáhe*	*aywōhuitç, watsākauia*

		EIGHT.	NINE.	TEN.
1.	A.	*ʊlkitíŋgi (alketinga)*	*lanizi-etχlahúla*	*lanízi*
	B.	*tçániwaha*	*tχléweet*	*kwʊnéçin*
	C.	*nakánti*	*aitχlanti*	*hwʊnéza*
2.	D.	*ʊχátsa ; waχátsa*	*kaikítu*	*ítu*
3.	E.	*nkoóps*	*tʊmtχlinkokwáa*	*ópʊkst*
	F.	*haănʊm ;* (e) *timitχl*	*χaχanóut ; χaχanót*	*ópʊn ; ópʊntçst ;* (e) *ópʊnikst*
	G.	*haénʊm*	*χaχanót*	*ópanikst*
	H.	*tuwín*	*χaχanót*	*χótχlχʊtχlt*
	I.	*takátçe*	*χoón*	*panʊtçs*
	J.	*tsāamós*	*taúüχ, táuguχ*	*pánʊtçs*
	K.	*tçámos*	*tóoχu*	*pánutç*
	L.	*tʊkátçi*	*tχleió*	*tχlaahántçs*
4.	M.	*oimátat*	*qoíts*	*pútimpt*
	N.	*uimótat ;* (k) *pāχatumāt*	*tsʊmst; tsʊmest;* (k) *tsaweláχsimka*	*pútimpt ;* (k) *pútʊmpt*
5.	O.	*nōimát*	*tanáuiaiçimçim*	*niyítelp*
	P.	*mʊtpítka*	*laginstçiátkʊs*	*nawítspʊ ; lákena*
6.	Q.	*ksótken ;* (m) *kótχlkʊt*	*kwéos ;* (m) *kwīs*	*tátχlelikam ; tatχlelam*
	R.	*kustóχtkin*	*kwaiitst*	*tátχlelam*
7.	S.	*kēëmúa*	*wánwáha*	*tinifia*
8.	T.			*saúitʊstʊ*
9.	U.	*ndanekiçʊptáne*	*natskaíakiç*	*taúnip*
10.	V.	*hatsikikíri*	*kiriharíki-ikiríu*	*etsehéwi*
11.	W.			*hamíç*
12.	X.			*paímanuç* (?)
	Y.			*síŋwaloyū*
13.	Z.	*nanisó*	*piʊksíʊ*	*kīʊpói*
14.		*ʊtχlkwótχl*	*tsauākwʊtχl*	*tχlāχwa*
15.		*wusūya*	*ūmarask*	*kitçiç*
16.				
17.		*wehēswatsā, sīuleya*	*pēheleya, mahārkaʊiā*	*wehkun-mahār*

	ELEVEN.	TWELVE.	TWENTY.
1. A.	*lanizi-oat-etχla*	*lanizi-oat-naykay*	*nat-lanizi*
B.			*nat-kwanéçe*
C.	*aítχle-átay*	*nakaiátχla*	*natahwéna*
2. D.	*tχla-oke*	*tχla-ĕs*	*asalaiwu ; aiwo*
3. E.	*ópʊkst-etχlenikó*	*ópʊkst-etχlsisélʊ*	*sitχliópʊkst*
F.	*opʊntçst etχlenikóo ;* (e) *— etχlʊniqó*	*etχlesél*	*eseliópʊnikst*
G.	*opanikst utχlnakwa*	*opanikst ulasél*	*aselʊ́ opanikst*
H.	*χʊlχlχʊtχlt-alnáks*	*χʊtχlχʊtχlt-al-tqaus*	*çal-χŏtχʊtχlt*
I.			*sálatçe*
J.	*tal-pau, tçil-pagu*	*tál-sál*	*tsʊm-tóomʊç*
K.	*panʊtç-kaltótsʊs*	*panʊtç-kaltsále*	*tçʊm-tómʊχ*
L.	*tχlaahantçs-to-heike*	. . . *to-sále*	*tasale-tasχétχl*
4. M.	*pútimt-waχ-naχs*	*pútimt-waχ-lapít*	*lăáptit*
N.	*uinenáχç;* (k) *winaláχst*	*uinenápi ;* (k) *winanépt*	*náptit ;* (k) *nĕptit*
5. O.	*nántetχle*	*leplin-ntétχle*	*lépuik*
P.			*lapʊ́tspʊ ; lapímlakenan*
6. Q.	*tátχlelikam ikóna-iχt*	*tátχlelikam ikona-makust*	*makust-tχlkátχl*
R.	*tátχlelam-kone-iχt*	*tátχlelam-kone-makust*	*makust-tχlatχl*
7. S.	*tínifi-no-wán*	*tínifi-no-kéĕm*	*kéĕm-tinifia*
8. T.			
9. U.			*nasçiátan*
10. V.			
11. W.			
12. X.			
Y.			*waháwaloyú*
13. Z.			*natsípiʊ*
14.			
15.			*usa-kítçiç*

		THIRTY.	ONE HUNDRED.	ONE THOUSAND.
1.	A.	*tat-lanízi*	*lanízi-tlanízi*	
	B.	*takt-kwanéçe*	*kwanéçan-tkwanése*	
	C.	*tatahwéna*	*tχlatáçi*	
2.	D.	*katsánua*	*etüúnuo*	*kiwítχlitχli-tüúnuo*
3.	E.	*kitχliópʊkst*	*χatçitçíkst*	
	F.	*tçétχleliópʊnikst*	*nqákain ; nʊqóökain*	*óopʊnikstʊqón*
	G.	*ketχlelö́opanikst*	*χatsitsákist*	*aopʊnikstaqón*
	H.	*katχlaχákst*	*ʊlnakskain ; hʊtsʊtsákst*	*χʊtχlχʊtχltkain*
	I.	*sχlixoátçe*	*simqoátçe*	*pʊnets-sʊmqoatçe*
	J.	*tçániç tómpmiç*	*pánitç-titχl-tómpmiç*	*pānitç-tatχlç-pānitç-titχl-tómpmiç*
	K.	*kánix tómʊχ*	*pániks-tχl-tómʊχ*	
	L.	*tçaná-tasχétχl*	*taahántçs-tasqá*	
4.	M.	*mitaáptit*	*putáptit*	*pútmuçuç*
	N.	*mitáptit ;* (k) *mtáptit*	*putáptit*	
5.	O.	*mátuík*	*niyítalpuík*	
	P.	*matuítspʊ ; matímlakenan*		
6.	Q.	*tχlon-tχlkatχl*	*táqamonak*	*iátχlikam ikamónak*
	R.	*tχlon-tχlatχl*	*itákamōnak*	
7.	S.	*pçin tínifia*	*túmpe*	*tínifi-tumpe*
8.	T.		*sutáatst*	
9.	U.	*ntançiátan*		
10.	V.			
11.	W.			
12.	X.			
	Y.	*pahímanoyu*		
13.	Z.	*nihépi*	*kipipi*	*kipipoi*
14.				
15.			*kītçiç-kītçiç*	

		TO EAT.	TO DRINK.	TO RUN.
1.	A.	*aiye*		*kútχlkai*
	B.	*éatχl*	*tántʊna*	*teltχlá*
	C.	*índya*	*thoátna*	*hiŋgoók*
2.	D.	*ikē* or *ēkē*	*nsχale-kótχlne* (I want to)	
3.	E.	*étχlin*	*sta*	*nawílʊχ*
	F.	*ítχlin*	*sust ;* (e) *síust*	*kṓetselç ; káetseliç*
	G.	*ítχlin*	*ókwʊs*	*tsukwínʊm*
	H.	*ítχlin*	*kanuwilukuátkwi*	*nauílʊχ*
	I.	*etχlin*	*koχwo*	*tiláwi*
	J.	*setχl*	*sko*	*skatχláka*
	K.			
	L.	*käítχlʊni ; tsahalo*	*qakīqχói*	*kanaikéli*
4.	M.	*hipíça*	*ipnákuça*	*wilákaikça*
	N.	*tikwátaça ;* (k) *tkwátata*	*itçúça ; inátçu ;* (k) *tçáwata*	*wéaχtiça ; waíaχtiça ;* (k) *waïíχtita*
5.	O.	*pitáŋa*	*pasqunstáŋa*	*pqíntuql*
	P.	*páäst*	*ókuna*	*lúnʊst*
6.	Q.	*itχlχṓlʊm ;* (m) *naχitχtχṓlʊbaχ*	*antχlókomiçta ;* (m) *ʊntχltʊqṓmiçtʊχʊ*	*spakʊmúkte*
	R.	*abatχlχáleba*	*tχlṓkχʊbst*	*baχáneko*
7.	S.	*kwáinapfo*	*çíkwitmámpka*	*míntçiçi*
8.	T.	*kinunsaími*	*kinʊkutsími*	*kintχlokeími*
9.	U.	*pǎn* or *pʊn*	*ponuí*	
10.	V.	*itskuk*	*kitsík*	
11.	W.	*yama*	*wasá*	*yáχome*
12.	X.	*tíkaru*	*íwipi*	*tunátsi*
	Y.	*tiká*	*iʊí*	*pizʊmiáχo*
13.	Z.	*táwotup*		*pokaíe*
14.		*χaōku*	*χotāksʊtχl*	*atsṓtçiatχl*
15.		*yōlam*	*uçu*	
16.		*kwāχ, kwaa*	*pāχ, paa*	
17.		*nātçχon*	*pae*	

	TO DANCE.	TO SING.	TO SLEEP.
1. A.	*báχtʂin*	(*utʂin*)	(*nâmistee*)
B.		*taiyénʊ*	*χeχkóle*
C.	*ʂaïina*	*tíndyi*	*tíndla*
2. D.	*nakaʊítχlnam*		*kwomnéne*
3. E.	*milíχam*	*ʂitʂínʊm*	*atíχa*
F.	*qwaimintsót; qwaimintsút*	*nkuném; ʊnʊkwʊnăm*	*ítʊʂe;* (e) *ítiχ*
G.	*qwáimintsot*	*ʊnʊkwínim*	*ítʊχ* or *ítʊʂ*
H.	*qwaiílíχ*	*nkwunkwantʂínʊm*	*kʊntχlélíχ*
I.	*sáχam*		*ítut*
J.	*stχláqusqu*	*maiédnat; smaiéntnat*	*tsóqwu*
K.			
L.	*katʂákói*	*nʂiasʊsʊkónʊ*	*tχlahaisói*
4. M.	*páhomsa, wasáʂa*	*wenpíʂa*	*pinmíkʂa*
N.	*iwáʂaʂa;* (k) *tqwápanita; tkópanik*	*wánpiʂa;* (k) *wánpuq*	*pinúʂa;* (k) *ntʂóto*
5. O.	*iókseak*	*tuŋséaql*	*ʂpíʂiŋql*
P.	*watátki*	*túŋsas*	*pliist*
6. Q.	*móitʂ; alχóiutʂkwa*	*lalámʊχ;* (m) *ʊlgʊlálama*	*kewan; anokópteta*
R.	*bawŏtsk; mawŏtsk*	*amskalálam; oqewaiótχlqo*	*abapte; amapte*
7. S.	*iatʊmpiálo*	*ʂíiqaut*	*ʂíwei, túwei*
8. T.	*kinʊkuitaími*	*tχlʊχéwasiata*	*kinatskiaími*
9. U.			*skólak*
10. V.			*itsmasi*
11. W.	*wahekáli*	*yasa*	*yámati*
12. X.	*nikar*	*tínikwʊn*	*ápui*
Y.	*niɣá*	*oviédhu*	*aʊi* or *abi*
13. Z.			*aíokau*
14.	*χoiátχl*		*wŭ́ítʂ*
15.			*aíik*
16.			*yatámkoa*
17.			*kŭpla*

	TO SPEAK.	TO SEE.	TO LOVE.
1. A.	*dō̈sni (yaltuçk)*	*aiin (neetlen)*	*(quisee* or *kaneçhee)*
B.	*auwitχltsō̈ne*	*χaiin*	
C.	*yátlhik*	*γinʊ̈i*	*natχliótχl*
2. D.		*koópχa*	*kotsχlākitχl*
3. E.	*kokulúta*	*wíukten ; uiktçin*	*χauχaestat ; χoχaistçin*
F.	*kwʊlʊkwáelt*	*uitçin ; uikin*	*χamêntç ; χamäniki*
G.	*kwávʊqwaō̈l*	*qwikitʊm*	*χamíniki*
H.	*nkaçuauilikʊmχ*	*atsatsχō̈stʊmʊnχ*	*nχamánik*
I.	*χōtχot*	*láptʊm*	*sχátlʊ* or *sχadlʊ*
J.	*taqwátχla*	*tχláaqwitχl ; aχánitç*	*χaántçin*
K.			
L.	*kalō̈χiō̈n ; talaχō̈na*	*iahiasewō̈sa*	*χisawitsí*
4. M.	*itsévʊksa*	*hakisa ; pēv̈ksa*	*hatáuiça*
N.	*sinuiça ;* (k) *látχlikça*	*itúkça ; patúksa ;* (q) *aqēnunʊk*	*tʊqéq ;* (k) *tqéqnawa*
5. O.	*úlipkin*	*miskaléntʊnt*	*ktáço*
P.	*sáwast*	*pʊtstatúitke*	*ína komátχlkas*
6. Q.	*paláwala ; paláwalʊl*	*nióqomit ; ikçta*	*tqéχeámuχt* (I love thee)
R.	*kipaláwʊl*	*bʊkχékst ; iamákχam*	*tʊqéχiá*
7. S.	*çiyiu*	*stçépʊlō̈ʊt*	*tçʊkánhete*
8. T.	*iltstaíatχa*	*tχlχaiánia*	*tkaiō̈ltχʊl*
9. U.	*hámkʊk*	*slé*	
10. V.	*kausí*	*kimá*	
11. W.	*uwiçi*	*wamáki*	*yaqútmi*
12. X.	*ampakan*	*punini*	
Y.	*yadûa, tíkwi*	*puní*	
13. Z.	*ipuyéa*	*niténua* (I see him)	
14.	*tsēv̈ktsēv̈k*	*nāsatχl*	*wikīmāks*
15.			
16.			
17.		*telīwe*	

	TO KILL.	TO SIT.	TO STAND.
1. A.		*sintá*	
B.	*nuinétχlχwaa*	*nintsat*	*nílkʊs*
C.	*ɣálehi*	*nintsak*	*nihílʊkʊç*
2. D.	*kuēpitχl*		
3. E.	*pulista*	*amóta*	*tatχlíχa*
F.	*púlstʊm; pʊliskailexu;* (e) *púlistʊm*	*tχlákʊliç; tálʊkwa*	*tăçilç; tăçiliç;* (e) *táχilíχ*
G.	*púlutχltsa*	*ámiç*	*tsáliç; tápiliç* (plu.)
H.	*χólqantʊm*	*astχlákaliχkin*	*kʊntçilíχ*
I.	*kuláltʊm*	*goédin*	*tχlχáetç*
J.	*sióts; tʊdjióts*	*tçiómpmʊtχl*	*tχlálsaka*
K.			
L.	*tsʊnkáç; kakaçtín*	*tχlakéla*	*ielʊtétʊ; ielʊtsétsʊ*
4. M.	*wapsiáun*	*wʊχçúsa*	*auçátu*
N.	*itχlĥawía*	*aiékinke; ahínawi;* (k) *aiík*	*qátçikinki;* (k) *tútiça*
5. O.	*piaíitχltiŋ*	*ifníql; ifníkta*	*laútsiŋ*
P.	*piáʊst*	*hápitke*	*wiláki*
6. Q.	*eabuákba; iómakʊt*	*mótχlait;* (m) *anutχlaída; ióχwʊt*	*mótχoït;* (m) *anutχwída*
R.	*ʊmtχláwa*	*mʊtχláit*	*mótχoë; lótχoe*
7. S.	*stáhe*	*siyu, pint*	*táputi; çitóp*
8. T.	*kʊnítχlin*	*kaiánitsa*	*pʊtχlöíχa*
9. U.	*slín*	*tçálkʊn*	*kak*
10. V.	*witsík*	*sáu*	*tχlíkatç*
11. W.	*yáuatua*	*yaqu*	*yatsáua*
12. X.	*kwáçiŋgur*	*kárʊnu*	*wóninu*
Y.	*watsá*	*katí*	*wini*
13. Z.	*enitá*	*apíu*	
14.	*kăχçitχl*	*tēkwʊtχl*	*tχlakīçitχl*

		TO GO.	TO COME.
1.	A.	*wustiçian*	*áni*
	B.	*tánas*	*nánas*
	C.	*nátatχl, iókχo*	*yókwo*
2.	D.	*tχlanáχam*	*tsíkam*
3.	E.	*nasitχla*	*tuχwánta*
	F.	*hui ; χúiç ;* (e) *χúiχ*	*tçχuiç, tshúiç ;* (e) *tsʊχúiχ*
	G.	*χoiç*	*tsχoaítχl*
	H.	*nuχtaluiç*	*tçinúχta*
	I.	*oχoáχu*	*átχla*
	J.	*wakúsa*	*es*
	K.		
	L.	*aχátχlʊn*	*tsiáχa*
4.	M.	*kúça ; kui*	*kum ; iwákiam*
	N.	*winaça ;* (k) *winata*	*wínam ;* (k) *wína*
5.	O.	*wintúkstaya ; wintúql* (imp.)	*wintúkum*
	P.	*tíla*	*tilám*
6.	Q.	*míça ; alχóia*	*mṍte ; mṍχta*
	R.	*maiá ; alχóyiχ*	*mṍte* or *bʊte*
7.	S.	*tçak*	*çmák*
8.	T.	*kiniaimi*	*autχlíχa*
9.	U.	*ken*	*kápke*
10.	V.	*katá*	*katák*
11.	W.	*yapte*	*tuno*
12.	X.	*çunt*	*paíki*
	Y.	*miákwi*	*kimá*
13.	Z.	*istapṍt*	*pṍksapṍt*
14.		*watχlātχltçi*	*hatsāiatχl*
15.		*opṍi*	*ṍni*
16.		*mea, tankomṍko*	*kima, kemā*
17.		*hatée*	*akwátçʊm*

MISCELLANEOUS VOCABULARIES.

Besides the words of the Shasty language before mentioned, Mr. Dana collected vocabularies of several dialects spoken on the Sacramento, which are of especial value, as being the only information which we possess relative to the ethnography of that region. The following are a few words of the language spoken by the Indians on that river, about two hundred and fifty miles above its mouth. The name of the tribe was not ascertained.

(1.) UPPER SACRAMENTO.

hair, *tomói*
eye, *tumút*
nose, *tsóno*
mouth, *kal*, *kálo*
chin, *kéntikut*
forehead, *tei*
arm, *kéole*
fingers, *tsemút*
leg, *tóle*
foot, *ktamóso*
knee, *huivk*
knife (or iron), *kélekéle*
sun, *săs*
fire, *po*
water, *meim*, *meima*
deer, *nop*
salmon, *monok*
grape, *uyúlu*
rush, *tso*
eat, *ba* or *bas*
see, or let me see, *wila*, *wile*
go, *hara*

At the residence of Captain Suter, a respectable settler, who had established himself about a hundred miles up the Sacramento, Mr. Dana learned that all the Indians of that vicinity, who were divided into numerous tribes or bands, might be referred to two races, one of which dwelt chiefly on the east side of the river, and the other on the west, or on the banks of Feather River, a tributary to the Sacramento on the eastern side, about twenty miles further up. These races resembled one another in every respect but language. To the former belong the *Talatui* tribe, of which a vocabulary was obtained, as well as the following bands, the names of which were furnished by Captain Suter, viz.: the Ochecamnes, Servushamnes, Chupumnes, Omutchumnes, Sicumnes, Walagumnes, Cosumnes, Sololumnes, Turealemnes, Saywamines, Nevichumnes, Matchemnes, Sagayayumnes, Muthelemnes, and Lopotatimnes. In the dialects of all these tribes the word for water is *kĭk*, while in those of the other race it is *mómi*.

(2.) TALATŪI. (Miwok)

A tribe living on the Kassima River, a tributary to the Sacramento, on the eastern side, about eighty miles from its mouth.

man, *sawé*
woman, *esée* or *esūv*
child, *tune*
daughter, *tele*
brother, *adi*
father, *tata*
head, *tikit*
hair, *mvnō*
ear, *alok*
eye, *wilái*
nose, *uk*
mouth, *hubé*
neck, *nvmit*
arm, *tawá*
hand, *ikú*
fingers, *kídjvha*
leg, *kólo*
foot, *svbéi*
toe, *ti*
house, *kodjá*
bow, *óli*
arrow, *hiulo*
shoes, *lok*, *lóka*
sky, *wītçvk*
sun, *hī*
day, *hiōmv*
night, *kawil*
dark, *hunába*
fire, *wike*
water, *kīk*
river, *wakátçi*
mountain, *wepa*
stone, *sawá*
tree, *álawa*
wood, timber, *kawél*
grapes, *mute*
deer, *vwia*
bird, *lune*, *ti*
fish, *pu*
salmon, *tugun*
name, *ōwōk*
beads, *hōwvt*
good, *wilewil*
bad, *saiye*
old, *vdvmitçe*
new, *wesv*
sweet, *tçūitçūi*
sour, *siksik*
quick, *wēazak*
go quick, *lois weazak*
run, *taige*
walk, *lōiū*
swim, *alne*
talk, *hvnai*
sing, *kōtkik*
dance, *lemvk*
eat, *tçamák*
one, *kenate*
two, *óyoko*
three, *tel·ko*
four, *oiçōko*
five, *kasáko*
six, *temebo*
seven, *kánikvk*
eight, *kauinda*
nine, *oói*
ten, *ekūye*
twenty, *naa*
thirty, *oyimi*

(3.) PUJŪNI. (4.) SEKUMNE. (5.) TSAMAK.

Of the second race, or that inhabiting the western bank of the Sacramento, Mr. Dana obtained the name of the following tribes, viz.:—Bushumnes (or *Pujūni*), Secumnes (or *Sekōmne*), Yasumnes, Nemshaw, Kisky, Yalesumnes, Huk, and Yukal. The following

vocabularies belong to the two first mentioned, and to a third, the name of which was not distinctly understood, but seemed to be *Chamak*, or *Tsamak*.

	PUJUNI.	SEKUMNE.	TSAMAK.
man	*çune*	*mailik*	*mailik*
woman	*kele*	*kele*	*kʊle*
child		*maídumonaí*	
daughter		*eti*	
head	*tçutçúl*	*tsol*	*tçutçul*
hair	*oi*	*ono*	*oi*
ear	*onó*	*bono*	*ono*
eye	*watça*	*il*	*hil*
nose	*henka*	*suma*	
mouth	*molό*	*sim*	
neck	*tokotók*	*kui*	*kulut*
arm	*ma*	*wak*	*kalʊt*
hand	*tçapai*	*ma*	*tamsʊlt* or *tamtçʊt*
fingers	*tçíkikup*	*biti*	*tçikikʊp*
leg	*pai*	*podo*	*bimpi*
foot	*katʊp*	*pai*	*pai*
toe	*tap*	*biti*	
house	*hē*	*hē*	
bow	*ōlumi*		
arrow	*huiā*		
shoes		*solʊm*	
beads		*hawʊt*	
sky	*hibi*		
sun	*oko*	*oko*	
day	*oko*	*eki*	
night		*po*	
fire	*ça*	*sa*	*ça*
water	*momi*, *mop*	*mop*	*momi*
river	*lókolók*	*mʊmdi*	*mʊmti*
stone	*o*	*o*	
tree	*tça*	*tsa*	
grapes		*muti*	
deer	*wil*	*kut*	*kut*
bird		*tsit*	
fish		*pala*	
salmon	*mai*	*mai*	
name		*ianó*	
good	*huk*	*wenne*	*huk*
bad		*tçoç*	*maidik*
old		*hawil*	
new		*be*	
sweet		*sudók*	

	PUJUNI.	SEKUMNE.
sour		*oho*
hasten		*iéwa*
run	*tçel*	*gewa*
walk	*iye*	*wiyé*
swim	*pi*	
talk	*wiwina*	*enum*
sing		*tsol*
dance		*paio*
one	*ti*	*wikte*
two	*téene*	*pen*
three	*çupui*	*sapui*
four	*pehel*	*tsi*
five	*mustik*	*mauk*
six	*tini, o*	*tini, a*
seven	*tápui*	*pensi* (?)
eight	*petçéi*	*tapui* (?)
nine	*matçum*	*mutsum*
ten	*tçapanáka*	*aduk*

(6.) LA SOLEDAD. (7.) SAN MIGUEL.

I began taking down, at the same time, vocabularies of two languages from Indians belonging to these missions, but was unfortunately interrupted in my task, and had no opportunity of completing it. The few words which were obtained will serve at least to show that these languages are independent of each other, and of all the rest contained in this work.

Costanoan Salinan

	LA SOLEDAD.	SAN MIGUEL.
one	*himitsa*	*tohi*
two	*utçe*	*kugsu*
three	*kapχa*	*tlubāhi*
four	*ūtjit*	*kesa*
five	*pārūaç*	*oldrāto*
six	*iminō kça*	*paiáte*
seven	*udō kça*	*tepa*
eight	*taitemi*	*sratel*
nine	*watso*	*tēditrup*
ten	*matsoso*	*trupa*
man	*mūe*	*loai, luai, loguai*
woman	*çūriçme*	*tlené*
father	*nikāpa*	*tatā*
mother	*nikāna*	*apāi*
son	*nikīniç*	*pasér, pasél*
daughter	*nikā*	*pasér, pasél*
head	*tçop*	*tōbuko*

	LA SOLEDAD.	SAN MIGUEL.
hair	*wōroχ*	*teasáχo*
ears	*ōtço*	*téntχito*
nose	*ūs*	*tenénto*
eyes	*hīin*	*trugénto*
mouth	*hai*	*tréliko*

(8.) HAILTSA.

Mr. A. Anderson, to whom I am indebted for the Carrier vocabulary, also gave me the following words of the language spoken by the Indians on Milbank Sound, in latitude 52° 20′ north.

man, *nūmʊs*, *wīsin*
woman, *kánʊm*
child, *hapk*
child, my, *hūnūk*
boy, *hunūkʊχ*
head, *hête*
hand, *haiási*
chief, *χaímas*
slave, *kākʊ*
Europeans, *kómpkçiwa*
house, *kôāka*
blanket, *kélχsʊm*
scissors, *kalχkiutχlin*
black silk handkerchief, *lalaχkiūtχlin*
twine, *tsaíiχ*
beads, *klaialaχ* (*tχlaialaχ*)
canoe, *kilwa*
knife, *haínʊm*
shoes, *kainaχ*
shot, *tçʊtsaχaío*
iron, *kíliχ*
stone adze, *kíliχ-kaul*
sun, *tχlikçuālit*
moon, *nūsiχ*
wind, *ioāla*
thunder, *çūwāχ*
rain, *yūχkwa*
snow, *kwispiç*
hail, *kelpíç*
fire, *tçultíla*
water, *wāʊ̈m*
dog, *wats*
wolf, *kwaçilts*
deer, *kāχmíla*
deer-skin, *kwátsaχ*
goat, *tçʊχ*
beaver, *kōōlʊn*
goose, *χónakaak*
salmon, *mīaχ*
great, *kaíkias*
small, *χaúola*
strong, *tχláwak*
dead, *tχlʊl*
I, *nuka*
thou, *ksū*
we, *nukwámtk*
many, *kainʊm*
few, *hana*
yes, *la*
no, *kīūs*
one, *maniūk*
two, *maliūk*
three, *yuχtūk*
four, *mōūk*
five, *skiaūk*
six, *ketχliōuk*
seven, *matχliūs* or *maχsimūs*
eight, *yuχtûχsimūs*
nine, *mʊmiskʊmēa*
ten, *haχliūskʊm*
drink (to), *nākaχ*
see, *tōkwala*
say, *kūaloχ*
lie, tell falsehood, *kaíiku*
walk, *tōwā*
go, *winina*
come, *hainan*
trade, *klāaχ*
understand, *hāōmilt*

THE "JARGON,"

OR

TRADE-LANGUAGE OF OREGON.

A VERY singular phenomenon in philology is the trade-language, or, as it is generally called, the *Jargon*, in use on the Northwest Coast, and in the Oregon Territory. The circumstances to which it owes its origin are probably as follows: When the British and American trading-ships first appeared on the coast, about sixty years ago, they found there many tribes speaking distinct languages. Had it chanced that any one of these had been of easy acquisition, and very generally diffused, like the Chippeway among the eastern tribes, the Malay in the Indian Archipelago, and the Italian in the Mediterranean, it would no doubt have been adopted as the medium of communication between the whites and the natives. Unfortunately, all these languages,—the Nootka, Nasquale, Tshinuk, Tsihailish, &c.,—were alike harsh in pronunciation, complex in structure, and spoken over a very limited space. The foreigners, therefore, took no pains to become acquainted with any of them. But as the harbour of Nootka was, at that time, the head-quarters or principal depot of the trade, it was necessarily the case that some words of the dialect there spoken became known to the traders, and that the Indians, on the other hand, were made familiar with a few English words. These, with the assistance of signs, were sufficient for the slight intercourse that was then maintained. Afterwards, the traders began to frequent the Columbia River, and naturally attempted to communicate with the natives there by means of the words which they had found intelligible at Nootka. The Chinooks, who are quick in catching sounds, soon acquired these words, both Nootka and English, and we find that they were in use among them as early as the visit of Lewis and Clarke, in 1804.

But when, at a later period, the whites established themselves in Oregon, it was soon found that the scanty list of nouns, verbs, and adjectives, then in use, was not sufficient for the purposes of the more constant and general intercourse that began to take place. A real language, complete in all its parts, however limited in extent, was required; and it was formed by drawing upon the Tshinuk for such words as were necessary to add to

the skeleton which they already possessed, the sinews and tendons, the connecting ligaments, as it were, of a speech. These consisted of the numerals (the ten digits and the word for *hundred*), twelve pronouns (*I*, *thou*, *he*, *we*, *ye*, *they*, *this*, *other*, *all*, *both*, *who*, *what*), and about twenty adverbs and prepositions (such as *now*, *then*, *formerly*, *soon*, *across*, *ashore*, *off-shore*, *inland*, *above*, *below*, *to*, &c.) Having appropriated these, and a few other words of the same language, the "Jargon" assumed a regular shape, and became of great service as a medium of communication;—for it is remarkable that for many years no foreigner learned the proper Tshinuk sufficiently well to be of use as an interpreter.

But the new language received additions from other sources. The Canadian *voyageurs*, as they are called, who enlisted in the service of the American and British fur companies, were brought more closely in contact with the Indians than any others of the foreigners. They did not merely trade, they travelled, hunted, ate, and in short lived with them on terms of familiarity. The consequence was, that several words of the French language were added to the slender stock of the Jargon. These were only such terms as did not previously belong to it,—such as the names of various articles of food and clothing in use among the Canadians (*bread*, *flour*, *lard*, *overcoat*, *hat*), some implements and articles of furniture (*axe*, *pipe*, *mill*, *table*, *box*), several of the parts of the body (*head*, *mouth*, *tongue*, *teeth*, *neck*, *hand*, *foot*), and the verbs to *run*, *sing*, and *dance*. A single conjunction, *puis*, corrupted to *pī*, and used in the sense of *and*, was also derived from this source.

Eight or ten words were made by what grammarians term onomatopœia,—that is, were formed by a rude attempt to imitate sound, and are therefore the sole and original property of the Jargon. Considering its mode of formation, one is rather surprised that the number of these words is not greater. *Liplip* is intended to express the sound of boiling water, and means, to *boil*; *tiŋtiŋ* (or *tintin*) is the ringing of a bell; *pō* is the report of a gun; *tiktik* is for a *watch*; *tŭmtŭm* is the word for *heart*, and is intended to represent its beating; the word *tŭm*, pronounced with great force, dwelling upon the concluding *m*, is the nearest approach which the natives can make to the noise of a cataract; but they usually join with it the English word *water*, making *tŭm-wāta*, the name which they give to the falls of a river. *Măsh** represents the sound of any thing falling or thrown down (like the English *mash* and *smash*); *klăk* is the sound of a rope suddenly loosed from its fastenings, or "let go."

All the words thus brought together and combined in this singularly constructed speech are about two hundred and fifty in number. The following list may be regarded as very nearly complete.

NOOTKA.

haias, great, very	*klátawa*, to go
haiu, much, many	*klōsh*, good
kăkcăl, to strike, hurt, kill, destroy	*klūtshmŭn*, woman

* The *ŭ* and the *sh* are employed in this paper, in which a strictly scientific orthography is unnecessary, instead of the *ʊ* and *ç* which have been used elsewhere.

kŭmătaks, to know, understand, hear
mákuk, to trade, buy, sell
mámuk, to make, cause
mawitsh, deer
pătlatsh, to give
pĭshak, bad
taie, chief
tánas, little, young, a child
tsháko, to come
tshĭkamin, iron
wēk or *wik*, no, not

ENGLISH.

Bóstŭn, American
bōt, boat
hákatshŭm, handkerchief
haus, house
klai, to cry
klas, glass
Kintshótsh, English, Englishman
kitl, kettle
kōl, cold
lēk, lake
lēsi, lazy
lŭm, rum
man, man
mūn, moon
mŭskit, musket
nēm, name
nōs, nose
ōluman, old man, father
paia, fire
pēpa, paper
pos, suppose
sámŭn, salmon
sēl, sail, canvass, cotton-cloth
shūs, shoes, moccasins
shŭt, shirt
sik, sick
skin, skin
smōk, smoke
snō, snow
sōlt, salt
stik, stick, wood, tree
ston, stone, bone, any thing solid
stŭtshin, sturgeon
sŭn, sun, day
tala, dollar, silver
tlai, dry
tsháket, jacket
tŭmóla, to-morrow
wām, warm
wāta, water
win, wind

TSHINUK.

ā, yes
álke, soon
álta, now, then, thereupon
ánakati or *ānkati*, formerly
ats, younger sister
au, younger brother
elip, before
ēmatl, river
halōima, other, different
iáhale, name
iáhka, he, she, it
iákso, hair
iákwa, this way, on this side
iáwa, that way, on that side
íkăta, *íkta*, what, why
ilehi, earth, land
ínatai, beyond, across
iótso, bone
īsik, paddle
ishi, now, immediately
itsŭhŭt, black bear
iŭlkot, long
kāh, where?
kainutl, tobacco
kalaítan, arrow, shot, bullet
kalákala, bird

kámuks, dog
kanamāksi, both
kanawē, all
kanēm, canoe
kantshiak, how much? how many? when?
kāp-hu, or *kāpŭhu*, elder brother
kata, what
kīkwili, below, low, down
kilapai, to turn, return
kiliktin, flint, glass
kilitsūt, bottle
kimta, behind
kiutan, horse
klahāwēam, to salute, to sympathise with
klāil, black
klaksta, who
klaska, they
kléskwesk, mat
klipait, rope, string, thread
klitl, sour
kosah, sky
kwalán, ear
kwánisŭm, always
kwas, afraid, timid
kwēhkwēh, duck
likpŭhū, or *likpō*, elder sister
maika, thou, thy
maimi, down stream
málkwili, (or *mātlkwili*), ashore, away from the river, inland
mátlini, to or near the river
mēmelust, dead, to die
místshimŭs, slave
mítkoi, to stand, be still
mítlait, to sit, reside, remain
mŭsaika, we, our
mūsmūs, buffalo, cattle
na? interrogative particle
nāa, mother
naika, thou, thine
nanámuks, other
naúits, off-shore, on the stream
nawítika, surely, certainly
nŭsaika, ye, your
ólapitski, fire
ōpikŭn, basket, tin kettle
ōpitlki, bow
ōpitsa, knife
ōpotsh, stern of vessel
ōtlah, sun, day
pilpil, red, blood
pitshih, green
sáhali, *sákali*, high, up
saiam, the brown bear
sī, sweet
siáhos, eye
siks, friend
spāk, blue
sŭkwalal, gun, musket
tāānliki, yesterday
tamólitsh, cask, barrel
tiáwit, leg.
tīl or *túl*, heavy; tired
tílikŭm, men, people
tílikŭm-máma, father
tshikē, directly, instantly, soon
tshis, cold
tshŭm, paint, painted
tsok, water
tŭkēh, to wish
tŭkūp, white
waki, to-morrow
wēkt, again; more
wikat, road, path, trail
winapi, by and bye, presently

(The numerals are given elsewhere.)

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FRENCH.

kapo, (*capot*) coat, frock
kasēt (*cassette*) box
kūli (*courir*) to run
labūsh (*la bouche*), mouth
lahásh (*la hâche*), axe
laklēs (*la graisse*), grease, lard
lalān (*la langue*), tongue
lamestin (*la médecine*), medicine, doctor
lamontai (*la montagne*), mountain
lapīp (*la pipe*), pipe
lasuai (*la soie*), silk
latápl (*la table*), table

latēt (*la tête*), head
lawēst (*la veste*), waistcoat
lawie (*la vieille*), old woman
lebiskwī (*le biscuit*), biscuit
lemutón, sheep
lepie (*le pied*), foot
likū (*le cou*), neck
lilū (*le loup*), wolf
limăn (*le main*), hand
litān (*les dents*), teeth
lu-marán (*loup marin*), seal
mula (*moulin*), mill
pāpa, father
Pasaiuks (*Français*), Frenchman
pasēse (*françaises?*) cloth, blanket
pūlali (*poudre*), gunpowder
sapelil (*la farine?*), flour, bread
sáwash (*sauvage*), Indian
shánte (*chanter*), to sing
siápōt, *siápul* (*chapeau*), hat
tónse (*danser*), to dance

BY ONOMATOPŒIA.

hau! hau! hurrā! hasten! quick!
hēhē, to laugh
klăk, untied, let loose
liplip, to boil
măsh, fallen, crushed, broken
pō, to shoot, noise of a gun
tiktik, a watch
típtip, a bell
tŭm, a heavy noise; *tŭm-wata*, cataract
tŭmtŭm, heart
(*pilton*, foolish)

DOUBTFUL.

The following, with one or two exceptions, must be either Tshinuk or Nootka: but it is uncertain to which of the two they are to be referred.

haíak, quick
hēlu, none
íkta, goods, property
ina, beaver
ískam, to take, get
kákwa, so, thus, like
káltas, merely, to no purpose
kamūsak, beads
kāo, tied, made fast
kapshuála, to steal
kiapōt, (qu. *aiguille à peau?*) needle
klimenēkwit, to lie
kliminklimin, sand, fine, ground fine, broken to pieces
klunās, perhaps; I do not know
kushiskushis, stockings
kwapa, to, toward, at, of, about, concerning
kwapet, no more, no longer; stop
lēle, long time
lōlo, to carry
mākamak, to eat, drink, swallow, inhale
masátsi, bad
mūsam, to lie down, to sleep
nānanitsh, or *nānitsh*, to sea
ókok, this, that
olēle, berries, fruit
olo, hungry, thirsty
pōlakli, night, dark
saiā, far
sakáluks, trowsers
sáleks, angry; to quarrel, fight
sítkum, half
skukúm, strong, powerful; fearful
snas, rain
supina, to jump
tiltil, *tshíltshil*, a button; a star
titūsh, milk
tsōlo, to lose one's way, to mistake
wāwa, to speak, to tell

It may appear singular that some English words should be employed (such as man, sun, moon, stick, snow, warm, &c.), which, it would seem, might have been supplied, like the other similar terms, from the Indian languages. The reason is probably to be found in the fact that the corresponding terms in those languages are so exceedingly rugged in sound as to be impracticable to even English organs of speech. The Tshinuk translation of the above-mentioned terms would be *kotχlelikʊm*, *ōtχlaχ*, *ōkʊtχlamēn*, *iχtebāχʊstχʊ*, *tχlkāpa*, and *agātχlaq*. In some cases, where the Tshinuk term is less difficult, both that and the English are in use, and equally well understood; as, *tsok* and *wāta*, for water,—*tçis* and *kōl*, for cold,—*ōlapitski* and *paia*, for fire. The word *father* has three synonyms derived from three languages, *papa*, from the French, *ōluman* (old man), from the English, and *tilikŭm-māma* from the Tshinuk; (the proper word in the latter is *mama*, but as this is found to be ambiguous, from its different meaning in English and French, the word *tilikŭm*, men, is prefixed). We are reminded of our own language, in which we have the common term *dad* (or *daddy*) derived from the Welsh or ancient British, the word *father*, of Saxon origin, and the word *papa*, which we, like the Chinooks, have borrowed from the French.

The origin of some of the words is rather whimsical. The Americans, British, and French are distinguished by the terms *Bostŭn* (or Boston), *Kintshótsh* (King George), and *Pasaiuks*, which we presume to be the word *Français*, corrupted to *Pasai* (as neither *f*, *r*, nor the nasal *n* can be pronounced by the Indians), with the Tshinuk plural termination *uks* added. The word for blanket is probably from the same source (*françaises*, French goods, or clothing). *Foolish* is expressed by *Pilton*, which was the name of a Canadian who became deranged at Fort Vancouver; he was the first person whom the natives had ever seen in that state, and his strange appearance and actions made such an impression upon them, that thenceforward any one who conducted in an absurd or irrational manner was said to act *kākwa Pilton*, "like Pilton;" but the word is now commonly used without the preceding particle.

In the phonology of the language one point is peculiarly interesting, as illustrating the usual result of the fusion of two or more languages. As the Jargon is to be spoken by Chinooks, Englishmen, and Frenchmen, so as to be alike easy and intelligible to all, it must admit no sound which cannot be readily pronounced by all three. The gutturals of the Tshinuk (χ and *q*) are softened to *h* and *k*; *tχl* becomes *kl* at the beginning of a word, and *tl* at the end; and some of the harsh combinations of consonants are simplified by omitting one or two of the elements. Thus we have *tŭkēh* for *tŭqéχ*, *klitl* for *tχlitχl*, *klōsh* for *tχlōŭsh*, *tsok* for *tχltsōqua*, &c. On the other hand, the *d*, *f*, *g*, *r*, *v*, *z* of the English and French become in the mouth of a Chinook, *t*, *p*, *k*, *l*, *w* and *s*. The English *j* (*dzh*) is changed to *tsh*; the French nasal *n* is dropped, or is retained without its nasal sound. Examples of all these, and of other changes, will be seen in the vocabulary; and we may compare them with the similar effect produced by that combination of Saxon and French which formed our modern English tongue.

In the pronunciation of a few words there are some slight variations. The short vowel *ŭ* (or *ʊ*) is frequently uttered like a short *i*, and sometimes like a short *a*; *sŭnŭmākst* (*sʊnʊmākst*) seven, is pronounced by some persons *sĭnĭmākst*, by others *sănămākst*; *kwŭnum*, five, is changed to *kwĭnŭm* and *kwănŭm*; *tŭl*, heavy or tired, is often pronounced *tĭl*, &c. In many words it is impossible to decide whether *o* or *u* should be written; as, *mámuk* or *mámok*, to make,—*mēmelust* or *mēmelost*, to die,—*tsok* or *tsuk*,

water,—*mōsam* or *mūsŭm*, to sleep. A similar difficulty sometimes occurs with the *e* and *i*; as, *kanawē* or *kanawi*, all,—*hēlo* or *hīlu*, none. *S* is occasionally pronounced like *sh*, and vice versa; a letter or syllable is sometimes dropped, as *nānănītsh* or *nānītsh*, to see,—*ikăta* or *ikta*, what? All these variations, however, are unimportant, and in general it may be said that the language is spoken with great uniformity throughout the whole extent of country where it prevails.

The grammatical rules are very simple. Inflections there are none. The only instance in which a word seemed to be varied in form, was that of the interrogative pronoun *kata*, what, of which *ikăta* was occasionally used in an oblique case, as, *naika kwapet kumātaks ikăta maika wawa naika*, I have forgotten (no longer know) what you said to me. But *ikata* is also used in the sense of "for what?" or "why?"

There is no article in the language. The demonstrative pronoun *ōkok*, this, occasionally supplies the place of the English *the*.

The genitive of nouns is determined merely by the construction; as, *kata nēm maika papa?* what is the name of thy father?

The plural is in general not distinguished in speaking; sometimes, *haiu*, many, is employed by way of emphasis.

The adjective precedes the noun, as in Tshinuk and English; as, *lasuaī hákatshŭm*, silk handkerchief; *masatsi tilikŭm*, bad people.

Comparison is expressed by a periphrasis. "I am stronger than thou," would be, *wēk maika skukūm kakwa naika*, lit., thou not strong as I. The superlative degree is indicated by adverbs; as, *haias ōluman okok kanēm*, very old that canoe; *saia ānakati* very ancient (lit. far ago). A great deal is expressed by the mere stress of the voice; *haiās''* (dwelling long on the last syllable) means very, exceedingly great; *ān''ăkăti*, with the first syllable drawn out, signifies, very long ago; so *haiāk''*, *haiū''*, *tanās''*, &c.

The numerals are from the Tshinuk. They are—

ikt or *iht*	one	*sŭnŭmākst*, *sĭnĭmākst*, *sănămākst*	seven
mākst or *mākust*	two	*stōhtkin* or *stūhtkin*	eight
klōn or *klūn*	three	*kwaīist* or *kwaiitst*	nine
lāket or *lakt*	four	*tātlelam*	ten
kwŭnŭm, *kwĭnŭm*, or *kwănam*	five	*takamōnak* or *takamānak*	hundred
tākam or *tāham*	six		

Some of the variations in pronunciation which appear in the foregoing have been already explained; the others proceed from the greater or less approximation attempted by the speaker to the original terms in Tshinuk; but all the forms would be equally well understood.

The combinations of the numerals are the most simple possible. Eleven is *tātlelam pi ikt*, ten and one; twelve is *tātlelam pi mākst*, &c. Twenty is *mākst tātlelam;* thirty, *klōn tatlelam*. Thousand is *tātlelam takamōnak*, or ten hundred. Eighteen hundred and forty-two would be *tātlelam pi stōhtkin takamōnak*, *laket tātlelam*, *pi makst*.

The personal pronouns are—

naika, I	*mŭsaika*, we
maika, thou	*nŭsaika*, ye
iāhka, he	*klaska*, they

Mŭsaika, in Tshinuk, means "we here," excluding the person addressed; in the Jargon it is used in a more general sense, though *alhaika*, which means *we all* (including the person addressed) is sometimes employed by those who understand the native idiom.

The personal pronouns become possessive merely by being prefixed to nouns; as, *naika haus*, my house; *maika ōluman*, thy father; *iahka kapo*, his coat.

The interrogative pronouns are *klaksta*, who? *kata* or *ikata*, what? *kăntshiak*, how much, how many? The last is also used for when? i. e. how much time, or how many days?

The relative pronouns must in general be understood; as, *kāh ókok sămŭn maika wawa kwapa naika*, where is that salmon [of which] you spoke to me? Sometimes, however, the interrogative pronouns supply their place, as in English;—as, *wēk naika kŭmataks ikata maika wawa*, I do not understand what thou sayest.

Ōkok, this or that, is the only demonstrative pronoun.

The indefinite pronouns are *kanamākst*, both, *hēlu*, none, *kanawē*, all, *haiū*, much or many, *tánas*, few or little, *halōima*, other.

In general, the tense of the verb is left to be inferred from the context. When it is absolutely necessary to distinguish the time, certain adverbs are employed, as, *ishi*, now, *alta*, now, just now, straightway, *winipi*, presently, *alke*, soon, *tshikē*, directly, instantly; *ānakati*, formerly, *ōkok-sŭn*, to-day, *tŭmóla* or *waki*, to-morrow, *tāánliki*, yesterday. The future, in the sense of "about to," "ready to," is sometimes expressed by *tŭkĕh*, which means properly to *wish* or *desire*,—as, *naika papa tŭkĕh mēmelust*, my father is near dying, or about to die.

A conditional or suppositive signification is given to the verb by prefixing the words *klunás*, perhaps, and *pos*, derived from the English *suppose*, but used rather indefinitely; as, *naika kwas naika tilikŭm-máma klunás mēmemust*, I am afraid that my father will die (lit. I afraid my father perhaps die). *Naika tŭkĕh pos maika mámuk klōsh naika lahásh*, I wish you would mend my axe (lit., I wish suppose you make good my axe). *Pos maika klátawa iáhwa, pī naika tshako kākwa*, if you will go yonder, I will follow (lit., suppose you go that way, then I come the same).

An interrogative form is sometimes made by inserting the particle *na;* as, *maika na tŭkĕh mákuk maika kĭutan kuapa naika*, do you wish to sell your horse to me?

The substantive verb must always be understood from the form of the sentence; as, *maika pilton*, thou art foolish; *sik maika au?* is thy brother sick? *Haias ōluman maika kanēm*, very old is thy canoe.

The adverb usually precedes the adjective or verb which it qualifies, though it may sometimes follow the latter; as, *haias klōsh*, very good; *kaltas naika mūsŭm*, I am only sleeping; *naika haias tŭkĕh kŭmataks*, I very much wish to know; *wēkt ikt sŭn*, one more day, or again one day; *pātlatsh wekt*, give more, or again.

There is but one preposition, viz., *kwápa* or *kwapá*, which is used in various senses, as, *to*, *for*, *at*, *in*, *among*, *towards*, &c. But even this may generally be omitted, and the sentence remain intelligible. *Naika klátawa naika haus*, can only mean, "I am going to my house." *Kikwili*, down, is used in the sense of *beneath*, and *sákali*, high, up, in the sense of *above*.

Only two conjunctions, properly speaking, are found in the language;—*pī*, from the French word *puis*, is used to mean *and*, *or*, *then*, &c.; *pos*, from suppose, means *if*, *in case that*, *provided that*, and serves in general as a sign of the subjunctive or conditional mood.

All those exclamations which are the natural expressions of feeling and passion may be said to belong, *ex origine*, to this idiom. The only one really peculiar to it (and that borrowed partly from the English) is the expression "*hau! hau! hŭrra!*" which is used to urge or hasten a party in any work.

It may seem at first sight incomprehensible that a language, if such it may be called, composed of so few words, thus inartificially combined, should be extensively used as the sole medium of intercommunication among many thousand individuals. Various circumstances are, however, to be borne in mind, in estimating its value as such a medium. In the first place, a good deal is expressed by the tone of voice, the look, and gesture of the speaker. The Indians, in general, contrary to what is, we believe, the common opinion, are very sparing of their gesticulations. No languages, probably, require less assistance from this source than theirs. Every circumstance and qualification of their ideas is expressed in their speech with a minuteness which to those accustomed only to the languages of Europe appears exaggerated and idle,—as much so as the forms of the German and Latin may seem to the Chinese. We frequently had occasion to observe the sudden change produced when a party of natives, who had been conversing in their own tongue, were joined by a foreigner, with whom it was necessary to speak in the Jargon. The countenances which before had been grave, stolid, and inexpressive, were instantly lighted up with animation; the low, monotonous tone became lively and modulated; every feature was active; the head, the arms, and the whole body were in motion, and every look and gesture became instinct with meaning. One who knew merely the subject of the discourse might often have comprehended, from this source alone, the general purport of the conversation.

It should further be observed that many of the words have a very general sense, and may receive several different though allied significations, according to the context. Thus *mākuk* is to *trade*, *buy*, *sell*, or *barter*; *sākali*, or *sahali*, expresses *above*, *up*, *over*, *high*, *tall*; *stik* is *stick*, *wood*, *tree*, *forest*, *club*, *cane*, &c.; *saleks* is *angry*, *hostile*, to *quarrel*, *fight*; *mitlait* is to *sit*, *reside*, *remain*, *stop*; *mākamak* is to take any thing into the mouth,—hence *mākamak sāmŭn*, to eat salmon; *mākamak tsok*, to drink water; *mākamak kainutl*, to smoke tobacco.

But it is in the faculty of combining and compounding its simple vocables,—a power which it derives, no doubt, from its connexion with the Indian tongues,—that the Jargon finds its special adaptation to the purposes to which it is applied. Two or three hundred words may be learned without difficulty in a day, and a very short time will make the learner familiar with their ordinary use and construction. He will then have no difficulty in understanding the numerous compounds which, if they had been simple words, would have cost him much additional labour. Almost every verb and adjective may receive a new signification by prefixing the word *māmuk*, to make or cause. Thus *māmuk tshāko* (to make to come), to bring; *māmuk klātawa* (make to go), to send or drive away; *māmuk mash*, to throw down, to smash; *māmuk pō*, to fire a gun; *māmuk klōsh*, to repair, put in order, arrange, cure; *māmuk kikwili*, to put down, to lower, to bury; *māmuk klimin*, to make fine, like sand, hence to grind; *māmuk pēpa*, to write; *māmuk kŭmataks*, to make to know, to teach, &c.

The following instances will show the usual mode of forming compound terms. From the English words *man*, *ship*, *stik*, *stōn*, *sēl*, *haus*, *skin*, are formed *shipman*, a sailor; *shipstik*, a spar; *stikskin*, bark; *sēlhaus*, a tent; *stikston*, a piece of petrified wood.

The latter term was used by a native who saw the geologist collecting specimens of that description; whether it was composed on the spot, or was already in use, is not known. *Haiu-haus* (many houses) is the common term for town; *kŏl-ilĕhi*, *wām-ilĕhi*, (cold country, warm country,) mean *summer* and *winter*; *kŏlsik-wāmsik* (cold sickness warm sickness) pronounced as one word, is the term for *fever and ague*; *kwapet-kŭmataks* (no longer know) means to *forget*. *Tanas-man* (little man) is the term for *boy*; *tanas-klūtsh-man*, for *girl*. The usual expression for *God* is *sákali-taie*, lit., above-chief, or the chief on high. *Tŭm*, heavy noise, and water, make *tŭm-wāta*, a *cataract*; *tŭl-tsok* (heavy water) is *ice*.

The place at which the Jargon is most in use is at Fort Vancouver. At this establishment five languages are spoken by about five hundred persons,—namely, the English, the Canadian French, the Tshinuk, the Cree or Knisteneau, and the Hawaiian. The three former are already accounted for; the Cree is the language spoken in the families of many officers and men belonging to the Hudson's Bay Company, who have married half-breed wives at the posts east of the Rocky Mountains. The Hawaiian is in use among about a hundred natives of the Sandwich Islands who are employed as labourers about the fort. Besides these five languages, there are many others,—the Tsihailish, Walawala, Kalapuya, Naskwale, &c.,—which are daily heard from natives who visit the fort for the purpose of trading. Among all these individuals, there are very few who understand more than two languages, and many who speak only their own. The general communication is, therefore, maintained chiefly by means of the Jargon, which may be said to be the prevailing idiom. There are Canadians and half-breeds married to Chinook women, who can only converse with their wives in this speech,—and it is the fact, strange as it may seem, that many young children are growing up to whom this factitious language is really the mother tongue, and who speak it with more readiness and perfection than any other. Could the state of things which now exists there be suffered to remain for a century longer, the result might be the formation of a race and idiom whose affinities would be a puzzle to ethnographers. The tide of population, however, which is now turning in that direction, will soon overwhelm and absorb all these scattered fragments of peculiar lineage and speech, leaving no trace behind but such as may exist on the written page. It has, therefore, seemed advisable, at this time, to preserve these details in regard to a subject of some interest in itself, from its singularity, and which may be of no slight value from its bearing on certain points of philological investigation.

In addition to the examples of construction given in the foregoing pages, the following colloquial phrases, written down as they were heard from the natives and others versed in the idiom, will show the manner in which it is employed as a medium of ordinary intercourse.

Na, siks!	Ho! friend!
Klahāwēam	How do you do? (the common salutation.)
Kāh maika haus?	Where is thy house?
Kāh maika klataiwa?	Where art thou going?

Naika tsolo	I have lost my way.
Kah wikat klátawa Wakaikŭm?	Where is the way to go to Wakaikum?
Kah maika tshako?	Whence comest thou?
Kántshiak maika klatawa maika haus?	When art thou going to thy house?
Pātlatsh tsōk	Give me some water.
Haias olo tsok naika	I am very thirsty.
Haias olo mākamak	Very hungry.
Naika klátawa kuapa kanēm	I am going in a canoe.
Kwapet wawa!	Do not talk, or, stop talking!
Wēk naika nánanitsh	I do not see, have not seen, &c.
Kántshiak maika tílikŭm?	How many are thy people?
Tatlelam pi klōn haus kanawē	Thirteen houses in all.
Naika tŭkēh mākamak maúitsh	I want to eat some venison.
Kántshiak sámŭn maika makok tshako?	How many salmon dost thou bring to trade?
Kata okok win?	How was the wind? (what that wind?)
Haias win. Helu win.	A strong wind. No wind.
Okok sŭn haias wām	The sun (or day) was very warm.
Okok maika haus?	Is this thy house?
Okok stik klátawa ilēhi	The tree fell to the ground.
Kántshiak tshako maika naa?	When is thy mother coming?
Sik maika pāpa?	Is thy father sick?
Nawítika haias klahāwéam iahka	Truly he is much to be pitied.
Naika kākshatl ūpitlki	I have broken my bow.
Kākshatl naika lepīe	My leg is broken.
Maika na kŭmataks álkē shnās?	Dost thou think it will rain?
Haias masátsi maika kanēm	Thy canoe is very bad.
Álkē klatawa kīkwili	By and bye it will sink.
Kata iáhale maika papa, or *Kata nēm maika tílikŭm-mama*, or *Kata nēm maika ōluman?*	What is the name of thy father?
Naika haias tŭkēh kŭmataks mamūk pēpa	I wish very much to learn to write.
Ānākati haias naika kŭmataks kápshuāla,—alta kīlapai naika tŭmtŭm	Formerly I used to (lit., knew to) steal much,—now my heart is changed.
Nawítika haias iáhka kŭmataks sūpina	Truly he can jump well (lit., knows to jump).
Íkăta maika wek klátawa kākshatl īna, alke maika makok mŭskit?	Why dost thou not go and kill beaver, and buy a gun?
Nawítika kanawē nŭsaika tílikŭm mémelust	Truly all our people are dead.
Haias klosh okok mula; haiak okok mámuk klímenklímen okok sápalil	Very good is that mill; quickly it grinds the corn.
Wek nŭsaika kŭmataks wīkat	We did not know the channel.
Kwapā ilēhi klátawa ship	The ship went aground.
Helu tsok	There was no water.
Haias win	The wind was high.
Kākshatl; klímen tshako	Perished; went to pieces.
Alta tilip kíkwili tsok	Then sunk down into the water.

Wek klaksta mēmelust,—kanawē klátawa mālkwili	Nobody was drowned; all got ashore.
Nŭsaika sáleks masátsi-tilikŭm	We fought the enemy (bad people).
Klōn nŭsaíka kākshatl	We killed three.
Mákust kākwa haíu nŭsaika	They were twice as many as we.
Kántshiak mŭsaika?	How many were there of you?
Mākust tātlelam pi kwánam	Twenty-five.

VOCABULARY.

The following list contains all the simple words of the trade-language, and some of the compound terms; but to have included all the latter would have swelled the vocabulary to many times its present extent. Indeed a selection of several thousand English words might be made for which corresponding expressions could be found or formed in this language, according to the principles before explained. It would, however, be a work of some labour and very little use. What is here given will be sufficient to satisfy any curiosity which may be felt concerning this singular speech.

A

About, concerning, *kwapa.*
About to, *tŭkéh.*
Above, *sáhali* or *sákali.*
Across (a river), *inatai.*
Afraid, timid, *kwas.*
All, *kanawē, kanawī.*
Always, *kwánisŭm.*
American, *Bóstŭn.*
And, *pī.*
Arm, *limán.*
Arrive at, *nánănitsh* (to see).
Arrow, *kalaítan.*
Ashore, *mātkwili.*
As, *kākwa.*
At, *kwapa.*
Axe, *lahásh.*

B

Bad, *masátsi* or *masátshi; pīshak* or *pēshak.*
Barrel, *tamōlŭtsh* or *tamōlits.*
Basket, *ōpikŭn.*
Beads, *kámōsŭk.*
Bear, black, *itshŭhūt;* brown, *saiam.*
Beat, *kākshatl.*
Beaver, *ina.*
Before, *elīp.*
Behind, *kimta.*
Bell, *tingtíng* or *tintin.*
Beneath, *kikwĭlĭ.*
Berries, *ōlēle.*
Bird, *kalákalá.*
Biscuit, *lebiskwī.*
Black, *klāil.*
Blanket, *pasēse, pasīsi.*
Blood, *pílpil* (i. e. red).
Boat, *bōt.*
Boil, *liplip.*
Bone, *stōn.*
Both, *kanamākst.*
Bottle, *kīlitsūt; kīliktin* (flint).
Bow, *ūpitlki*, or *ōpilki.*
Box, *kasēt.*
Boy, *tánas-man.*
Brandy, *ōlapitski-tsōk* (fire-water).
Bread, *sāpelīl.*

Break, *kākshatl; mámuk mash.*
Bring, *mámuk tshako.*
Brother, elder, *kāpo, kāpŭhŭ.*
Brother, younger, *au.*
Bullet, *kalaitan.*
Butter, *mūsmus-laklēs* (cow-grease).
Button, *tiltil*, or *tshiltshil.*
Buy, *mákuk*, or *mákok.*
By and bye, *winipi, álkē.*

C

Canoe, *kanēm.*
Cap, *siāpot*, or *siāpul.*
Carry, *lolo.*
Cattle, *mūsmus.*
Chief, *taíe.*
Child, *tánas.*
Cloth, woollen, *pasēse;* cotton, *sēl.*
Coat, *kapo.*
Cold, *tshis; kōl.*
Come, *tshako.*
Cook, *mámuk paia.*
Corn, *sāpelil.*
Cry, *klai.*

D

Dance, *dánse.*
Dark, *pōlakli* (night); *klāïl* (black).
Day, *sŭn.*
Deer, *maŭitsh.*
Die, dead, *mémelost, mimlŭst.*
Doctor, *lametsīn.*
Dog, *kāmŭks.*
Dollar, *tāla.*
Down, *kíkwili.*
Down-stream, *maíami*, or *maími.*
Dry, *tlai.*
Duck, *kwéhkwéh.*

E

Ear, *kwalán.*
Earth, land, *ilēhi*, or *ílahi.*
Eat, *mākamak.*
Elk, *mōlak.*
Englishman, *Kintshótsh.*
Eye, *siáhos.*

F

Falls (of a river), *tŭm-wāta.*
Far, *saiā.*
Father, *pápa, ōluman, tílikŭm-máma.*
Fetid, *hŭm; pūli.*
Fever and ague, *kōlsik-wāmsik.*
Fight, *saleks; kākshatl.*
Fire, *paia.*
Flint, *kīliktin*
Food, *mākamak.*
Foolish, *pílton.*
Foot, *lepíe.*
Forget, *kwápet-kŭmataks.*
Formerly, *ānākati.*
Frenchman, *pasaíuks.*
Friends, *siks.*

G

Get, *ískam.*
Girl, *tánas-klūtshman.*
Give, *pātlatsh.*
Glass, *klās.*
Go, *klátawa.*
God, *sákalí-taíe.*
Good, *klōsh.*
Goods, merchandise, *íkăta*, or *íkta.*
Green, *pítshish.*
Grind, *mámuk klímenklímen.*
Gun, *mŭskit*

H

Hair, *iákso* or *yakso.*
Half, *sítkum.*
Hand, *limán* or *limă.*
Handkerchief, *hákatshŭm.*
Hat, *siápot.*

He, she, his, hers, *iáhka* or *yāhka.*
Head, *latēt.*
Hear, *kŭmataks* or *kŭmtaks.*
Heart, *tŭmtŭm* or *tĭmtĭm.*
Heavy, *tŭl* or *tĭl.*
Here, *okok* (this); *iákwa* (this way).
High, *sáhali.*
Horse, *kīutan.*
Hot, *haías wām.*
House, *haus.*
How much, how many, *kántshĭak*, *kántsek.*
Hungry, *olo.*
Hurry! "*hau! hau! hŭrrā!*"

I

I, *naika.*
Ice, *tŭl-tsok* (heavy water).
Immediately, *tshíkē.*
In, *kwapa.*
Interrogative particle, *na.*
Iron, *tshíkamin.*

J

Jacket, *tsháket.*
Jump, *sūpina.*

K

Kettle, *kitl.*
Kill, *kākshatl; mámuk mēmelust.*
Knife, *ōpŭtsah.*
Know, *kŭmataks;*—I do not, *khnás.*

L

Lake, *lēk.*
Land, *ilēhi.*
Large, *haías.*
Laugh, *hēhē.*
Lazy, *lēsi.*
Leg, *tiáwit; lepīe.*
Lie, deceive, *kliminēkwit.*
Lie, repose, *mōsam* or *mūsŭm.*
Lightning, *sáhali-olapitski*, (fire above).
Like, similar, *kakwa.*
Like, love, *tŭkēh.*
Little, *tánas.*
Long, *iūlkot* or *yūlkat*
Long time, *lēle.*
Look, *nánănitsh* or *nānitsh.*

M

Make, *mámuk* or *mámok.*
Man, *man.*
Many, much, *haíu.*
Mat, *klēskwesk;* for sleeping, *ilkōtet.*
Medicine, *lametsīn.*
Men, people, *tilikŭm.*
Merely, only, *káltas.*
Middle, *sítkum.*
Milk, *titūsh.*
Mill, *mula.*
Mirror, *klas.*
Mistake, *tsolo.*
Money, *tala.*
Moon, *mūn.*
More, *wēkt.*
Morning, *tánas-sŭn.*
Mother, *nāa.*
Mountain, *lamontaí.*
Mouth, *labūsh* or *lapūsh.*
Musket, *mŭskit.*
My, *naika.*

N

Name, *iáhăle; nēm.*
Neck, *lekū.*
Needle, *kīapōt.*
Night, *pōlakle* or *pūlakli.*
No, *wēk*, or *wik.*
No more, no longer, *kwapet;* to no purpose, *kaltas.*

None, *hēlo* or *hīlu*.
Noon, *sítkum-sŭn*.
Nose, *nōs*.

O

Obtain, *iskam*; *nánanitsh*.
Off-shore, in the stream, *naüits*.
Old, old man, *ōluman*.
Old woman, *lavïe* or *lawïe*.
On, *kuapa*.
Other, different, *halōima*.
Otter, *nanámuks*.
Our, *nŭsaika*.

P

Paddle, *īsik*.
Paint, to, *mámuk tshŭm*.
Paper, book, *pēpa*.
People, *tílikŭm*.
Perhaps, *klunás*.
Pipe, *lapīp*.
Plate, pan, *málak*.
Pot, *ōpikŭn*.
Powder, (gun,) *pōlali* or *pūlali*.
Property, goods, *íkăta* or *íkta*.

Q

Quick, *haïak*.

R

Rain, *shnas* or *snas*.
Receive, *ískam*.
Red, *pélpel* or *pilpil*.
Remain, reside, *míllait*.
Return, *kīlapai*.
Ring, *kwiokwio*.
River, *ēmatl* or *aíbalt*.
Road, trail, *wīkat* or *oikat*.
Rope, string, thread, *klipait*.
Rotten, fetid, *pūli*.
Rum, *lŭm*.
Run, *kūli*.

S

Sail, *sēl*.
Sailor, *shipman*.
Salmon, *sámŭn*.
Salt, *sŏlt*.
Sand, *klimen*.
Say, *wāwa*.
Sea, *wikōma*, *haias tsok*.
Seal, *lu-marán*, *walhwaiu*.
See, *nánănitsh* or *nānitsh*.
Sew, *mamuk kīapōt*.
She, *iáhta* (?).
Sheep, *lemutón*.
Ship, *ship*.
Shirt, *shŭt*.
Shoot, *mámuk pō*.
Shoes, *shūs*.
Sick, *sik*.
Silk, *lasuai*.
Silver, *tala*.
Sink, *klátawa kíkwili*; *tilíp kíkwili*.
Sing, *shānte*.
Sister, elder, *líkpō* or *líkpŭhŭ*.
" younger, *ats*.
Sit, *mítlait*.
Skin, *skin*.
Sky, *kōsah* or *kūsah*.
Slave, *místshimŭs*.
Sleep, *mōsŭm* or *mūsam*.
Small, *tánas*.
Smoke, *smōk*.
Smoke tobacco, *mākamak kaínutl*.
Snow, *snō*.
So, thus, *kākwa*.
Soon, *álkē*, *tshikē*.
Sour, *klítl*.
Spar, mast, *shípstik*.
Speak, *wáwa*.
Stand, *mítkoi*.

Star, *tiltil* or *tshiltshil* (button).
Steal, *kápshuāla.*
Stern (of vessel), *ōpotsh.*
Stockings, *kūshiskūshis.*
Stone, *stōn.*
Stop, *kwapet; mitlait.*
Strong, *skokŏm* or *skukŭm.*
Sturgeon, *stŭtshin* or *státshin.*
Summer, *wām-ilēhi.*
Sun, *sŭn; ōtlah.*
Surely, *nawítika.*
Sweet, *sī.*
Sword, *sāleks-ōpŭtsah.*

T

Table, *latápl.*
Take, *ískam.*
Talk, *wāwa.*
Teeth, *lítān.*
Tent, *sēlhaus.*
That, this, there, &c., *ōkok* or *ūkuk.*
That way, *iāwa.*
Then, *alta.*
They, *klaska.*
Thirsty, *ōlo tsok.*
This, *ókok, ūkuk.*
This way, *iákwa.*
Thread, *klipait.*
Throw down, *mámuk mash.*
Tied, *kao;* to tie, *mámuk kao.*
Tired, *t l* or *tĭl.*
To, toward, *kwapa.*
Tobacco, *kaínutl.*
To-day, *ōkok-sŭn.*
Tomahawk, *sāleks-lahásh.*
To-morrow, *tŭmóla; wáki.*
Tongue, *lalān.*
Trade, *mákuk* or *mákok.*
Tree, *stik.*
Trowsers, *sakāluks.*
Turn, *kilapai.*

U

Understand, *kŭmataks.*
Untie, let go (as a rope), *mámuk klāk.*

V

Very, *haías.*
Vest, *lawést.*
Village, *haíu-haus.*

W

Water, *wāta; tsok, tsūk, tshōk.*
Way, path, *wīkat.*
We, *nūsaíka.*
What, *káta, íkăta.*
When, *kántshiak* or *kántsek.*
Where, *kah.*
White, *tŭkōp.*
Who, *klaksta.*
Why, *íkăta* or *íkta.*
Wind, *win; itsōt.*
Winter, *kōl-ilēhi.*
Wish, *tŭkēh* or *takēh.*
Wolf, *lilū; tálapas.*
Woman, *klōtshman* or *klūtshman.*
Wood, *stik.*
Work, *mámuk.*
Write, *mámuk pēpa; mámuk tshŭm.*

Y

Yellow, *kaukauwak.*
Ye, you, your, *mŭsaika.*
Yes, *ā.*
Yesterday, *tāānliki.*

PATAGONIA.

The following vocabularies were obtained at the town of Carmen, a small frontier settlement of Buenos Ayres, situated about fifteen miles from the mouth of the Rio Negro, which divides the territory of that Republic from the independent or rather the desert region of Patagonia. The Indians who are accustomed to visit this settlement for the purposes of trade are known to the inhabitants by the designations of *Aucases*, *Pampas* Indians, *Tehuilieh*es (or *Tehuelches*), and *Chilenos*. The first two are said to occupy the extensive plains which stretch from the Rio Negro northward as far as the Rio Colorado. The Tehuiliches and Chilenos dwell south of the Rio Negro, the former holding the country east of the Andes, and the latter belonging properly to the west of that chain, though they frequently make incursions into the territory of their neighbours.

The natives whom we saw presented the usual characteristics of the American aborigines,—a medium stature, with well-formed limbs, a brownish copper complexion, coarse, straight black hair, growing low on the forehead, small, black, and deep-set eyes, and a wide face, with the zygomatic arches prominent. One of them had a physiognomy of the true Mongolian type, with the opening of the eyes narrow and oblique. In their character and mode of life they resemble the Indians on our western prairies, spending much of their time on horseback, engaged in hunting or warlike expeditions. They are the same haughty, fierce, stubborn, taciturn, unintellectual race as, with some partial and local exceptions, all the tribes of this continent have been found to be. Their numbers are necessarily small, as their means of subsistence are limited to the chase and to fishery, in a region not very favorable to either; but on this point no exact information was obtained.

LANGUAGES.

Of the tribe called *Aucases*, nothing was learned further than that they lived north of the others, were of inferior stature, and spoke a peculiar idiom.

The *Chilenos*, or Chilian Indians, are, without doubt, the same people as the well-known *Araucanos*. A few words of their speech, which were obtained, established this fact. The Araucano tongue is well known through the works of Molina, Faulkner, and especially Febres, who, in his "*Arte de la lengua general de Chile*," has given us one of those complete manuals of the language for which the Jesuit missionaries were distinguished. The only points on which it will be of any use to touch are some peculiarities in the pronunciation, which require to be explained.

"The *g*," says Febres, "has a very singular pronunciation, and is of such frequent occurrence that it may be considered characteristic of this language. It is pronounced in the innermost part of the mouth, opening it a little, and touching the point of the tongue to the lower gum." He then compares it to the *n* in the Latin word *sanctus*, and in the Catalonian *tinch*, *sanch*. In the pronunciation of the native at Carmen, this element had the sound of the *ng* in our words *singer*, *hang*, which is represented in this volume by the character *ŋ*.

Another peculiar sound is the *th*,—so written by Febres, because his printer had no types of the letter *t* with a diacritical mark. "This sound," he says, "is produced by touching the point of the tongue to the roof of the mouth." As we heard it, the sound seemed to be that of *t* followed by an *r* not trilled, and so slightly touched as to be hardly audible as a distinct element. It was a little softer than that which we generally give to this combination in the words *try*, *treason*, and the like.

The only other sound which the Spanish grammarian notices as peculiar, is one which he designates by *u* with a grave accent (*ù*). In pronouncing it he observes that "the lips are held a little open and without motion." This we found to be the French *eu* in *peur*, or, more exactly, our own *u* in *purr*, which we have denoted by the character *ʊ*.

Bearing in mind these differences in orthography, the resemblance, or rather identity, in the following lists, will be evident. In the Araucanian, the *ñ* and *ll* have the Spanish pronunciation (*ny* and *ly*). It should also be noticed that, according to Febres, the natives are accustomed to interchange certain letters, as *ù* and *i*, *o* and *u*, *v* and *f*,—and it would appear that their enunciation is, in general, rather indistinct.

ARAUCANO.	CHILENO.	
antù	*antū*	sun
cùyen	*kién*	moon
huaglen	*waŋilen*	star
co	*ko*	water
cùthal	*kʊtrále*	fire
hunthu	*hūentrū*	man
domo	*ϑamō*	woman
chao	*tçāu*	father
ñuque	*nyukē*	mother
piñeñ	*pinyē*	child
ge	*ŋe*	eye
yu	*iū*	nose
ucùn	*oón*	mouth
voro	*forō*	teeth
payum	*baiwún*	beard
pel	*pĕl*	neck
cùu	*kowō*	arm
chagùll	*tçáŋilya*	finger
pùnohue	*ponówe*	foot
pinque	*pinkē*	heart
quiñe	*kinyē*	one
epu	*epū*	two
cùla	*kela*	three

ARAUCANO.	CHILENO.	
meli	*mel̈i*	four
cayu	*kayō*	five
quechu	*ketçiu*	six
relghe	*rēliyē*	seven
pura	*purā*	eight
aylla	*ailyā*	nine
mari	*marī*	ten
mari-quiñye	*marī-kinyē*	eleven
mari-epu	*marī-epū*	twelve
epu-mari	*epū-marī*	twenty
cūla-mari	*kala-marī*	thirty
pataca	*patáka* (?)	hundred

PUELCHES (PAMPAS AND TEHUILICHES.)

Faulkner, in his account of Patagonia, describes the whole country south of the latitude of the Rio de la Plata, and east of the Cordilleras, as inhabited by a single nation of Indians, speaking one language, and known by the general name of *Puelches*. Different tribes and bands have particular designations, such as the Mountaineers, the River people, &c., according to their locality. Those to the north of the Rio Colorado are commonly known as the "Pampas Indians," from the prairies over which they wander. Those south of this river are termed *Tehuelhets* or *Tehuelches*, (pronounced by the inhabitants of Carmen, *Tehuiliches*.) They inhabit the plains and the table-land between the Andes and the coast. These are the people so celebrated for their gigantic stature, though this appears not to be a general characteristic. Of the natives whom we saw at the Rio Negro, none were six feet tall; but we were assured by respectable residents that among the more southern tribes who occasionally visited that settlement, it was not uncommon to see individuals who exceeded that measure.

The following words were obtained from an Indian of the Pampas who had resided at the settlement long enough to acquire some knowledge of the Spanish language. The general sound of the speech is extremely harsh and guttural. The other Indians spoke of it as very difficult (*muy trabajoso*) to acquire. It abounds in consonants and guttural sounds, forming a strong contrast, in this respect, to the Chileno. The guttural χ frequently occurs; and the sibilants *s* and *ç* are often heard, as well as the harsh combinations *ts*, *tç*, *sk*, *tsk*, *χl* (qu. *tχl?*), &c. But the most peculiar sound in the language is a very deep guttural, resembling probably the *'ain* of the Semitic tongues. It is pronounced deep in the throat, with a contraction of the organs like that made in an ineffectual attempt to swallow. Various methods of representing this element in Roman characters have been employed by Arabic and Hebrew grammarians; one of these is by an inverted comma (') placed before the vowel which follows the sound,—and this has been adopted in the present case.*

* The vocabulary has been left as originally written; but it seems probable that this sound is the same as that for which, in writing the Oregon tongues, three years afterwards, the letter *q* was adopted. It will be seen that it is frequently combined with the *k* and *g*.

Alive, *ahātsʊk.*
All, *kāhŭka.*
Arm, *iēsk'ʊp.*
Arm-pit, *kākas.*
Arrow, *gīt.*
Bad, *komátça lobīnskʊm* (?).
Beard, *ia-pelek'ósk.*
Beautiful, *a'atsahatska.*
Belly, *iăt-ŏstk.*
Bird, *tsŏge.*
Black, *exgūma.*
Blood, *ginō.*
Blue, *ahōthʊt.*
Body, *a-tsíxl.*
Bone, *ōhit.*
Bow, *árxai* (qu. *arco?*).
Bread, *tábin.*
Brother, *opátsʊm.*
Canoe, *atigŏrk, ápxal.*
Cap, or hat, *kóhʊ.*
Child, *a'atske.*
Clothing, *exlupxlīta.*
Cold, *kīa.*
Come, *máxten.*
Cook, *mókomʊk.*
Dance, *sxailūark.*
Dead, *akámaka.*
Dog, *dŏse.*
Drink, *tçikōgʊk.*
Duck, *tūgik.*
Ear, *iatsŏsk.*
Eat, *tçigō kŏnaka.*
Egg, *iāgŭtsk.*
Evil-spirit, *anau-kasītan.*
Eye, *iatétĕke* or *iatŏtĕke.*
Eyebrow, *iakʊtskósk.*
Far, *hŏkʊ.*
Father, *iagūnĭkĭa.*
Find, *w'hatçōkan.*
Finger, *ia-gŏx.*
Finger-nail, *iā-pĕs.*
Fire, *auíkʊk.*
Flesh, meat, *pētçŭa.*
Foot, *iapgít* (same as leg).
Forehead, *iakŭtskʊtsk.*
Go, *mĕtsʊk.*
God, *anau-kanītan*
Good (he is), *wurstākʊm.*
Goose, *kílha.*
Great, *sātsa.*
Hail, *mātçin.*
Hand, *iésk'ʊp* (same as arm).
Head (also hair), *ia'ŏe.*
Heart, *iatáxŏa.*
Hot, *'ŏli.*
House, *ahōike.*
Hurricane, *eiā-gítsa.*
Husband, *patraíkĭa.*
Ice, snow, *iāhaua.*
Iron, *iāwʊk.*
Kill, *tçikobākʊm.*
King, *anau-kenītĕne* (see God).
Land, *ātʊk.*
Leaf, *áxat.*
Leg, *iapgít*
Lightning, *ag'ósk.*
Lip, *iapelk.*
Man, *kīne, pātre* (?).
Moon, *apīxʊk.*
Mother, *mamókĭa.*
Mountain, *téxĭa.*
Mouth, *iāpʊlk* (see lip).
Much, many, *tsŏpʊ.*
Near, *kataitçe.*
Neck, *ia-kwāl.*
No, *báke.*
Nose, *iānit.*
Old, *sātsa* (same as great).
One-eyed, *aklaxēka.*
Partridge, *tsŏgʊ* (see bird).
People (*gente*), *atŏxia kīne.*
Pine-tree, *xatsa.*
Pipe, *ētsuts.*
Rain, *çiāgʊp.*
Red, *ŏltsa.*
River, *iāgʊp* (i. e. water).
Sea, *çalĭla* (or *kalĭla?*).
Shoulders, *iastlŏp.*
Sing, *tçiko-melōʊk.*
Sky, *ātʊk.*
Sleep, *sxápxlo.*
Small, *agiçtçe.*

Smoke (s.), *axtyúmʊk.*
Smoke (v.), *tçikōnet.*
Spring (s.), *keākanōanka.*
Squirrel, *iāstçĭa.*
Star, *tsʊkalēla.*
Stone, *tçínoma.*
Summer, *isōu.*
Sun, *tçiaχalōχal.*
Thunder, *aχātʊka.*
Throat, *ia'ōχet.*
Tobacco, *iáujĭe.*
To-day, *wákʊm.*
To-morrow, *kalaúna.*
Tongue, *iā-wōnʊk.*
Tooth, *ia-haí.*
Town, *átek* (see land).
Tree, *ōpuk.*
Ugly, *komátçia opínskʊm* (see bad).
Walk, *sχatçiχūstçu.*
Water, *iāgʊp.*
White, *ak'álo.*
Wind, *ayī.*
Winter, *kīa.*
Wolf, *kamantçia-lōpin* (qu. *lobo?*).
Woman, *iamʊkhānʊk.*
Yes, *a'awa.*
Yesterday, *kʊmnāgʊn.*
Young, *iabōts.*

NUMERALS.

tçi	one	*χátçpetçi*	seven
pētçi	two	*pōsa*	eight
gōt	three	*tçība*	nine
māla	four	*tsamátska*	ten
tānke	five	*tsamatska-tçi*	eleven
trʊmān	six	*tsamatska-pētçi*	twelve

He knew no word for twenty, or any higher number.

SENTENCES.*

He is a good man,	*pātre χátke.*
She is a good woman,	*muχántχa χátχa.*
Thou art a man,	*patraíkŏa.*
My dog,	*dōse-kī.*
Thy dog,	*dōse-kōa.*
Two dogs,	*petçi dōse.*
Give me meat,	*mitaúke pítçua.*
Give me water,	*mitaúke āgʊp.*
Give me the dog,	*mitaúkĭa dōse.*
I gave it to him,	*mūtçia tákĭa.*
He gave it to me,	*kīa tákĭa.*
I know him,	*kwiχlimitā málkʊm.*
I love her,	*kmaχa gitsaχlálkʊm.*
I love my father,	*komaítçe nagutsáχlal.*
I will marry her,	*tçinkinatçākʊm.*

* These sentences are given as they were written down at first, and some of them are no doubt incorrect. They do not always agree with the vocabulary.

I see him,	*kŭáχa χlĭkʊm.*
I struck him,	*kwāgʊm tibŏktçák.*
I struck him with the foot,	*kwāgʊm tibŏktçák obgítçkan.*
I struck him with the hatchet,	*otçiākʊm tibŏktçák taukikʊm.*
He sings well,	*haatkçīlama lēwol.*
He sings ill,	*abintçoámi lēwol.*
He came on foot,	*yakana ene wĭlkhau.*
He came on horseback,	*kawálgana wĭlkhau* (qu. from *caballo?*).
He came by water,	*iagʊpkána waklálma.*
He came by land,	*hwĭtça wandjaúga.*
Bring me the child,	*komoherása īχŏa.*

TEHUILICHE.

A few words of the southern Puelche were obtained from a Tehuiliche Indian, which show some difference of dialect.

Arm, *iásk'ʊp.*	Mother, *māmóki.*
Beard, *iapĕlka.*	Mouth, *iāpulk.*
Bird, *kaián.*	Neck, *iāŭχʊts.*
Bone, *ōhatsk.*	Nose, *iānʊts.*
Egg, *gōgʊ.*	Rain, *tlīnaçi.*
Eye, *iātelk.*	Sky, *sākʊt.*
Father (my), *neugĕniki.*	Son, *ā'lătci.*
Finger, *iāgʊχli.*	Star, *sχalĕla.*
Fire, *hauākʊk.*	Sun, *apiūχk.*
God, *siés.*	Teeth, *iaχaia.*
Head, *iagōha.*	Tree, *apa.*
Heart, *iatsāχo.*	Water, *iāgʊp.*
Leg, *iátsk.*	Woman, *iamʊkānĭka.*
Man, *kĭna.*	

NUMERALS.

tçie	one	*kamátska*	ten
pŏétçi	two	*tça-kamátska-tçi*	eleven
gōtsk	three	*tça-kamátska-pŏétçi*	twelve
māla	four	*patçátsa matska*	twenty
tanka	five	*gitrăsa matska*	thirty
trŭman or *tsŭman*	six	*malása matska*	forty
kátsipʊs	seven	*tankăsa matska*	fifty, &c.
pūasa	eight	*patáka* (?)	hundred
tçiēba	nine		

The last word is, perhaps, borrowed from the Araucano, but its origin in both languages is uncertain. In Spanish, it is the name of a coin.

SOUTHERN AFRICA.

DURING our stay at Rio Janeiro, an opportunity offered of obtaining from the natives of Africa, who are to be found there, vocabularies of several languages spoken in the southern part of that continent. Some of these were, from the circumstances under which they were taken, necessarily brief and imperfect; others, for which we had better advantages, were of considerable length. It was at first intended to publish them entire; but the necessity of compressing our materials, and the expectation that the labours of the missionaries who are now established in that quarter will shortly supersede all other sources of information on this subject, have determined us to omit the greater portion, and to give merely a comparative list of the principal words, sufficient to show the general similarity which prevails among the languages of this region.

From a comparison of our vocabularies with others already published, two inferences may be deduced, one of which is already familiar to ethnographers, while the second has not, so far as we are informed, been as yet distinctly stated. The first is, that from the equator to latitude 30° south, the continent of Africa is occupied by a single people, speaking dialects of one general language. Secondly, it appears that this general language, or rather family of cognate languages, has two distinct subdivisions, which may be entitled (1) the *Congo-Makua*, and (2) the *Caffrarian*, each including under it several dialects, or minor divisions.

Of the vocabularies which we give, all but the first belong to tribes living south of the equator. The *Eyō* or *Nagō* language is spoken by a numerous people, who inhabit the coast of Guinea, in about latitude 5° north, not far from the mouth of the Quorra or Niger. They probably border immediately upon the northernmost tribes of the South-African stock, and the vocabulary of their language is valuable as showing the distinctness of the two races.

Of the remaining vocabularies, all but one belong to the *Congo-Makua* branch of the South-African family. The exception is the *Nyambana*, which is a Caffre dialect. We proceed to give some explanation of the names here used.

Under the term *Congo*, we include all the nations who inhabit what is sometimes called

Lower Guinea,—that is, the western coast of Africa, from the equator to the country of the Hottentots. The principal are,—beginning from the north,—(1) the *Kambinda*, who live north of the Zaire or Congo River, between the equator and latitude 4° south; (2) the *Mundjŏla*, a savage tribe in the interior, west of the Kambinda; (3) the *Congo* proper, or a great nation occupying a country which extends about two hundred miles from north to south, between the Zaire and Dandé Rivers; (4) the *Angola* or *Kasanji*, who inhabit a narrow strip of land on the coast, between 3° and 9° of south latitude, where they are subject to the Portuguese, but in the interior are spread over a large territory, forming an independent and powerful people; and (5) the *Bengĕra* or *Benguela*, who possess the country south of the Angola, extending to the sandy desert which separates them from the Hottentots.

The *Makua* are, on the eastern coast, what the Congo nation is on the west,—the most numerous and powerful people known to us; and their name has therefore been used, in the same manner, to designate all the tribes speaking cognate languages, from the Sowaiel or Sowauli, near the equator, to the Sofala, in latitude 21° south. The principal of these are (1) the *Makúa* proper, who occupy an extensive region between the latitudes 10° and 20° south; (2) the *Mudjána*, who are spread over the interior of the continent, to the north and northwest of the Makua; (3) the *Makónde*, also an interior tribe, whose country stretches towards the territory of the Bengera on the western coast. The *Takwani*, *Masena*, and *Sofala* dialects, of which vocabularies are given, are spoken by tribes of the southern Makua, who inhabit the region watered by the great river Zambeze.

The term Caffre or Kafir is of Arabic derivation, meaning *infidel*. It was employed by the Arab settlers on the eastern coast of Africa to designate all the pagan and barbarous natives. From them, the Portuguese borrowed the appellation, which, as the proper and particular names of the various tribes became known, gradually lost its general signification, and is now restricted to a distinct class of tribes who inhabit the country between the Makua on the north and the Hottentots on the south, and who differ sufficiently from the other aborigines to deserve a special designation. They are generally slender and well-made, with faces partaking slightly of the Moorish cast. Their color is a yellowish-brown, between that of the mulatto and the true negro. The nose is not much depressed, the lips are rather thick, the eye large, black, and bright, and the hair woolly.

Several tribes of this people are known to us from the accounts of travellers and missionaries. The most noted are the Bichuana, in the interior, north of the Hottentots, and the Koossas or Caffres proper, with the Soolahs or Zulu, inhabiting the coast between the colonial settlements and Lagoa Bay, in latitude 26° south. Of the people who occupy the country between this bay and the Portuguese seaport of Sofala, we have hitherto had no account. They are called *Nyambana*, or, as the Portuguese write it, *Inhambane*, and it is of their language that a specimen is now given. A vocabulary of several hundred words was obtained,—but, for the reasons before mentioned, it is omitted. The American missionaries, who have recently commenced their labors in the Zulu country, have already formed a grammar and dictionary of that language, which it is to be hoped will be published. The Zulu words which are given to show the similarity between that tongue and the Nyambana, are taken from a vocabulary compiled by the Rev. H. J. Venable, and now in the possession of the Missionary Board, to whose favor we owe the

opportunity of consulting it. The Bichuana words are partly from the same source, but principally from Burchell's Travels.

It will be seen that the Caffrarian tongues differ from those of the Congo-Makua division, not only in many words, but in the general character of the pronunciation. The former have several harsh elements and combinations which are unknown to the latter. Among these is the *tχl*, which we first heard from these natives, and which was afterwards found so common in the languages of Northwestern America.

It is not improbable that the peculiarities, both in the languages and in the physical characteristics of the Caffre tribes, may be due to some intermixture with the neighboring Hottentots. The latter are said to have formerly occupied much of the country now in possession of the former. Isolated families and bands of them are still found by travellers in this region, and are supposed to be the remnants of the original population, of which the greater part has been either absorbed or driven southwards by the advancing hordes of Caffres.

In the following vocabularies, many of the words are not given in their simple or ground-form, but have a particle prefixed. This appears in those cases in which the two numbers are given. Thus the proper word for *ear*, in the Congo and other languages, is *tu*, making in the construct form of the singular *kūtu*, and in the plural *mātu*. As their prefixed particles often take the accent, it is, in many cases, impossible to distinguish them from the root, without a more accurate knowledge of the languages than we have the means of acquiring. Of the Congo and Angola tongues, grammars have been published by the Catholic missionaries; but they are not to be found in the libraries of this country, and our endeavors to obtain them from Europe have been unsuccessful. The possession of these would have enabled us to correct any errors which may exist in our vocabularies of those languages; but they are believed not to be very numerous or important. Some allowances should be made for the differences of dialect which must be found in a region of such extent as that occupied by these two nations.

	GOD.	HEAVEN.	MAN.
1. Eyo	*ūlitçā, olōnuŋ*	*olōnuŋ* (?)	*okunē*
2. Kambinda	*nzambi-ampúngu*	*zūlu*	*iákala*
3. Mundjola	*iūlu*	*nkīta*	*bara, baro*
4. Congo	*zambi*	*mīru, zūlu*	*yákăla ; zákăra*
5. Angola	*nzambi-ampúngu*	*ōlu*	*diála*
6. Bengera	*īlu*	*īlu*	*úrumē ; ulūmo*
7. Makua	*mulūku*	*murīmu*	*mulópŏana*
8. Mudjana	*mulūngu*	*kuinâne*	*oālŭmē*
9. Makonde	*mŭi-samúngu*	*dihúnti*	*moālŭmē*
10. Takwani	*mulúngo*	*nzūla*	*mulóbŏana, moamūna*
11. Masena	*nzīmu* (?)	*nzīmu*	*moamūna*
12. Sofala	*mulúngo*	*nzīmu*	*moamūna*
13. Nyambana	*jukwémbu, tçómba*	*itīlu, çemūmu*	*wanūna*
(a.) Zulu	*sitota, utiχo*	*ezulu*	*indoda, umtu*
(b.) Bichuana	*murimo*	*bogorimo, maaro*	*monūna*

	WOMAN.	CHILD.	FATHER.
Eyo	*obunē*	*ama-kekerē*	*babā*
Kambinda	*nkĕtu, nkénto*	*moána*	*tāta*
Mundjola	*mukáhu*	*moána*	*tāta*
Congo	*mukĕtu*	*moána*	*tāti, sáme*
Angola	*mulhĕtu*	*moána*	*tātā, açaí*
Bengera	*ukāŋi*	*umānē ; umālē*	*tātē*
Makua	*mutiala*	*moána*	*tītī*
Mudjana	*mukóngŭi*	*moanátçi*	*atāti*
Makonde	*mukóngŏe*	*moána*	*atāte*
Takwani	*mkāzi*	*moána*	*bāba*
Masena	*ukāzi*	*moána*	*tāta, bāba*
Sofala	*mkāri*	*moaŋōno*	*tāta, bāba*
Nyambana	*uansāte*	*ntoŋwayāna*	*arāra*
Zulu	*sekazi*	*umtuana*	*babo, uitχlo*
Bichuana	*masari*	*nanyuána, ŋuana*	*rāχo, hára*

	MOTHER.	KING.	HEAD.
Eyo	*iyā*	*abā*	*oruō*
Kambinda	*māma*	*fumāntsi*	*tū*
Mundjola	*māma*	*mungō*	*mōtuĕ*
Congo	*māma, ngoámi*	*sōma, pumba-samba*	*mūntŭe*
Angola	*māma, eŋinaí*	*muenençi*	*mūtŭe*
Bengera	*māi*	*osomā*	*ūtŭe*
Makua	*māma, māi*	*ohumu-moenē*	*murū*
Mudjana	*amāu*	*msiéne-kinamba*	*mūtoē*
Makonde	*vāya*	*mahénga*	*mūtŭe*
Takwani	*m'mā*	*mafumu*	*musōro*
Masena	*māū*	*mfūmu, mámbu*	*sōro* or *sōlo*
Sofala	*māvā*	*grīmi-kanamandūi*	*soro, msōlro*
Nyambana	*māmam, ĕnyin*	*ihōosi*	*iχloko*
Zulu	*ma, inyoka, onena*	*iŋkosi*	*ekanta*
Bichuana	*mā, māχo*	*khasi*	*koχo, tχloχo*

	HAIR.	EYE—EYES.	EAR—EARS.
Eyo	*erūŋ*	*udyū*	*etī*
Kambinda	*tsūki*	*dīsu—mēsu*	*kūtu—mātu*
Mundjola	*mfū*	*—mēhu*	*—mātçŭi*
Congo	*tsūki, musinga*	*dīsu—mēsu*	*kūtu—mātu*
Angola	*zindémba*	*lisu—malisu*	*dītŭi—mātui*
Bengera	*kisáme*	*īsu—oāsu*	*okūtŭi—oātŭi*
Makua	*kărădi ; mēhi*	*lītu—mētu*	*niāru—māru*
Mudjana	*umbo*	*dizu—mēzu*	*dikūtu*

	HAIR.	EYE—EYES.	EAR—EARS.
Makonde	*olinto*	*—mēho*	*kūtu—makūtu*
Takwani	*matíti*	*dītu—mētu*	*—māru*
Masena	*msóngi, tsīsi*	*dīsu—māsu*	*—makūtu*
Sofala	*tsīsi*	*dīsu—mātsu*	*nzītue—makūtue*
Nyambana	*mīsīsi*	*etīχlu—emāχlu*	*ngēve—tinkēve*
Zulu	*igueli*	*liso—ametχlo*	*intχlēbe*
Bichuana	*murīr, moriri*	*litχlo*	*tsebe*

	NOSE.	MOUTH.	TEETH.
Eyo	*omūŋ*	*enūŋ*	*iŋī*
Kambinda	*mbūngo*	*nuā*	*mēnu*
Mundjola	*mayūlu*	*moānguā*	*mīnu*
Congo	*dinyūlu*	*munūa, omēla*	*mēnu*
Angola	*mazūlu*	*kānŏa*	*māzu*
Bengera	*enyūŋ*	*omēra*	*owāiyu*
Makua	*pūla*	*ēano, malaku*	*mēnu*
Mudjana	*lūpulā*	*pākānoa*	*mēnu*
Makonde	*emūla*	*kaŋwa*	*mēnu*
Takwani	*mūlu*	*mulūmu*	*mēnu*
Masena	*mp'hūnu*	*mulōmu*	*mēnu*
Sofala	*buhūna*	*morōmo*	*mānu*
Nyambana	*inōfo, inōŋfo*	*enōmo*	*emēnyu, matīnu*
Zulu	*impumulo*	*molomo, umlomo*	*izinio*
Bichuana	*unko*	*molomo, legana*	*meno, mino*

	TONGUE.	BEARD.	NECK OR THROAT.
Eyo	*uŋō*	*urābu*	*ūnuŋ*
Kambinda		*kizēvo*	*tsīngo*
Mundjola	*lilīmu*	*ndēlu*	*nkīu*
Congo	*lāka, ndāka*	*dzēvu, muēzi*	*tçingo*
Angola	*limi, dīmi*	*muēvu, muēzi*	*çingō*
Bengera	*dimī, elekála*	*orongiére*	*osīngo*
Makua	*limi*	*erōri*	*esīko*
Mudjana	*lulimi*	*ndēu*	*lukōzi*
Makonde		*dēvu, erēlu*	*yūla*
Takwani	*unlūmī*	*dindēbu*	*ekōtī*
Masena	*ulīmi*	*ndev'* or *ndevf'*	*kōsŭi*
Sofala	*didīmu*	*dev'*	*kōzi*
Nyambana	*dirīmu*	*malēvfu*	*nkōlu*
Zulu		*intevu, isilevu*	*inthamo*
Bichuana	*lolēme*	*tevu*	*thamo*

	BACK.	HAND.	FOOT.
Eyo	*ẽni*	*owo*	*ẽse*
Kambinda		*kandáse*	*kūlu*
Mundjola	*miôngo*	*bikē*	*bitámu*
Congo	*mobiôngo, muongola*	*lukâku*	*omaí*
Angola	*miôngo*	*kuâku*	*kinámo*
Bengera	*onyima*	*ẽka*	*orupái, orumáhi*
Makua	*etuli*	*ntâta*	*nyau, ayâ, nõ*
Mudjana	*mugongo, kunyuma*	*digâsa*	*lukóyo*
Makonde	*mongo*	*mônu*	*medô*
Takwani	*odûni*	*kôna*	*nûlu*
Masena	*kutsûli*	*bôku* (?)	*mulénge*
Sofala	*kutsûle*	*tʂitâta*	*muénda*
Nyambana	*iχlâna, endyâku*	*ivôko, mainkia*	*nénge*
Zulu	*umtχlana*	*esantχla*	*inyao, lonyao*
Bichuana	*mokuotχla*	*atχla*	*lonau*

	HEART.	BONE.	BLOOD.
Eyo	*ayâ*	*egũ*	*egyẽ*
Kambinda			
Mundjola			*makilâ*
Congo	*m'tʂima, mbûndo*	*ilhiçi*	*sônti, ménga*
Angola	*ntʂima*	*ifúfuâ*	*mena*
Bengera	*ûtîmâ*	*ekẽpa*	
Makua	*murîma*	*nikûvâ*	*pómi, nikámi*
Mudjana	*mutîma*		*miâzi*
Makonde	*matîma*	*mawóngoa*	*miâdi*
Takwani	*ntîma, muôyo*	*magôdo*	*mulôva*
Masena	*mutîma, môio*	*fûpa*	*molôpa*
Sofala	*murimâ*	*fûpa*	*molôpa*
Nyambana	*elingôa*	*mârambu*	*ngâti*
Zulu	*eliziu*	*etampo*	*inkasi*
Bichuana	*pelu*	*lesapo*	*mare*

	HEN.	EGG—EGGS.	SNAKE.
Eyo	*edyẽ*	*ẽye*	*ẽdyo*
Kambinda			
Mundjola	*ntʂûhũ*	*bñ*	
Congo	*tsûtsû*	*diâχi—mâχi*	*nyôka*
Angola	*sânji-amkâji*	*dïï—mâï*	*nyôka*
Bengera		*iâti—owaiâti*	
Makua	*lâku, moalâku*	*niôtyi—môtyi*	*nôa*
Mudjana	*yamukôlo*	*mazira*	*diyôka*

	HEN.	EGG — EGGS.	SNAKE.
Makonde	*eŋūku*		*nyōka*
Takwani			
Masena	*nhūku*	*dzūc—māe*	*nzoka*
Sofala			
Nyambana	*ihūku-yēnŭa*	*mándza—matánda*	*inyōka*
Zulu	*iŋkoku-kazi*	*iqanta*	*inyoka*
Bichuana	*koku*	*tsai*	*noχa*

	OX.	TREE.	SUN.
Eyo	*analá*	*eili, igī*	*ōnuŋ*
Kambinda			*muīni*
Mundjola	*mpāha*	*mūtçī*	*mūi*
Congo	*ngómbi*	*mūti*	*muínyi, kúmbi*
Angola	*ngómbi*	*mūtçi*	*muanya, kumbī*
Bengera	*ongómbi*	*ūti*	*utánya*
Makua	*eyōmpi, nari*	*murī*	*nɛ̄ūa, ndjūa*
Mudjana	*ndyāti*	*mtēra*	*liūwa, diūwa*
Makonde	*yōmbi*	*ntēra*	*didūba*
Takwani			*nzūa*
Masena	*yōmbi*	*mūti*	*dzūa*
Sofala			*nzūa*
Nyambana	*timbūre, tihūma*	*dinhi, entχlári*	*amūmu*
Zulu	*inkabe*	*imiti*	*ilanka*
Bichuana	*komo*	*mōka, setχlara*	*letsatse*

	MOON.	STAR.	DAY.
Eyo	*ōtçu*	*erāgo*	*orsáŋ, edyō*
Kambinda	*ngōandē*		
Mundjola	*ntçūi*	*ŋāaŋāa*	*karamūi*
Congo	*ngōnde, mbēji*	*tētembūlu*	*kilúmbi*
Angola	*mbēji*	*tēdembŏa*	*kizūa*
Bengera	*osāi, utēke*	*olombūngulū*	
Makua	*muēri*	*ntóntoa, itenéri*	*ohōsa, otána*
Mudjana	*muēzi*	*ndóndoa*	*muōzi, kuntávi*
Makonde	*moēdi*	*dinóngoe*	
Takwani	*moēri*		*mahīlo*
Masena	*moēzŭi*		*sigāti*
Sofala	*moēzi*		
Nyambana	*yoenēte*	*etungwēti*	*etχlikána*
Zulu	*inyaŋka*	*inkanyēsi*	*asoko*
Bichuana	*ngueri*	*naleri*	*motχla, matsi*

	NIGHT.	RAIN.	LAND.
Eyo	*orū*	*ēdĭo*	*ilē*
Kambinda			*tòto*
Mundjola	*mpubi*	*mvūlā*	*nçi*
Congo	*tangūfu*	*mvūlā, būlā*	*mīmbo*
Angola	*usūku*	*mvūlā*	*māva*
Bengera			*ōçi, ēwe*
Makua	*ohéila, ohēyu*	*epūla*	*etāiā*
Mudjana	*kiro, tçilō*	*ūla*	*ditāka*
Makonde	*tçīra*	*nūngu*	*pāhi*
Takwani		*būla*	*vati*
Masena	*nyenyēzui*	*mvūra*	*mābvu, pānsi*
Sofala			*pānsi*
Nyambana	*vasīku, mātiu*	*mfūra, mfūla*	*mesāwa*
Zulu	*ubusuku*	*imvula, beta*	*elizui, lepanse*
Bichuana	*basiχo*	*pūla, ana*	*lehatsi*

	WATER.	FIRE.	STONE.
Eyo	*omī*	*unōŋ*	*okutā*
Kambinda	*māzā*	*tuiā*	
Mundjola	*majā*	*mbā*	
Congo	*māza*	*tūia*	*tāli*
Angola	*mēia*	*tūia*	*diuwe*
Bengera	*owāwa*	*ondālu*	*ēuwe*
Makua	*māĉi, maçi*	*mōro, muōru*	*moalā, nlūku*
Mudjana	*mēsi*	*mōtu*	*digānga*
Makonde	*mēti*	*mōtu*	*mayanga*
Takwani	*māsi*	*mōtu*	
Masena	*mādzi*	*muōto, mulilo*	*būwe*
Sofala	*mātsi*	*mōto*	
Nyambana	*māti*	*nzīlo, ndīro*	*marībue*
Zulu	*amanzi*	*mulĭlo*	*ije*
Bichuana	*mētsi*	*mulēlo*	*leuchue*

	PATH.	HOUSE.	DEAD.
Eyo	*ána*	*ulē*	*ukū*
Kambinda			*foā, fuīdi*
Mundjola		*njō*	*oākŏa*
Congo	*anjīla*	*nzō*	*oāfoa*
Angola	*mundjīla*	*nzō, īinzū*	*oāfoa*
Bengera	*ondjīla*	*óndjo, índĭo*	
Makua	*upiru-mpati*	*empā, nupā*	*ōkwa*
Mudjana	*ditāla*	*nyūmbo*	*awīle, awīre*

	PATH.	HOUSE.	DEAD.
Makonde		*eŋăndi*	*ndăfa*
Takwani		*nyūmba*	
Masena	*nzīra*	*nyūmba*	*kūfa, ăfŏa*
Sofala		*nyūmba*	
Nyambana	*ngèla*	*intχlò, ingū, iingĭo*	*kufā, ufile*
Zulu	*intχlela*	*intχla*	*ofa, bula*
Bichuana	*tsela*	*ontyu, eintχla*	*shua, laiela*

	TO EAT.	TO DRINK.	ONE.
Eyo	*oundidiè*	*otī*	*enīŋ*
Kambinda			*mōsi*
Mundjola			*ĭmo*
Congo	*ĭdĭa*	*ĭnoa*	*mōsi*
Angola	*kūdia, kūlia*	*nkōloa, ŋūŋoa*	*mōçi*
Bengera			*mōsi*
Makua	*munĭăgi*	*uhapalīya*	*modyā*
Mudjana	*iákŭli*	*kūŋoa*	*yīmo, lūmo*
Makonde	*kūlia*	*numbıre*	*mōyi, mōji*
Takwani			*mosi, mōɛ̆i*
Masena	*kūdia*	*kūma*	*pōsi*
Sofala			*pōsi*
Nyambana	*tādia, tāgia*	*tānoa*	*gīŋwe*
Zulu	*dla*	*nata, puza*	*koenye*
Bichuana	*ya* or *ĭa*	*noa*	*mangehēla, moesi*

	TWO.	THREE.	FOUR.
Eyo	*ēgi*	*etā*	*elī*
Kambinda	*iōli*	*tātu*	*īya*
Mundjola	*bīere*	*bitĕdu*	*binā*
Congo	*vāli*	*tātu*	*kwāna*
Angola	*kiádi, iāli*	*tātu*	*wāna*
Bengera	*vāli*	*tātu*	*kwāna*
Makua	*mēdi, pīli*	*marāru*	*maçēçe*
Mudjana	*gavīri, evīri*	*gatātu*	*mutyētye*
Makonde	*ivīdi*	*itātu*	*ityētye*
Takwani	*mīli, vīri*	*virāru*	*vinai*
Masena	*pīri*	*tātu*	*kīna*
Sofala	*pīri*	*tātu*	*nāi*
Nyambana	*givīre*	*gináro, tinháro*	*gimūne*
Zulu	*mabīni*	*mat'hatu* (?)	*ine, mani*
Bichuana	*peri*	*taru*	*ini, nue*

	FIVE.	SIX.	SEVEN.
Eyo	*alūy*	*évʊfa*	*edyē*
Kambinda	*tānu*	*sambānu*	*sambaúda*
Mundjola	*bitānu*	*bisiēnmu*	*ntçāmu*
Congo	*tānu*	*masambānu*	*atsamboādi*
Angola	*tānu*	*samānu*	*samboādi*
Bengera	*tānu*	*pandu*	*panduāti*
Makua	*matānu*	*matānu na ui modyā*	*matānu na ui medi*
Mudjana	*musānu*	*mzanāyi mo mēdi*	*mzunazivīri*
Makonde	*nhyanu*	*vitānu na mosi*	*vitānu na viri*
Takwani	*vitānu*	*nhyānu na mōji*	*nhyānu na ivīdi*
Masena	*sānu*	*anhātu*	*kinōme*
Sofala	*çānu*	*tanhātu*	*tçinōme*
Nyambana	*nkāno*	*nkanayūna*	*nkanativēre*
Zulu	*tʃlānu*	*isitupa*	*kambīni*
Bichuana	*tʃlaru*, *tçanu*	*yataru*	*çupa*

	EIGHT.	NINE.	TEN.
Eyo	*edyō*	*esūy*	*cwā*
Kambinda	*nānu*	*voā*	*kūmi*
Mundjola	*mpuō*	*uvā*	*kūmi*
Congo	*anāna*	*āvoa*	*kūmi*, *kwīni*
Angola	*naki*	*ivoa*	*kūmi*
Bengera	*kienāna*	*kiekūi*	*kuī*
Makua	*matānu na ui marāru*	*matānu na ui maçēçe*	*mulōko*
Mudjana	*mzanāzitātu*	*mzanāmtyētye*	*dikūmi*
Makonde	*vitānu na virāru*	*vitānu na vināi*	*makūmi*
Takwani	*nhyanu na itātu*	*nhyanu nu ityētye*	*kūmi*
Masena	*sēre*	*fēmba*	*kūmi*
Sofala	*sēre*	*fēmba*	*kūmi*
Nyambana	*nkanatinaro*	*nkanamūne*	*ikūme*
Zulu	*lonani*, *toba menimbina*	*toba no monyi*	*χūme* (?)
Bichuana	*hera menoana meberi*	*hera monoana mongehela*	*χūme*, *çume*

THE END.

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